

THE TRUE
 LATTER DAY SAINTS'
 HERALD.

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THE NEW ORGANIZATION

OF THE

Church of Jesus Christ of Latter Day Saints.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50; 6.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. xxxiv; 15, 16.

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THE TRUE
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OUR PERIODICAL.

BRETHREN AND SISTERS: It is the design of the Church to publish this monthly, for at least, six numbers, when, if called for, and the condition of the Church will justify it, a Press will be bought, and a weekly, or semi-monthly, will be issued in its stead.

That a Church Paper is very much needed it requires no argument to prove. We want it, that through it, the great work of these Latter Days may be presented to the world of mankind in its true light—that the Saints who are in transgression may be shown their sins, and likewise their duty to God—that those who are deceived by false teachers, and have “given heed to SEDUCING spirits and doctrines of devils,” may be redeemed from their errors, and taught the “way of life-everlasting.”

And again: that false claimants to the Presidency of the Church may be rebuked, and their iniquity disclosed, by showing forth the “Order” of the Priesthood—the promises of God to those who are “heirs according to the FLESH,” and by presenting “the Law of Christ,” by which ALL must be “sanctified” who abide a celestial glory. See Doc. and Cov. sec. vii. par. 5th. And furthermore we want it as a medium, through which the members can communicate their sentiments to each other, and through which, (as well as to preach the word,) the ministry can herald “life and immortality” to all flesh. And we believe if well sustained, it will prove a mighty means in bringing about a unity of faith and works among all the scattered Saints, and of calling the attention of the world at large to the notable fact, that God is even now performing among the Nations “a marvellous work,” “even a marvellous work and a wonder.” In short, we hope, and are determined, by the grace of God, that it shall become to “both Jew and Greek,” the herald of truth and righteousness.

Brethren and Sisters, will you help sustain this Periodical? Will you not, each and ALL of you, who read this article, do what you can by way of subscription and donation, to this undertaking, to advance the cause of Christ, in building up his righteous kingdom on earth. We believe you will, and shall therefore look for your names, accompanied with the "needful," at your very earliest convenience. If you have one, five, ten or more dollars that you can give for the work of the Lord, send it along, and rest assured, your liberality will not go unrewarded of our Heavenly Father.

WM. MARKS,
ZENOS H. GURLEY, } *Publishing Committee.*
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POLYGAMY CONTRARY TO THE REVELATIONS OF GOD.

A MORE delusive idea never entered into the heart of man than the belief that polygamy is one of the doctrines of the Church of Jesus Christ of Latter Day Saints. It is a favorite doctrine of the Salt Lake Church, because that Church has "turned the grace of our God into lasciviousness," and plunged themselves into this iniquity in direct opposition to the plain and positive commandments of the Lord our God, as they are recorded in the Book of Mormon, in the Book of Doctrine and Covenants, and in the Old and New Testament. In the first place, we will call your attention to a revelation which was given expressly to this Church, in February 1831; Sec. 13, par. 7, where the Lord says to the Church: "thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out, but he that has committed adultery and repents with all his heart, and forsaketh it and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out." This revelation teaches us that a man that cleaves unto more than one wife is guilty of adultery, has denied the faith, and shall not have the Spirit.

How can it be said of a man who has more than one wife that he cleaves unto *her and none else*. In denouncing polygamy as a *crime* we only do that which this Church did long since. If it is wrong for us to do so, it was wrong for the Church to do so. In the Book of Cov., 109 Sec., 4 par., the Church says, "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." This was the doctrine of the true Church, from which the Salt Lake Church has apostatized, and the hypocrisy of the leaders of the latter Church is manifested in the fact that they published in 1845, an edition of the Book of Doctrine and Covenants containing this declaration. This was at a time when they advocated and practiced polygamy privately, and publicly denied it. The severe denunciation against polygamists, in the Book of Mormon, is claimed by these backsliders to be a subject that is not applicable to them, but was a law to the Nephites to whom it is given.

In a revelation which was given to us in September 1832, an entirely opposite doctrine is strictly enjoined upon us. If this solemn warning had been observed, the scourge and judgment there prophesied of, would not have been realized. They disregarded the commandments of God in the Book of Mormon, therefore the scourge and judgment spoken of in this revelation has had a speedy fulfilment. The Lord said unto the Saints, "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."

It would be a strange way to remember the Book of Mormon, by teaching and practising polygamy, because it positively and universally forbids it. They have proved the truth of this revelation by bringing a scourge and judgment upon themselves. Now let us see in what way they "remember the new Covenant, even the Book of Mormon." In that part of the Book of Mormon, called the Book of Mosiah, 7c., the record says, "now it came to pass that Zenif conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his peopla to commit sin, and do that which was abominable in the sight of the Lord." This is one of the ways that renegades remember the Book of Mormon, by imitating the wicked men whose abominations and wickedness are denounced. This king

Noah seems to have been very much admired by Brigham Young, for their characters are nearly alike. Licentiousness, oppression, persecution, robbery and murder, are the cardinal features of their systems. It would be useless to cite the lengthy history of the wickedness of this prototype of Brigham Young, and the judgments which fell upon him and his priests. For additional evidence on this subject, from the Book of Mormon, we would call your attention to our letter in reply to O. Pratt. We might call your attention to many prophecies in the Bible which these backsliders have fulfilled by their abominations. Ezekiel appears to have had a very clear manifestation of the wickedness of these men and the plan pursued by them, by which they embarked into polygamy. In Ezekiel 14 c. 1, 5 γ , the prophet says, "then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them and say unto them, thus saith the Lord God; every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols." We have shown you, that God gave a revelation unto us in which he commanded that every man should "cleave unto his wife and none else" and that he commanded us saying, "repent and remember 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," and that in that book there is much testimony against polygamy. All these instructions were sufficient for our guidance, but "men have set up their idols in their hearts, and put the stumbling-block of their iniquity before their face." This adulterous spirit had captivated their hearts and they desired a license from God to lead away captive the fair daughters of his people, and in this state of mind they came to the prophet Joseph. Could the Lord do anything more or less than what Ezekiel hath prophesied. The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols. Paul had also prophesied that "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." Both these prophecies agree. In Ezekiel's prophecy, the Lord also says, "I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be

deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God." 8, 11 v. We have here the facts as they have transpired and as they will continue to transpire in relation to this subject. The death of the prophet is one fact that has been realized although he abhorred and repented of this iniquity before his death. This branch of the subject we shall leave to some of our brethren, who are qualified to explain it satisfactorily. Those who have practiced these abominations have become "a sign and a proverb" among men in accordance with this prophecy. These are the "false teachers" prophesied of by Peter, of whom he said, "many shall follow their pernicious ways; by reason of whom, the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." The reason why the Lord destroyed the prophet and made those who "set up their idols in their heart, "a sign and a proverb" made them bear the punishment of their iniquity is worthy of our earnest attention. We are informed that the reason why the Lord would perform all these things was this, "that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God." Here is positive evidence that this prophecy was to be fulfilled in the last days, for there has only been a small part of the house of Israel (at any time since this prophecy was given) that were obedient to the Lord. The time is not fully come when Israel shall "go no more astray," and not "be polluted any more with all their transgressions," therefore the punishment of these men who have committed these sins must continue until that happy day shall come. But as the Lord says in this prophecy, "repent and turn yourselves from your idols; and turn away your faces from all your abominations, so say we, and return unto the fold from whence you have strayed." As some may yet doubt whether God would act in this way toward men who set up their idols in their heart, we will see how God dealt with Balaam. In Numbers 22 c. we are informed that Balak, king of the Moabites, sent the elders of Moab and Midian unto Balaam with the rewards of divination in their hands to entreat him that he would curse Israel, but God said unto Balaam, "thou shalt not go with them; thou shalt not curse the people, for they are blessed." And Balaam rose up in

the morning, and said unto the princes of Balak, "get you into your land; for the Lord refuseth to give me leave to go with you." And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam and said to him, "thus saith Balak the son of Zippor, let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me; come therefore, I pray thee, curse me this people." Now although the Lord had said unto Balaam, "thou shalt not go with them; thou shalt not curse the people, for they are blessed," yet the great honor that was offered him, allured him, and he inquired of the Lord again, and said unto the princes, "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 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. So we find that the Lord told him not to go, but afterwards having "set up his idol in his heart" he inquired of the Lord again whether he might not go and curse Israel and God's anger was kindled against him because he did so, although God had commanded him to go. This is, therefore, a parallel case with Ezekiel's prophecy.

In 1 Kings, 22 c., we are informed that the king of Israel wanted Jehoshaphat, king of Judah, to go up with him to Rammoth-Gilead to battle, and there were four hundred prophets who said "go up, for the Lord shall deliver it into the hands of the king." And Jehoshaphat said, "Is there not here a prophet of the Lord besides, that we might inquire of him?" And the king of Israel said unto Jehoshaphat, "there is yet one, Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "let not the king say so." So he was sent for. The messenger that was gone to call Micaiah, spake unto him, saying "behold now the words of the prophets declare good unto the king with one mouth: let thy word I pray thee, be like the word of one of them, and speak that which is good." And Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak." We are then informed that Micaiah prophesied like the false prophets, and then against them. And he said, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto

him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him, and prevail also; go forth and do so. Now therefore behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." This doctrine was extensively preached in the Church before iniquity overthrew the Church, and by this doctrine the Church might have been saved, if men had not "set up their idols in their heart."

THE FRUITS OF TRANSGRESSION.

TRANSGRESSION in the Church of Jesus Christ is inseparably connected with persecution and tribulation. The world at large, and Churches which are not in conformity to the doctrine of Christ can go on unpunished. "They that work wickedness are set up, yea, they that tempt God are even delivered." Malachi 3; 15. Jeremiah also says, "wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they bring forth fruit; thou art near in their mouth, and far from their reins." Jer. 12; 1, 2. The people here spoken of in whose mouth the name of the Lord is near, are evidently the same people that are spoken of in Isaiah 29; 13, where the Lord says, "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." These are the people spoken of in the 37th Psalm, 35th verse, where the Psalmist says, "I have seen the wicked in great power, and spreading himself like a green bay tree." Churches and nations and people that have not known the right way, are permitted to go on, walking after the imaginations of their own heart. The Romish Church with all its abominations continues century after century, and the Protestant churches whose moral character may be better than the Romish Church, but they teach "by the precept of men," and yet they go on prosperously generation after generation. The nations and people who have not obeyed the gospel nor had the gospel preached unto them, go on prosperously for a long time. It is true that their prosperity is not like the prosperity of Israel in those days when Israel obeyed the Lord their God, nevertheless many of the nations of the earth have had a protracted nationality and prosperity granted unto them. With Israel, God hath dealt differently. "For unto whomsoever much is given, of him shall be much required." Luke 12; 48. This law is applicable both to this life and the future life. They were chastised in the wilderness because they rebelled against the Lord. They were not permitted to enter into the promised land who came out from Egypt. Moses said to Israel, "if thou shalt hearken dili-

gently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day; that the Lord thy God will set thee on high above all nations of the earth." Deut. 28; 1. He then describes a multitude of earthly blessings which God would bestow upon them if they would hearken unto the voice of the Lord their God. On the other hand he said, (verse 15,) if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." He then describes a multitude of terrible curses which God would bring upon them if they would not hearken unto the voice of the Lord. One of these curses is this: "the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Moses enters into this subject extensively, and his prophecy on this subject is worthy of our careful examination. Whenever Israel transgressed, the Lord afflicted them *speedily*. In Joshua, 7th chapter, we are informed that Israel transgressed, and forthwith they were unable to stand before their enemies, and when Joshua prayed unto the Lord for them, the Lord said unto Joshua, "get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have even put it among their own stuff. Therefore the children of Israel could not stand before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you." After they had repented they triumphed over their enemies. These characteristics in the history of Israel are to be found in it without any deviation in every age. Joshua, like Moses, near the close of his ministry said, "when ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you." Joshua 23; 16. Examine the history of Israel through the reigns of the judges, through the reigns of their kings, and from that time to the time of their dispersion, when they were scattered into all nations because that Jesus would have gathered them as a hen gathered her chickens under her wings and they would not. The uniformity of this law is still manifested by the fact that the tribulations of Judah are not yet ended.

Now let us see if the history and revelations of the Church of Jesus Christ, of Latter Day Saints, is in accordance with the history and revelations of Israel, which are recorded in the Bible. In a revelation given in August 1831, Section 20th, par. 15, the Lord says, "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 useth the name of the Lord, and useth 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." Transgression and deprivation of the choicest of all the blessings of heaven, are here connected together, for certainly the blessings of the Church of Jesus Christ are superior to all other blessings. It was therefore enjoined upon the Church, before eighteen months had passed away, after the Church was organized, that if the Church did not repent, the Lord would cut them off. Will any person who is acquainted with the history of the Church from its commencement, assert that they were more obedient during the last two or three years before Joseph's death, than they were at the time this revelation was given to the Church? It is well known that the Church enjoyed the blessings and gifts of the gospel more copiously for several years after the Church was organized, than they did for two or three years before Joseph's death. It is therefore evident that the standard of righteousness must be very exalted, otherwise the Church cannot be owned by the Lord. Therefore let the Saints in this new organization be careful how they conduct themselves, and live as becometh saints, by every word that proceedeth from the Lord, otherwise they will be chastened as in former times. "Unto whom much is given, much will be required." The Lord hath bestowed great blessings upon us and if we treat them lightly and fall short of our high calling of God in Christ Jesus, we shall not escape the severe chastisements of our Heavenly Father.

LINEAL PRIESTHOOD.

WHEN Joseph was taken away from us, a variety of theories were entertained concerning the succession to his priesthood. Some claimed it because they said they held the next highest office in the Church. One claimed it under the pretence of having received a letter of appointment from Joseph, and others claimed it under various pretences, but none of them claimed it in conformity to the law of God. The time had not come when the Lord designed to call forth and inspire the lawful heir, according to the flesh. The Church by transgression had forfeited all claim to an uninterrupted succession.

When the saints have become prepared to receive the lawful heir, the Lord will no longer withhold him. The Lord had appointed a set time for them to perform a work unto his name and said unto them, "if you do not these things at the end of the appointment, ye shall be rejected as a Church with your dead." The Lord declared by Isaiah in what way Zion should be redeemed. He says, "I will turn my hand upon thee, and purely purge

away thy dross, and take away all thy tin. And I will restore thy judges as at the first, and thy counsellors as at the beginning, afterward thou shalt be called the city of righteousness, the faithful city." This is the way that "the city of righteousness, the faithful city" is to be established. The next verse shows that this city is Zion. It says, "Zion shall be redeemed with judgment, and her converts with righteousness." Isa. 2 c. 27 v. The same order is to be established again. That order is described in the revelations given unto us in very plain language, and in numerous instances. In a revelation given unto Joseph, Sec. 6, par. 3, it says, "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 mouths of all the holy prophets since the world began." This revelation cuts off all aspirants who are not of the lineage of Joseph, from any claim to the priesthood which he held. If it must needs remain through him and his lineage until the restoration of all things, no other person who is not of his lineage can take his priesthood or stand in his place in the Church. If the restoration of all things is come to pass, then indeed this revelation is no longer binding. How can the priesthood of Joseph remain with him and his lineage until that time, if the Lord gives it to a man who is not of his lineage. It is therefore one of his posterity that we must look for to lead the Church. In a revelation contained in the Book of Cov., 103 Sec., 18 p., the Lord says concerning Joseph and his posterity, "this anointing have I put upon his 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." Jesus and his apostles were of the seed of Abraham, and as Jesus is "the Savior of all men, but especially of them that believe," therefore in Abraham and in his seed shall all the kindreds of the earth be blessed, likewise in Joseph and in his seed shall all the kindred of the earth be blessed. This is the preparatory work spoken of by the ancient prophets. In Malachi 3 c. 1 v., 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."

This lineal priesthood which was conferred upon Joseph is the same order of priesthood which was conferred upon his ancestors, from the days of Adam. In the Book of Cov., 3 Sec., 18 p., it says, "the order of 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. This order was instituted in the days of Adam, and came down by lineage in the following manner. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to Adam's death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth." This is the commencement of the transmission of the priesthood by lineage. In the preceding part of this section, we are informed that this priesthood was called the Melchisedek priesthood. Seth and his posterity, we have shown, were made the chosen of the Lord. In like manner, God chose Abraham and his seed after him. This is the way that lineal blessings were bestowed upon a nation. 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 c. 2 v. Seeing then that God made choice of a nation and bestowed peculiar blessings upon it from generation to generation, would he not make choice of a lineal succession of authority by which there might be a leader in the nation, except when they were deprived of this blessing in consequence of the wickedness of the people. In conformity to this order of priesthood, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah were ordained by their ancestors. See Book of Cov., Sec. 3, par. 19, 27. Sec. 4., par. 2, says, "the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham, and was blessed of him, which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah, and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God by the hand of his father Adam, who was the first man; which priesthood continueth in the Church of God in all generations." This lineal descent of the priesthood from Esaias to Jethro, the father-in-law of Moses, was amongst the Midianites, who were descendants of Abraham by Keturah his wife. See Gen. 25 c. 1, 2 v. In Exodus 3 c. 1 v. it is written, "Moses kept the flock of Jethro his father-in-law, the priest of Midian."

We will proceed to answer some questions that have been asked in reference to this revelation. 1st. How did it happen that there

was a lineal priesthood among the Midianites who were not of the house of Israel? We are informed in this revelation that "Esaias received it from the hand of God," and that from him it was transmitted to Jethro. Where one nation was isolated from another, there are many instances where both nations have had the lineal priesthood among them, whereby one man held the keys of the kingdom of God in one nation, and another man in the other nation. In the days of the apostles that were chosen by Christ, it was held in this way among them, and on this land, at the same time, it was held in lineal succession for more than four hundred years after the birth of Christ. In the Book of Mormon we are also informed that Alma held this priesthood among an isolated people at the same time that Mosiah held it among another people, and each of these high priests presided over the Church. See Book of Mosiah, 9 c. 2d. Why did Moses receive the priesthood from Jethro the Midianite? After the days of Joseph and his sons Ephraim and Manasseh, we have no account of any man holding this authority in Israel until Moses. After the days of Joseph, "there arose up a new king over Egypt." (Ex. 1 c. 8 v.) and they were brought into cruel bondage, therefore they must have transgressed greatly, otherwise they would not have been brought into such bondage. In this bondage Moses found them, and "God remembered his covenant with Abraham, with Isaac, and with Jacob," (Ex. 2 c. 24 v.) and Moses received the priesthood from his father-in-law, and became the Deliverer of Israel. The Book of Cov., 4 Sec., 4 par., says, Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord, in his wrath, (for his anger was kindled against them,) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued." This was the condition of the Jews until the days of Christ, as this revelation informs us. When he came, he took with him Peter, James and John, "and leadeth them up into a high mountain apart from themselves," (Mark 9 c. 2 v.) "and there appeared unto them Elias, with Moses; and they were talking with Jesus." (4 v.) "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." These apostles were appointed to hold the keys of the kingdom. Paul says "when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship." Cephas is a name which Jesus gave to Peter, (John 1 c. 42 v.) He was

called Simon. John 1 c. 40-42 v. The relationship of James, Peter and John to Jesus is shown in the following citations. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon. Mark 6 c. 3 v. "James the Lord's brother." Gal. 1 c. 19 v. When Jesus raised to life the daughter of the ruler of the synagogue, it is recorded that "he suffered no man to follow him save Peter, and James, and John the brother of James." Mark 5 c. 37 v. Of course these brothers of Christ were not full brothers but they were of his nearest kindred." James in a council of the apostles, passed his sentence on the subject of discussion. See Acts 15 c. 19 v. Much additional evidence might be presented to show that the Church was organized in that day in conformity to the lineal order of the priesthood. We might also quote an ancient author to show the special privileges which James enjoyed in having access to the holy of holies in the temple at Jerusalem, but we will defer this branch of the subject.

In the Book of Mormon the same order of priesthood is described. It was transmitted from Nephi to his brother Jacob, (73 page, 3rd edition,) from Jacob to his son Enos, (140 p.) from Enos to his son Jarom, (143 p.) from Jarom to his son Omni, (144 p.) from Omni to his son Amaron, from Amaron to his brother Chemish, from Chemish to his son Abinadon, (145 p.) from Abinadon to his son Amaleki, (146 p.) Amaleki says, "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, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying and in revelations," &c., 147 p. The lineal order of the priesthood is acknowledged in this statement. It was transmitted by king Benjamin to his son king Mosiah. 152 p. "Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons that would accept of the kingdom." 211 p. King 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 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." 211, 212 p. The lineal order of the priesthood is here declared again. Alma transmitted it to his son Helaman, (317 p.) Helaman to his brother Shibeon, (394, 395 p.) Shibeon to his brother Helaman, (395 p.) Helaman to his son Nephi, (404 p.) Nephi to his son Amos, (501 p.) Amos to his son Amos, (501 p.) Amos to his brother Ammaron, 503 p. Ammaron told Mormon when he was ten years old that at the age of twenty-four, he should go to the hill Shim, and take the plates of Nephi which he had deposited there. 504 p.

The relationship of Mormon to Ammaron is not mentioned. Mormon transmits his priesthood to his son Moroni.

Thus we have shown from the beginning to the end of the Book of Mormon, that the lineal order of the priesthood was universally regarded. It is in the tribe of Joseph that the superior blessings of the everlasting priesthood are to be manifested. Moses says "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."—Dent. 33 c. 17 v. As this great power in pushing the people together is to be concentrated in the tribe of Joseph, it must be done by the power of the holy priesthood in that tribe, and there must be a head to the priesthood in the tribe of Joseph. It is in the last days that one of the dreams of Joseph the son of Jacob, will be fulfilled. He said, "behold, I have dreamed a dream more; and behold the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee, to the earth." Gen. 37 c. 9, 10 v. This dream was not fulfilled in Egypt when his father and his brethren went there and became his subjects. This event only fulfilled his dream concerning the sheaves. His mother was represented by the moon, and she died before they went into Egypt. Joseph, we are informed, was seventeen years old when he dreamed this last dream, and Rachel his mother died when Benjamin was born, and therefore she must have died before Joseph dreamed this dream. It is therefore in the last days that this dream will be fulfilled, when all the tribes of Israel, and the righteous dead including Jacob and Rachel, shall come forth and be in subjection to the lineal priesthood in the tribe of Joseph. Jacob said to Joseph, "the blessings of thy father have prevailed above the blessings of my progenitors." The greatest blessing which God conferred upon the progenitors of Jacob was the everlasting priesthood, without this, the promise of the land of Canaan to Abraham, Isaac and Jacob for an everlasting inheritance to them, and their seed after them would have been useless. "Joseph is a fruitful bough" both in his priesthood and his land, and God promised unto Joseph the son of Jacob that he would raise up from him "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, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom." Book of Mormon 66 p. The magnitude of this great covenant

concerning the prophet Joseph, taken into consideration in connection with the promise made unto him, that in him and in his seed should all the kindred of the earth be blessed, obliterates all the pretensions of impostors, who pretend to lead the Church. It is in the tribe of Joseph and in "the righteous branch" and in his seed, that the lineal authority of the priesthood was to be found in the last days.

NEWS FROM ELDERS.—In a letter from Bro. E. C. Briggs, sent from Council Bluffs City, Iowa, Nov. 1st, 1859, he says, "there is a great inquiry after the old paths in this vicinity. I have more calls for preaching than I am capable of responding to. I organized a Branch in Mills County, on the 16th ult., of twenty-three members."

Bro. W. W. Blair, in a letter sent from Amboy, Ill., Nov. 3rd, 1859, says, "Bro. Samuel Powers is preaching, and has baptized some lately in the southern part of Wisconsin. I have letters from nearly all quarters containing good news."

TO CORRESPONDENTS.—We solicit contributions to the columns of our periodical, and are ready to answer all proper questions touching our position and the general work of this dispensation, and we want all the saints to understand that we are not sectarian, but ready to exchange views with all.

CIRCULATE THE HERALD.—We hope all our brethren and sisters will use their utmost endeavors to extend the circulation of our publication by procuring subscribers and subscribing themselves. Where you know the address of any person that it would be advisable to send it to them, subscribe for them. Send all such persons specimen numbers at least. By these means every saint can perform an important work in disseminating a knowledge of the Gospel of our Blessed Redeemer. It is for Zion's sake and not for our benefit that we make this request. We look not unto man but unto God for our reward.

SPECIMEN COPIES of our periodical will be forwarded to many persons, hoping that they will be induced to become subscribers. Many of them have friends who have requested us to do so.

DISPOSAL OF PACKAGES.—We respectfully request every person who may receive a package of this periodical to distribute the same in the most judicious way, and obtain all the money they can on subscription and send to Edwin Cadwell, General Agent, Amboy Lee Co., Ill., or to our address. Send us also the names and residences of all the saints that you are acquainted with.

CONFERENCE MINUTES.

Sandwich, Ill., Oct. 6th, 1859.

THIS day the Elders of the Church of Jesus Christ of Latter Day Saints met at the house of Israel L. Rogers, and organized by choosing Z. H. Gurley, Chairman, and James Blakeslee and Wm. W. Blair, Clerks. Conference was opened by singing and prayer, and conducted in the usual manner and continued till the 10th inst.

OFFICIAL MEMBERS.

There were present, Dwight Webster, Geo. Morey, John Landers, John C. Gaylord, A. Patten, W. Marks, Z. H. Gurley and W. W. Blair.

HIGH PRIESTS.

O. P. Dunham, John L. Bartholf, W. D. Morton, Edwin Cadwell, Zenos Whitcomb, Isaac Sheen, I. T. Barrett, S. J. Stone, Crowell Lamphier, Alex. Emery, L. C. Delmon, J. H. Blakeslee, Wm. Aldrich, D. R. Fuller, James Blakeslee. A. Harrington, James Horton, Geo. Rarick, Elders.

JACOB DOAN, *Teacher.*

SYLVANUS PEASE, *Deacon.*

MISSIONS.

The Conference appointed Elder Wm. Marks to visit Western Iowa and vicinity, to organize Branches and to do such other business as will best promote the interests of the Church.

On motion, E. C. Briggs, now in Western Iowa, was sustained, and it was resolved that he continue his mission there during this fall and winter.

On motion, Elder Samuel Powers was appointed to travel and preach in northern Illinois and southern Wisconsin.

On motion, Elder Z. H. Gurley was appointed to visit Zarahemla, South-western Wisconsin and Eastern Iowa.

On motion, Wm. W. Blair was appointed to travel and preach as his circumstances might permit.

On motion, all the other official members were appointed to labor in their respective neighborhoods and to travel as opportunity might offer.

On motion, *Resolved*, that this Church publish a monthly paper, to be issued as soon as convenient.

On motion, Wm. Marks, Z. H. Gurley and Wm. W. Blair were appointed a publishing Committee, and Isaac Sheen, Editor.

On motion, Geo. Morey, Z. H. Gurley, Wm. D. Morton, Wm. Marks, Sen., Edwin Cadwell, Wm. Aldrich, John Landers, James Blakeslee, Isaac Sheen, E. C. Briggs, Israel L. Rogers, Samuel Powers, Zenos Whitcomb, L. C. Delmon, A. C. Haldeman, Wm. Redfield, were appointed to solicit, collect and remit to Edwin Cadwell, Amboy Lee, Ill., subscriptions and donations for the paper.

BRANCHES REPRESENTED.

The Beaverton Branch, Boone Co., Ill., by Elder Z. Whitcomb, consisting of twenty members, including Pres., Elder, Priest, Teacher and Deacon.

The Amboy Branch by Elder Edwin Cadwell, consisting of twenty-three members, including the Pres., Elder, Priest, Teacher and Deacon.

The Franklin Branch, Decatur Co., Iowa, consisting of eighteen members, including one Pres., Elder, Priest, Teacher and Deacon.

The Union Grove Branch, Pottowattamie Co., Iowa, consisting of twenty-two members, including one Elder, (David Jones,) one Priest, Teacher and Deacon, was also represented by Elder Wm. W. Blair.

The Little River Branch, Decatur Co., Iowa, was represented by Elder Geo. Morey. It numbers twenty-one, including Pres., Elder (Geo. Morey,) Priest, Teacher and Deacon.

PREACHING.

There was preaching by Elder Jas. Blakeslee, on the first principles of the Gospel; by Elder Z. H. Gurley, on the coming forth of this work, and the Order of the Priesthood; by Elder John Landers, on the Gospel; by Isaac Sheen, on lineal Priesthood and the magnitude of the Latter Day work; by Wm. W. Blair, on the restoration of the "everlasting Gospel. Rev. 14th c. 6th and 7th verses, on the Resurrection of the dead, and again upon the lineal priesthood—the calling and priesthood character of Joseph Smith the martyr.

There were seven added to the Church by Baptism.

During the entire Conference, the Spirit of God was manifest in great power, imparting through the gift of prophecy and tongues, comfort and instruction to the saints.

Conference adjourned to meet at Amboy, Ill., April 6th, 1860.

Z. H. Gurley, Pres., James Blakeslee, Wm. W. Blair, Clerks.

[For the Herald.]

HISTORY OF THE NEW ORGANIZATION OF THE CHURCH.

BROTHER SHEEN.—You recollect that at our last Conference it was suggested that a brief history of the commencement of this work of Reformation in the Church, should be given to the world in the first number of our periodical. That duty seems to devolve upon me. I would say, that in order that those who read may have a clear understanding of the subject, it will be necessary for me to go back a few years and commence with my first labors in this place. In the spring of 1850 I was appointed by a Conference held at Voree to visit a tribe of Indians in the north part of this.

State. On my way I was overtaken by a brother, and requested to accompany him to this section of country. Immediately after our arrival I commenced preaching about fifteen miles south of this place, and continued my labors for some weeks, when (hearing of an old acquaintance) I came here about the middle of summer. The second day after my arrival, I was requested to preach a funeral sermon. At the close, several persons requested me to preach to them again. Accordingly, I made an appointment for the next Sabbath, a friend having offered me his house for the occasion. On my arrival at the place appointed for worship, I was agreeably surprised in finding a large and respectable congregation of courteous manners and solemn deportment, instead of the refuse of society, as I had expected to see in this mining region. Our exercises were unusually solemn and interesting. I felt truly that God had a people, even in this place. So deep were my convictions of this fact that contrary to my instructions I continued my labors, and after a few weeks I had the pleasure of instructing seven into the kingdom of God. From this time the way seemed to open before me. Calls for preaching came in from various places, which I gladly responded to as far as it was in my power, and with the help of H. P. Brown who came to my assistance sometime in the winter following, we succeeded in building up a Church of twenty-three or twenty-four members, which we called the Yellow Stone Branch. A few months afterwards, I moved my family into this section, and continued my labors with the Church, teaching them the principles of the Gospel as revealed from heaven to us through Joseph the Seer. During this time several strange things came to my knowledge, that fully satisfied me that unless good and evil, bitter and sweet could proceed from the same fountain, neither J. J. Strong, B. Young, Wm. Smith, nor any that had claimed to be prophets, since Joseph's death, were the servants of God. The inquiry arose in my mind, "what shall we do? Here are a few honest saints who have obeyed the gospel and are looking to me for instruction. What can I say? What can I teach them?" Thus I meditated for months. God, and God only, knows what the anguish of my mind was. I resolved that I would preach the word and thank God, preaching brought me out right.

It was after preaching one Sunday evening, in the fall of 1851, while sitting in my chair at Bro. Wildurnuth's house, my mind was drawn to Isaiah, 2nd ch., 2nd and 3rd verses. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in all its majesty and glory. It appeared that I could see all nations in motion, coming to the Mountain of the Lord's house in the top of the mountains. At this time Strang's Beaver Island operation appeared before me. It looked mean and contemptible beyond descrip-

tion. A voice—the Spirit of God—the Holy Ghost, then said to me, “can this (alluding to Strang’s work,) ever affect this great work?” I answered, “no, Lord.” I felt ashamed to think that I had ever thought so. The voice then said, “rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.” I said, “yea Lord.” As I left the house my mind was dwelling upon what had just transpired. Although the Spirit had told me that God would raise up a prophet to complete his work, it did not enter my mind at that time, that I would realize the work in its present form. My whole desires were that those dear souls around me might enjoy the gifts and blessings of the gospel as the saints did in Joseph’s time, and be saved from those meshes of iniquity that thousands had run into. A few weeks afterwards while reading a paragraph in the Book of Covenants which says, “if thine eye be single, thy whole body shall be full of light,” the Spirit said to me again, “rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.” I answered, “I will do it, God being my helper.” From that time I began to look about in earnest for a starting point. I examined the book carefully, and saw at once that the teachings of the day were contrary to the law, and resolved that although I had but one talent, yet in the name of Israel’s God I would go forward and leave the result with him. At this time I was laboring with Bro. Reuben Newkirk, a young and worthy brother. I explained my visions to him, and he endorsed them at once. The Spirit of God was with us, and day after day was spent in holding council about the matter, until one day (being at work together in a lone place) we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, Book of Mormon, Book of Covenants and the Holy Spirit for our guide. This was a new era in my existence. In Joseph’s time I had stood with thousands of the servants of God, and counted it an honor to call them brethren, but alas, how changed the scene! One, only one remained of my associates that I could call brother. At times how dark, how dark was the future!

O, Brother Sheen, could I at that time have been permitted to realize what I have enjoyed with you and other dear saints within a few weeks past, how gladly would I have stemmed the torrent, and said with the apostle, “I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.” Well, thank God, he who commenced this work will carry it forward and I rejoice. My past experience strengthens me for the future. Then we were alone, our brethren around us having been taught that Strang was Joseph’s successor, could only look upon us as

apostates when they became acquainted with our position. We seemed to be hedged in. Darkness was all around us on every side. Light was only above us. Well, thank God, we proved him to be a present helper. A few days after we had entered into this covenant, while Brother Newkirk was in secret prayer, the Holy Spirit rested upon him. He arose and spoke in tongues, and started homewards, speaking in tongues and praising God. His wife heard him and met him, and shortly afterward she received the same gift and blessing. These gifts were the first-fruits of the Reformation.

About this time Brother David Powell came from Beloit, (about fifty miles distant) bringing with him a revelation which had been given to Jason W. Briggs, some time in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth, and set in order the quorums; in a word, to fill his father's place. He was commanded to write it and send it to all the churches. There were some ideas in the revelation that I could not receive. I was entirely unacquainted with the order of the priesthood as it really is, nevertheless I knew that God would raise up a prophet, but who he was, or where he would come from, I did not know. About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room, declaring with great earnestness that their little sister was up to Brother Newkirk's, speaking and singing in tongues. For a moment I was overpowered with joy. I exclaimed, "is it possible that God has remembered my family." Immediately I went up, and when I was within one or two steps of the house, I paused. I listened, and O the thrill of joy that went through my soul! I knew that it was of God. My child, my dear child was born of the Holy Spirit. I opened the door and went in. It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph Smith was. I felt anxious to know that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared "the successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God."

It is proper here to state that the main body of the Church lived from four to eight miles from us, and having learned that we had left Strang they regarded us as apostates. However, it was not long after the gifts were manifested and when they came to know that these blessings were indeed with us, they admitted that they were of God, and gradually, one after another, united with us, until the whole Church were made to know the truth of our position, and rejoice with unspeakable joy. Although the Church had been organized more than a year, and striving to live

right before God, yet no visible gifts had been manifested among us. It was now necessary that we should change our organization and position in relation to the Presidency of the Priesthood. The Branch had been organized under Strang. The Lord had taught us that this was wrong, consequently we appointed a day for the purpose of acknowledging the legal heir. The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do, was approbated of God. After singing, I stated to the Church what was the object of our meeting, and requested all who wished to renounce J. J. Strang, as prophet, seer and revelator to the Church, and acknowledge the seed of Joseph Smith in his stead to come forth in the own due time of the Lord, to manifest it by rising up. In a moment the entire congregation stood up, and one simultaneous shout of joy and praise went up to God for our deliverance. Nearly all the congregation were under the influence of the Spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work was then declared. I will now close for the present. So far I have written from memory. Before I get through with my next communication I shall bring the History up to our Church Record which will enable us to give precise dates, &c.

Yours respectfully,

ZENOS H. GURLEY.

Zarahemla or Blanchardville, Iowa Co., Wis., Oct. 23rd, 1859.

[For the Herald.]

OPPOSITION TO POLYGAMY,

BY THE PROPHET JOSEPH.

BROTHER SHEEN.—I feel desirous to communicate through your periodical, a few suggestions made manifest to me by the Spirit of God, in relation to the Church of Jesus Christ of Latter Day Saints. About the first of June, 1844, (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council) I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the

Lord would reorganize it again. There were many other things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. From that time I was satisfied that the Church would be disorganizad, and the death of the Prophet and Patriarch, tended to confirm me in that opinion. From that time I was looking for a re-organization of the Church and Kingdom of God. I feel thankful that I have lived to again behold the day, when the basis of the Church is the revelations of Jesus Christ, which is the only sure foundation to build upon. I feel to invite all my brethren to become identified with us, for the Lord is truly in our midst.

WILLIAM MARKS.

Shabbonas, De Kalb Co., Ill., Oct. 23rd, 1859.

From the Saturday Evening Post Oct. 9th, 1852.

THE MORMONS AGAIN.

A Cincinnati correspondent, who gives the Mormons a regular going-over in his letter, for their doctrine and practice of polygamy, and whom we judge to be something of a Mormon himself, says, very much to the purpose:—

They announce that polygamy is a doctrine "sent forth as a Standard of Universal Restoration for the Tribes of Israel, and for all nations." "They seek to excuse themselves" in their abominations, because of the things which were written concerning some of the ancients. A specimen of this kind of sophistry is presented by Mr. Pratt in his communication, and yet this great apostle

professes to be a Mormon, and I have no doubt that many of your readers imagine that Brigham Young and all these Salt Lake apostles believe in the Book of Mormon and original Mormonism, whereas they have "departed from the faith," and "have turned the grace of God into lasciviousness." The Book of Mormon informs us of just such apostles as they are, who lived on this land in ancient times. It says: "Thus saith the Lord, this people begin to wax in iniquity: they understand not the Scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before, me saith the Lord. * * * * There shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. * * * * I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of hosts: for they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts." Mr. Pratt accuses "Christendom" of having "petty prejudices, local superstitions, and narrow views" on this subject, but these quotations, and more that might be made, show that the Book of Mormon is more opposed to the Salt Lake "Standard of Universal Restoration" than Christendom is," for the Book of Mormon condemns *ancient* as well as modern polygamy. The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual-wife doctrine, but this excuse is as weak as their excuse concerning the ancient Kings and Patriarchs. Joseph Smith repented of his connection with this doctrine, and said that it was of the devil. He caused the revelations on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet. If Abraham and Jacob, by repentance, can obtain salvation and exaltation, so can Joseph Smith.

Respectfully,

ISAAC SHEEN.

Cincinnati, Sept. 20th, 1852.

P. S. Brigham Young publicly declared his hostility to the United States Government in the temple in Nauvoo, and on various occasions he has done so. They are waiting for a favorable opportunity to manifest their hostility. I. S.

It therefore seems that the Salt Lake Mormons, if Mr. Sheen be correct, and he quotes the very words of the "Book of Mormon," are acting not only in opposition to common decency and morality, but to the explicit commands of their "own holy Book," and to the dying testimony of Joseph Smith, their founder. We shall be pleased to hear from any of our Mormon readers, how the doctrine of their Bible upon this subject, and the present Salt Lake practices, can be reconciled. If there are a majority of honest, pure-minded men and women among the people of Deseret—and we think it very likely that such is the case—we advise them to call a grand council of the Church, depose Brigham Young, resolve that all this spiritual-wife and polygamy business is a device of Satan to ruin the "saints," and a departure from their primitive doctrine and the original order of their institutions—and thus turn over a new leaf, and preserve themselves from the destruction which is hovering over their community.

From the Cincinnati Commercial, Oct. 15th, 1859.

REVIVAL AMONG THE LATTER DAY SAINTS.

EDS. COM:—A new organization of Latter Day Saints is springing up, which will do more to check the licentiousness and high-handed wickedness of the Salt Lake Mormon Church, than all the plans that have been proposed. A conference, which continued four days, commenced on the 6th inst., near Stanwich, De Kalb Co., Ill., and although it was held at a retired farm house, about 500 persons were in attendance. Delegates and members from nearly all parts of Illinois, and from Ohio, Michigan, Wisconsin and Iowa, were there. This organization will not be completed until a son of Joseph Smith presides over it, but it is now sending forth elders to proclaim against the iniquities of the Salt Lake Church, as an apostacy from the faith of the Latter Day Saints, and to preach the original doctrines of the Church. A monthly periodical will be published in this city forthwith. Elders are to be sent to Utah to reclaim those backsliders, and if these elders are cut down while engaged in the work, "the blood of the martyrs will be the seed of the Church." The speakers at the Conference expressed an abhorrence of the evils which had overthrown the church, and a determination to expel such persons from the church in future. They spoke with extraordinary energy and Divine influence; and with unbounded love for the faithful, and also for backsliders, and for all mankind. We hope that all good citizens will cast no obstacle in our way, while we labor for the eradication of this foul stain, that the conductors of newspapers will make known the remedy which God hath provided for this great wickedness.

ISAAC SHEEN.

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THE TRUE
LATTER DAY SAINTS'
HERALD.

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Church of Jesus Christ of Latter Day Saints.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50; 6.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. xxxiv; 15, 16.

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THE TRUE
LATTER DAY SAINTS' HERALD.

No. 2.]

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Vol. 1.

THE DIVINE AUTHENTICITY OF THE BOOK OF
MORMON.

THE idea is cherished by many that the Bible contains no evidence in proof of the Divine authenticity of the Book of Mormon, whereas it contains numerous testimonies which prove that the Book of Mormon has come forth in fulfilment of the joyful anticipations, and plain predictions of the ancient prophets. They foresaw that the bringing forth of this book would be a part of the "marvellous work," which God has declared he will perform in these last days. The prophet Isaiah foretold the bringing forth of this book, and some of the peculiar circumstances which have transpired in connection with it, and with the glory which is to be revealed in "a very little while." A great prophecy on this subject is recorded in Isaiah xxix, 9-24. This prophecy is prefaced with a description of the people, among whom this book should be brought forth. 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." The prophet, by the illumination of the Holy Ghost, was permitted to behold a wonderful state of things in the religious world in the last days—in the day and at the time when this book would be brought forth. Amazed at the sight, and struck with astonishment at the vision, he exclaimed, "stay yourselves, and wonder; cry ye out, and cry." What was the cause of all this wonder which seized hold of the prophet?

Reader, did you ever consider what was the cause of all this wonder? Did you ever consider that in that day there were many prophets, and that it was not considered as an unreasonable

and fanatical idea for God to send forth prophets among the people, to teach them the Law of God, to warn them of impending judgments, and to unfold the glories of the latter days? When the curtain which separated the present from the future was withdrawn, he looked down upon the last days, and what did he see? It was a terrible vision. He saw the people drunken, but not with wine. They staggered, but it was not with strong drink. Did you ever consider that people may be drunken without either wine or strong drink? You that have *wisely* refrained from wine and strong drink, should consider that Isaiah foretold that in the latter days there would be a people, who would not be drunken with wine, nor stagger with strong drink, nevertheless, they would be drunken, and they would stagger. He describes a people which are peculiar to this age. He describes the sects of Christendom, as they now are, and not as they have been previous to this age. He shows that the Temperance cause would be prevalent when the Book of Mormon would come forth.

If you desire to be perfectly sober, if you desire to escape every cause of drunkenness, this subject demands your serious attention. There are thousands of men and women in our day, who profess to be total abstainers from every thing that would cause drunkenness, but know ye, that many, yea, very many, of this class, "are drunken, but not with wine; they stagger, but not with strong drink." Why are they drunken? Mark again, what the prophet says is the cause of this drunkenness. "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." The condition of the world until the Book of Mormon was brought forth, and the condition of those who reject the messengers whom God hath sent, may be described in the words of Saul, when he said, "God is departed from me, and answereth me no more, neither by prophets, nor by dreams."—1 Sam. xxviii, 15.

We have now discovered the cause of this drunkenness. People in this day profess to be Christians, and even profess to be ministers of the Gospel, but the Lord hath poured upon them the spirit of deep sleep, and hath closed their eyes. The prophets and seers are covered or hid from them. Saul, in the midst of his transgressions and rebellion against God, understood distinctly that his transgressions had caused God to depart from him, so that he answered him no more, neither by prophets, nor by dreams, but in our day, people profess to be devoted Christians and ministers, and yet they are further removed from communion with God than Saul was, for they contend that neither the righteous nor the wicked can receive an answer from God, in our day, neither by prophets, nor by dreams, nor by angels, nor by the Holy Ghost, although Jesus said, "if ye abide in me and my words abide in you, you shall ask what you will in my name, and I will give it you."—John xv, 7.

This was the state of the religious world when the Book of Mormon was brought to light, and the prophet proceeds with his prophecy and says, "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; and the book is delivered to him that is not learned, saying, read this, I pray thee, and he saith, I am not learned." It is very evident that the events foretold in this part of the prophecy are described as inseparably connected, and cotemporaneous with the events foretold in the preceding part of the prophecy, otherwise it could not consistently be connected with it by the conjunction, "and." We want you to distinctly understand the important fact that the prophet had been describing a people, who were drunken, but not with wine, a people upon whom the Lord had poured out the spirit of deep sleep, and had closed their eyes,—a people who had no prophets nor seers, for the Lord had covered them, "and the vision of all" was then manifested. The coming forth of the Book of Mormon disturbed the religious world in their slumbers. It was "the vision of all," for it was of the utmost importance to all people in this age of the world, therefore it might with strict propriety be called "the vision of all." To show that there was an indispensable necessity for the manifestation of this "vision of all," we will call your attention to the testimony of the prophet Nephi, concerning the Bible, as it is recorded in the Book of Mormon. He says, "the angel of the Lord said unto me, thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable Church, which is most abominable above all other Churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious, and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore thou seest that after the book had gone forth through the hands of the great and abominable Church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles: and after it goeth forth unto all the nations of the Gentiles, yea, even

across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity: thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them." 31 p. The channel through which the Bible has come down to us having been so exceedingly corrupt, what could be more reasonable than the coming forth of an inspired record entirely free from contamination by evil, designing men? It was for this purpose that it came forth, and to establish the truth of the Bible. On this subject, Nephi also says, "after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb, which has been kept back by that abominable Church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious. . . . And the angel spake 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." 31, 32 p. The Book of Mormon is precisely such a book as the world needs. It is a key under the direction of the Spirit of truth, to unlock the glorious treasures which are contained in the Bible, and reveals again many truths which wicked men in past ages withheld from the world. It is not strange, therefore, that Isaiah should call it "the vision of all."

We will now prove that this prophecy has been fulfilling in a most remarkable manner, and that there was a speedy fulfilment of a portion of it, when only a small portion of the Book of Mormon was translated. In our last citation from this prophecy, we are informed that the words of the book were to be delivered to one that is learned, and then the book itself was to be delivered to one that is not learned.

Having called your attention to these facts, we will now compare the prophecy concerning the learned man, with the facts relating to its fulfilment. "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.'" Martin Harris went to New York, and presented the characters which had been translated, to Prof. Anthon. We have frequently heard Mr. Harris state what occurred on that occasion, and his statements strictly coincided with the following extract from the History of Joseph Smith;

“sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows.” I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon 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. He gave me a certificate, certifying to the people of Palmyra, 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. Anthon 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. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation. See Times and Seasons, Vol. 3. We have never ascertained that these statements have ever been contradicted, by either Professor Anthon or Dr. Mitchell, notwithstanding they have been published as extensively and repeatedly, as any fact which was connected with the coming forth of the Book of Mormon. The public Halls which have been occupied by the Saints in New York, the publications which have circulated among them have undoubtedly been made instrumental in bringing these facts repeatedly before them. It will be perceived that their statements are equivalent to an acknowledgement that Joseph Smith was a true prophet, for if he had made a true translation, it must have been done by the gift and power of God. If these gentlemen never made these statements, would they not have defended their popularity among men by contradicting them? We may reasonably suppose that they were unwilling to publish a falsehood, by contradicting these statements, but that their love of popularity prevented them from making a public acknowledgement of the facts in the case. The conclusion of the subject is,

that this prophecy concerning the learned man was fulfilled in the strictest sense of the word and in the most literal manner imaginable.

Now let us examine the next step in this work. "And the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, 'I am not learned.' 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 marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.'" The objection is often urged against this work, that Joseph Smith was an unlearned man, but let such objectors remember that God had foreordained that such a man should be chosen to do this work, as an instrument in his hands. It is true that this scheme is in opposition to the systems of religion which have become popular among men, and God designed that it should be. Paul was aware that this was God's plan. He said, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. i. 27-29. If the learned and wise, according to the wisdom of the world, had brought forth or translated this record, Paul's declaration would have been false, and it was by a citation from this prophecy of Isaiah that he introduced the subject. In v. 19th, he says, "it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.'" Then Paul says, "where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" We have in the prophecy of Isaiah two topics. We have the character of the people among whom "the book" was to come forth, and the modus operandi by which the Lord would bring it forth. The character of the sects of the present day is described with an accuracy that is unmistakable. Discarding the idea of acknowledging any prophets, having no faith in the prophecy of Joel, by whom the Lord said, "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," their worship *must be*, as it is there described. When they "draw near" to God, it must be only with the mouth, and with their lips, and their hearts must be far from him, for they have not received the gift of the Holy Ghost which Peter said was "for all that are

afar off, even as many as the Lord our God shall call." If they had received the Holy Ghost they would have realized the truth of the prophecy of Joel. Their fear toward God "is taught by the precept of men," because their teachers preach by their own wisdom in opposition to Paul, who said, "my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. ii. 4, 5. It was in the midst of this dependence on the teachings of uninspired men that the Lord was to do a marvellous work in the bringing forth of the book which was to be "delivered to him that is not learned." It was a marvellous work, because he chose an unlearned youth to be his servant and instrument in bringing forth this book and to establish a great Church in opposition to the prejudices and creeds of all the powerful sects and learned clergy in Christendom. It was marvellous, for until iniquity abounded, and the love of many thereby waxed cold, (as Paul had foretold,) neither the wisdom of the wise men, nor the understanding of the prudent men, could stay the rapid progress of the work. If iniquity in the Church had not abounded, it would at this time have been the most powerful Church in this land.

The next two verses in this prophecy of Isaiah contain a prediction of woe upon those who oppose or reject this work. The reader can read them at his leisure, and we would entreat you to search after the numerous warnings which the Lord has given us in relation to the judgments which he declared would come upon the Gentiles, upon this land, because they would reject the gospel, and persecute, and shed the blood of saints and prophets. The preparations that are now making for civil war, and dissolution of the American Union, clearly show that those who have scoffed at these warnings, will realize that they are not false alarms.

In the remainder of the prophecy, there are several criterions by which we may know that this book was to come forth in the last days. The next verse, (17th,) 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?" At the time that the Book of Mormon was published, the Meslem tyranny was intolerable in the Holy Land and on Mount Lebanon, and they were desolate, as they had been for many centuries, but a great change has been experienced. Lebanon now abounds with fertile plantations, because God had declared that it should be so, and her progress is onward. 18th v. "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." It is worthy of our consideration how carefully this prophecy is linked together, from first to last, so that the circumstances connected with the coming forth of the Book of Mormon, are clearly described. This part

of the prophecy is connected with the preceding by a double link. To the conjunction, "and," he adds the expression, "in that day." This prophecy concerning the deaf and the blind has been fulfilled, and unbelievers may contradict us as much as they please, but that which has been experienced is, as the droppings of rain before a bountiful shower. Many kindred blessings have been obtained, and are now conferred upon the saints in the new organization. If it were not so, the words of Jesus and his promise unto them that believe, would be *false*, for he said, "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." The reason that these signs do not follow multitudes who say they believe, is because they *do not* believe, although they say they do. They say that these things are done away, therefore they do not believe in Christ, for he did *not* say, these signs shall follow them that believe in this age of the world and then they *shall not* follow them that believe, neither did he say, these signs *may or may not* follow them that believe. He introduced this doctrine by declaring, "he that believeth and is baptized, *shall* be saved; but he that believeth not *shall* be damned."—Mark xvi. 16.

Would you dare to substitute in this passage for the word "shall," the words, *shall not*, or the word, *may*? Would you say that he that believeth not *shall not* be damned, then why do you reverse the words of Jesus in the next sentence, when he said, "these signs *shall* follow them that believe?" The Book of Mormon has come forth in connection with the blessings which are inseparable from them that believe in all generations, and it came forth in that day, that the deaf did hear the words of the book, and the eyes of the blind did see out of obscurity, and out of darkness. We have in the next three verses of Isaiah's prophecy, a prediction of events which were to come to pass in that day when "the book" would come forth. The prophet says, "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; 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." "The terrible one" is not yet brought to nought, for he is yet, as he was in the days of Paul, "the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 2. The scorner is not yet consumed. Who is the scorner? They are the scorners who have treated with scorn and contempt "the vision of all," the Book of Mormon, and the "marvellous work" connected therewith. What else could the prophet mean?

After describing a work of such great importance, and attended with such great blessings upon those that receive it, should he not forewarn the scorers, the despisers and mockers, of the speedy judgments which are to be poured out upon them. In the preceding chapter, (21 v.,) Isaiah calls God's marvellous work, "his strange work," and "his strange act," and he says, "the Lord shall rise up as in Mount Perazin, 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."

Dear friends, do you not see the storm that is gathering around you and in your midst? To the Saints who are of the scattered remnants of Jacob, greater blessings are promised in that day, spoken of by Isaiah, than they have ever enjoyed, and in that day he says that the Lord says, "they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel: They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." This is the conclusion of Isaiah's prophecy on the coming forth of the Book of Mormon, and as Israel has not attained to this high standard of perfection, here is another evidence that the Book of Mormon is a revelation from God.

[To be Continued.]

THE WORK OF THE HOLY GHOST IN THE CHURCH.

THE gift of the Holy Ghost is for all the Saints. John the Baptist said unto the people who were baptized by him, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." This declaration was not made to those who afterwards became apostles and elders merely. It was presented as a blessing which *all* might enjoy who were baptized with water unto repentance. If the Holy Ghost was to be given unto all those who obeyed the Gospel, it was to be given them, to instruct them in the great things pertaining to the kingdom of God. Jesus said unto his disciples, "when he, the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John xvi. 13. By this spirit those who live in the enjoyment of it, by living in humility and faith, are enabled to detect the difference between truth and error. When a

doctrine is presented unto them, it is their privilege to test that doctrine by the Spirit, and if a false doctrine is presented by any man, no matter whether he is a prophet or an apostle, it is their duty to receive the testimony of the Spirit in preference to the testimony of men. The teachings of the Spirit are harmonious. They are not contradictory, but men, even the best of men, are liable to err, and to turn aside from the holy commandments which have been given unto us. The past history of the Latter Day Saints proves this fact, and it proves the truth of Joseph's prediction that those who did not obtain a testimony for themselves would fall, and that they must not pin their faith on his sleeve.

Some may say that this doctrine was applicable to the twelve apostles only. Let us see whether there is any truth in this assertion. "The Jews marvelled, saying, 'how knoweth this man letters, having never learned?' Jesus answered them, and said, 'my doctrine is not mine, but his that sent me. If *any man* will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'" It is therefore the privilege of *any man* who does the will of God to know of the doctrine whether it be true, or whether it be false. What is the reason that the Church did not detect the false doctrines that were introduced about the time of Joseph's death? Those who did the will of God, *did* detect these false doctrines, but there were many who did not do the will of God, therefore that Wicked One was "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 believed not the truth, but had pleasure in unrighteousness." If those who called themselves saints had done the will of God, they would have been delivered from this delusion. Bitter, indeed, have been the fruits of their transgression. The consequences of their refusal to do the will of God was foretold by Jeremiah in the 17th c. 5th v. of his prophecy, where it is written, "thus saith the Lord; 'cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.'" It was their duty to follow no man that would teach them contrary to the doctrine of Christ. Those that were ordained to preach the gospel had no authority to preach contrary to the gospel. Paul said, "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."—1 Gal. i. 8. The authority of God through the Holy Ghost deposes the authority of men who were commissioned to preach the gospel, when they forsake the purity of the gospel, and become ministers of unrighteousness and servants of Satan. When Peter promised that all that would obey the gospel should receive the gift of the Holy Ghost, he did not tell them that although the Holy Ghost would lead them into all truth, yet the teachings of apostles were superior to the teachings of the Holy Ghost. He made known the universality of the gift of the Holy Ghost unto *all* that would obey the gospel, both in that day and in every age. He says, "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." Paul also said, "the manifestation of the Spirit is given to every man to profit withal."

[To be Continued.]

NAME OF THE CHURCH.

Extract of a letter from Mrs. Sarah Harvey, of Kirtland, Ohio:

THERE are a few things in your book that are not exactly in accordance with revelation and the Book of Mormon. That is the name of your Church. It ought to be called the Church of Christ. The articles and covenants were so, and revelations given when the Church was first established were called so. See Book of Mormon where Christ appeared to the people on this land. He told them that if a Church be called by any other name but my name, then it is not my Church, but if it have my name, and be built upon my gospel, then it be my Church, not even suffering them to add Jesus, but to be called the Church of Christ. That was the name given when the Church was first established, and when they took upon them the name of Jesus Christ of Latter Day Saints, they broke the commands of God, and they also broke the commands of God when they put that name upon the front of the temple. It was too humble to bear the name of Christ. It was not popular.

OUR REPLY TO MRS. HARVEY.

Isaiah in his prophecy (xxix. 20, 21,) says, "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." Mrs. Harvey evidently makes a man (even the prophet Joseph, and "the Church of God,") "an offender for a word."

This doctrine of early seceders from "the Church of the Lamb," has been one of the arguments made use of by the

enemy, to "turn aside the just for a thing of nought." If it is unlawful to call the Church by any name except "Church of Christ," it cannot be proved by the Book of Mormon. The prophets who wrote that Book generally called it by other names. On page 34 of the 3rd edition, we are informed that Nephi had a vision of the Church in our day, and twice he calls it "the Church of the Lamb of God," and once he calls it "the Church of the Lamb." On the next page he again calls it "the Church of the Lamb." On page 78, it is called "the true Church and fold of God." On page 502, it is called "the true Church of Christ." If the sacred name of JESUS is to be cast out of the name of the Church, was it not a sin to prefix the word "true" to that name, and if it is true that it "ought to be called the Church of Christ," why did Nephi call it "the Church of the Lamb," and "the Church and fold of God?"

After diligent search, we have found 18 pages where it is called "the Church of God," and only 4 pages where it is called "the Church of Christ." It is called the Church of God on p. 203, 204, 207, 218, 219, 225, 227, 238, 293, 316, 341, 342, 394, 403, 405, 409, 411, 520, and the Church of Christ on p. 492, 493, 499, 559. So it is very evident that it was very seldom that these ancient saints called the Church by the name which is contended for by our correspondent. We have found on 3 pages where the ancient saints called the Church "their Church." On page 219, Alma, the high priest, says, "thus they did prosper and become far more wealthy, than those who did not belong to *their Church*. For those who did not belong to *their Church*, did indulge themselves in sorceries" &c. On p. 335 Alma says, "the Nephites were inspired by a better cause; for they were not fighting for monarchy nor power; but they were fighting for their homes, and their liberties, their wives, and their children, and their all; yea, for their rites of worship, and *their Church*." On p. 350, Helaman writes about those whom he says, "had dissented from *their Church*."

These plain statements show that the Church was spoken of by the saints and prophets as *their Church* and also as the Church of God. If the interpretation of the words of Jesus which our correspondent has given us, is correct, then the Church of Christ and the prophets in that day were as much in transgression on this subject as it is claimed that the Church is in our day. As our attention has been called to the early revelations on this subject, we will do the same. In a revelation and vision of Joseph Smith and Sydney Rigdon on Feb. 16, 1832, it is written concerning the celestial world, that "these are they who have come to an innumerable company of angels, to the General Assembly and *Church of Enoch, and of the first born*." Sec. 92, p. 5. What would our friends who differ with us on this subject

say if we should call *our Church*, the Church of Joseph? We suppose they would say that we had taken another awful retrograde step, although Joseph stood in the same position to the Church in his day, that Enoch did in his day. According to the doctrine of our friend, this revelation contains false doctrine, although it was given long before the temple at Kirtland was built, which our friends acknowledge was built by revelation.

Under certain circumstances, therefore, we find that the Church can be called the Church of a man, or it can be called the Church of the Saints, for as the saints called it their Church, it was the Church of the Saints. The truth is, that it was *their* Church and Christ's Church also. In a revelation given in March, 1832, the Lord says unto the saints, "the kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours." See Sec. 76, p. 4. Paul also says, "wherefore we receiving a kingdom which cannot be moved, let us have grace."—Heb. xii. 28.

We suppose it will be admitted that the kingdom spoken of is the kingdom spoken of by John the Baptist when he said, "the kingdom of heaven is at hand," and that this kingdom is the Church of God. Paul also testified to the saints, saying, "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—1 Cor. iii. 21-23.

If the Church is not included, how can all things be theirs? That Paul understood this subject in this way will further appear from I Cor. xiv. 33, where he calls the Churches "Churches of the Saints." What is now called a branch of the Church, Paul calls *a* Church or *the* Church, and all the branches as Churches. Is not Paul infringing on the rule of our correspondent, just as much in speaking of Churches of the Saints, as if he was to say Church of the Saints? What then did Jesus mean when he said, "ye shall call the Church in my name." The only way that we can consistently understand him is that the Church must acknowledge him as their head; that instead of putting their trust in uninspired teachers, and building up Churches in their names, their trust must be on Christ. It must be called in his name, but not in a set form of words. It may be called the Church of the Lamb, the Church of God, of Christ, of Jesus Christ, of Jesus, of the Saints, or it may be called their Church. People cannot be saints unless they believe in the authority of Jesus, and that he governs his Church by immediate revelation, therefore they call the Church in his name when they use any of these different forms of expression, otherwise the ancient prophets and saints did not "call the Church in his name."

Our friend argues in behalf of Christ as "not even suffering them to add Jesus, but to be called the Church of Christ." In

all the instructions which Jesus gave on that occasion, the name Church of Christ cannot be found. In all that Jesus said he could not make a distinction between the name of Jesus and the name of Christ, without opposing in the most decided manner many of the inspired writers, both of the Book of Mormon and the New Testament. He said, "ye must take upon you the name of Christ, which is my name. For by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the Church in my name; and ye shall call upon the Father in my name, that he will bless the Church for my sake." See 493 p. Now if Christ intended that the Church should not be called in the name of Jesus, as well as the name of Christ, then he also intended that the saints should do nothing in the name of Jesus, and that they should not call upon the Father in the name of Jesus. These words apply with equal force to every branch of the subject laid down in these words of Jesus. Let us deal fairly with his words and not handle the word of God deceitfully. He commands the saints to take upon them the name of Christ. He says that this is his name. He says, "by this name shall ye be called at the last day." He says, "whatsoever ye shall do, ye shall do it in my name." He says, "ye shall call the Church in my name." He says, "ye shall call upon the Father in my name, that he will bless the Church for my sake." If Jesus means that the Church shall be called *exclusively* in the name of Christ, then all the prayers that have been offered up in the name of Jesus and all the baptisms, confirmations, ordinations, sacraments, and every work that has been done in the name of Jesus, have been done in violation of "the command of God."

If our friend is right in saying concerning the Latter Day Saints that "it was too humble to bear the name of Christ, it was not popular," that was the reason why the "disciples of Jesus" immediately after he had instructed them concerning his name, "baptized in the name of Jesus." Was this the reason that they called themselves "the disciples of Jesus?" Was this the reason why "all manner of miracles did they work among the children of men, and in nothing did they work miracles, save it were in the name of Jesus?" See p. 500. The twelve whom Jesus chose "did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus." 480 p. This was done when Jesus appeared to them. "The disciples did pray unto the Father also in the name of Jesus." We are there informed also that they did "nothing varying from the words which Jesus had spoken." Paul's reverence for the name of Jesus widely differed from our friend's reverence. He said, "God also hath highly exalted him, and

given him a name which is above every other name: that at the name of Jesus every knee should bow."—Phil. ii. 9, 10. Our friends ought to understand that whatsoever is done in the name of Jesus, is done in the name of Christ, because it is done in the name of the same person." Jesus "is the Christ," as we read on p. 510 and 563. The design in bringing forth the Book of Mormon is declared in these words, "they (the writings,) shall go unto the believing of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God." See p. 513. The foregoing, we think, shows conclusively that whatsoever is done in the name of Jesus is done in the name of Christ, because "Jesus is the Christ." The objection to the name of Latter Day Saints is equally groundless with all the rest. "Where there is no law there is no transgression," and it would be folly to undertake to show that there is any law against the use of this name. As well might it be said that Haggai "broke the command of God," when he prophesied that "the glory of this latter house shall be greater than of the former."

To discriminate between the Ancient and Latter Day Saints, the name is indispensable. It is a standing advertisement to the world, reminding them that we are living in the latter days—the momentous days which the ancient prophets described as a day when the God of heaven would set up a kingdom—the day when "the saints of the Most High shall take the kingdom, and possess the kingdom forever"—the day when "the Church of Enoch" and "the Zion of Enoch" shall be united with "the Church of the Saints" of the last days—the day that shall precede the day when the Saints shall commence to reign with Christ a thousand years.

THE PRIESTHOOD.

Extract of a letter from our Correspondent, P., with editorial notes in reply.

OUR Fathers in the Gentile world did not have the priesthood, consequently we could not, and did not, inherit it from them. [a] It was conferred on the first Elders of the Church by heavenly messengers, and by them, on others. Paul says the priesthood is without Father, without Mother, without descent, (Hebrews 7 c:) and declares that Melchisedek was *made* a priest like unto the Son of God. [b] That the priesthood was given to be conferred. See D. and C. Sec. 3, p. 18. "The order of 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. This order was instituted in the days of Adam." Who ordained Seth, Enos, Cainan, Mahalaleel, Jared,

Enoch and Methuselah, "who were all High Priests." Thus we see that Adam conferred the priesthood by ordination to the eighth generation of his posterity. [c] Seth ordained Lamech, and Methuselah ordained Noah. So we see that not one of those mentioned previous to the flood received the priesthood by confirmation from their father, except Seth. It becomes important to understand these things as a scattered Church dwelling with the daughter of Babylon; for we too have the priesthood of the holy order. Any of the descendants of Shem have the lineal right of priesthood, for it is written, "Blessed be the Lord God of Shem," in view of the covenant of promise, which should be made with his posterity. [d] Let us remark that those high priests mentioned before the flood were nearly all cotemporary with each other. We through the high priesthood become the Sons of Moses, and how did Moses receive his priesthood. [e] See Sec. 4, D. and C. p. 2. "And the Sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb from Elihu, and Elihu from Jeremy, and Jeremy from Gad, and Gad from Esaias, and Esaias received it under the hand of God."

Esaias and Abraham were cotemporary with each other, but neither received any priesthood from their father, Abraham receiving his from Melchisedek, and Esaias his from God. [f] "Which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years." As the priesthood is restored for the last time, and the end soon cometh, let us give diligent heed to those things which are written. Nephi says Book 2 C. 15. "But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them. Wherefore, they cast many things away which are written, and esteem them as things of nought." Let us as we proceed keep this in view, and give earnest heed to the things which are written, lest we let them slip. "When the Church was first organized, it could not be wholly set in order, but had to grow and gain strength, until a sufficient number had united with it to set in order the priesthood.

A record was ordered to be kept April 6th, 1830, and in it Joseph was "called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church, through the will of God the Father, and the grace of your Lord Jesus Christ. Wherefore meaning the Church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me."

In September, 1830, the following was given. 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;—for I have given him the keys of the mys-

teries and the revelations, which are sealed, until I shall appoint unto them another in his stead." Here is a plain prophecy that God would appoint unto the mysteries and sealed revelations, another in Joseph's stead. [g]

Moses earnestly desired to sanctify the people in the wilderness, that they might see the face of God, but was not able. God knew also that Joseph as a son of Moses [h] would fail, [i] hence the provision of another to be appointed in his stead.

[a] The supposition that a man is deprived of the right to, or that he cannot inherit a lineal priesthood, because his "fathers in the Gentile world did not have the priesthood," is in direct conflict with the revelations on that subject. The Book of Abraham contains much valuable instruction on this subject. It shows that Abraham received his appointment to the priesthood in preference to his fathers, because they had turned from the holy commandments which the Lord their God had given unto them. On this subject he says, "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 refusing 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."

By further testimony from this book we will confirm the fact that his father was an idolator, and that although he turned from his idolatry for a short time, Abraham retained his priesthood. Abraham says, "now Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs 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 the present time. A famine prevailed through 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. . . . My father turned again unto his idolatry."

We have made these citations to show that the lineal priesthood of Abraham was not held by all his forefathers nor even by his father. This lineal priesthood cannot be held by any man who

refuses to obey the law of God, although he may claim that he is a lawful heir. By transgression many have forfeited their lineal right to the priesthood. When the lineal heir is a transgressor, the right is conferred on a lineal heir who is righteous. In this way, Cain, Esau, Reuben, King Noah, lost their birthright, which was the lineal priesthood. These forefathers of Abraham lost the priesthood by their wilful rebellion against God. Joseph's ancestors (except his father,) lived on the earth, when the priesthood was not on the earth. Joseph through faith and prayer obtained it before his father had attained to the faith of the gospel. We shall prove by more emphatic testimony, that the priesthood which Abraham held was a lineal priesthood, subject to these laws. Simultaneously, we shall prove that Abraham was a prince and a high priest; that he became a high priest, because he was a rightful heir to that priesthood; that this high priesthood was a right belonging to the fathers; that it was conferred upon Abraham from the fathers; that it came down to him from the fathers, from the beginning of time; that this doctrine is more ancient than the foundations of the earth; and that it was the right of the first born. Abraham says, "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, 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; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation 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."

As this order of priesthood was from the beginning, so the Lord made known unto him that it should continue in his seed. He said, "I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in 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."

[6] Truly this *priesthood* is without father or mother. The high priesthood of Aaron was limited to this life; but he that continueth to hold the Melchisedek priesthood until death, "like unto the Son of God, abideth a priest forever." Those that hold it may confer it on their seed without being divested of it themselves in the world to come.

[c] Most assuredly as long as Adam lived and remained faithful, the presidency of the high priesthood would belong to him, and he would be authorized to ordain his seed after him to the latest generation, and at his death the oldest would act in his stead.

[d] This right belongs only to the seed of Abraham, or else the promise which God made unto Abraham cannot be fulfilled. If *any* of the descendants of Shem can have this right, why did God say unto Abraham, "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 of the body.*)" The patriarchal blessing of Noah upon Shem was fulfilled and is fulfilling more emphatically in Abraham's seed than in any other class of Shem's posterity, and as Moses said of the tribe of Joseph's, "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," therefore the climax in the fulfilment of the prophecies of Noah and Abraham concerning their seed is in the glory, and triumphs of the lineal priesthood in the tribe of Joseph.

[e] Moses was raised up when Israel had no leader, and therefore the priesthood must have been taken from them previously. According to the Book of Jasher, Jethro, the father-in-law of Moses, had daughters but no sons, and as he had received the priesthood in lineal succession from his fathers, and as Moses became worthy to hold this priesthood, it was conferred upon him.

[f] See Herald, No. 1, page 15, 16.

[g] Although it is here intimated that another would be appointed in Joseph's stead, yet there is no intimation or prophecy either in this, or any other revelation, that any man would be appointed in his stead who is not of his seed. If such a revelation could be found, we would like to know how it could be made to harmonize with the numerous revelations concerning lineal priesthood, "lawful heirs according to the flesh," "literal seed," "seed of the body," "rightful heir," "right belonging to the fathers," "right of the first born," "birthright," &c. If all the revelations, in which one or more of these phrases are used, can be ignored, we might expect to find such a revelation.

[h] It is true that we read about "the sons of Moses according to the holy priesthood," in B. of C., Sec. 4, p. 2., and in p. 6., "whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and Aaron." Because the literal seed or seed of the body, or lawful heirs according to the flesh, is not what is here spoken of, shall we conclude that when these ideas are positively expressed, that they mean something else? This mode of interpretation belongs to the sectarians. Why should

Latter Day Saints defile themselves with the beggarly elements of the world? There are "sons of Moses according to the holy priesthood," and there are "lawful heirs according to the flesh." The "sons of Moses" are spoken of on the same principle that Paul speaks of his sons, Timothy and Titus, and on the same principle that saints are brethren and sisters.

[i] Joseph, as a son of Moses, according to the holy priesthood, and as a son of Joseph, the son of Jacob, according to the flesh, did not fail. He performed all the work which the revelations foretold that he would perform in his mortal state, and in his death this prophecy of his ancestor Joseph, the son of Jacob, was fulfilled. "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, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom."—Book of Mormon, 66 p.



PECUNIARY AID FOR THE HERALD is respectfully solicited from all who take an interest in the cause which it advocates. Subscribers who have not yet paid us, we hope will do so at their earliest convenience, and those who have received the Herald are invited to subscribe for it and remit the amount for the same. Those who feel interested in the salvation of relations and friends have an opportunity to manifest it by subscribing, and having it sent to them, as it is our intention to devote a portion of our pages to the enlightenment of those who have never obeyed the gospel, that the proclamation of the gospel may go forth, where the living preachers can not, under existing circumstances. Those saints who are able to aid this work should remember that we do not ask you, neither will we permit you, to build us up with your gold and silver, but we entreat you to remember Zion in her captivity. We entreat you to aid us in our effort to reclaim Zion's sons and daughters from the errors of their ways, that we may show God's people their transgressions and the house of Jacob their sins, that you and we may perform our duty, and be faithful stewards in the kingdom of God.

THE PROGRESS OF THE WORK in which we are engaged is the principal topic of all the letters which we have been receiving from the Elders who are engaged in the ministry. Elder W. W. Blair has been very successful at Amboy, Lee Co., and in De Kalb Co., Ill. Elders Edmund C. Briggs, Council Bluffs, Iowa; Zenos H. Gurley, Blanchardville, Wis.; James Blakeslee and L. C.

Delmon, Galien, Mich.; C. G. Lanphier, Batavia, Ill., present very encouraging accounts of the progress of the work, and the enjoyments of the gifts among the saints. A want of space prevents us from extending our remarks on this subject.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints will be held at Amboy, Lee Co., Ill., to continue four days, commencing April 6th, 1860.

"THE ISRAELITE INDEED" is published monthly in New York city, by Jews who believe that Jesus is the Messiah. It advocates many of our doctrines. There are many Jews of the same faith.

THE OPPRESSION OF THE APOSTATE LEADERS.

The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts, Isa. 3 c. 14. 15 v. In relation to the doctrine which is here recorded, it matters not whether the prophet is describing the oppression of the leaders of God's people in ancient times, or in the last days. If the Lord would enter into "judgment" with the ancients of his people and the princes "thereof" in ancient days, he will do the same with those who have oppressed his people in the last days. To many it is not necessary to show them that they have been grievously oppressed by their leaders, they know it by dear bought experience, having been robbed of their earthly treasures by their leaders, and suffered unutterable sorrows. But these latter day leaders are undoubtedly the men that are here spoken of, for the foregoing chapter is connected with this chapter by the conjunction *for*. In the preceding chapter the work of the last days is described, and is continued in this chapter. The oppression spoken of is therefore in the last days. It is also evident, that it is in the last day, for the next chapter commences by saying, "and in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach."

This prophecy has been literally fulfilled by these ungodly men, who have oppressed God's people. They boast of the fact that they have fulfilled this prophecy, but fulfilled it to their shame and condemnation, and as they have fulfilled this prophecy, so they have been guilty of grinding the faces of the poor. In Isa. 56 c. the Prophet is describing the final gathering of Israel, and he

connects that subject, with the oppression of his watchmen; and "shepherds." He says, "the Lord God which gathereth the outcasts of Israel saith, 'yet will I gather others to him, besides those that are gathered unto him. All ye beasts of the field, come to devour; yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter.'" Isa. 56 c. 8-11 v.

So great would be the oppression of the watchmen and shepherds of Israel, that the Lord would call upon the beasts of the field, and in the forest to devour. If the grinding oppression of the Salt Lake leaders and of J. J. Strang, and all the other impostors who have presumed to lead the Saints astray, are not foretold in this prophecy, how does it happen that their tyranny is so correctly described? Do they not acknowledge themselves that this is the time that Israel will be gathered, and that they are watchmen and shepherds of Israel? It is very evident that as the watchmen or shepherds of Israel have become "greedy dogs which can never have enough,"—that cannot understand, and as they look to their own way every one for his gain, it is time that all who can emancipate themselves from bondage, should do so.

There are many in the Salt Land who are anxiously waiting for an opportunity to return to a land where they can be free. It is our duty, O ye Saints, to beseech the Lord to deliver them from this cruel bondage, of both spirit and body. We can assure them whom these words may reach; that the new organization of the Church of Jesus Christ of Latter Day Saints is entirely opposed to men who hold the Priesthood, building themselves up, instead of the Kingdom of God. Ezekiel when he prophesied of the time when Israel shall be gathered, gives us the word of the Lord concerning oppression, in these words: "my princes shall no more oppress my people." Ezek. 45 c. 8 v. and in the next verse the Lord says; "let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God." These are some of the holy doctrines by which the Church is now governed and by which we have resolved that we will be governed henceforth. We have resolved that drones and oppressors shall have no place amongst us. We expect the greatest of all to be servants of all, to minister unto us in spiritual things, like the ancient apostles.

These oppressions have turned thousands away from the true foundation on which these leaders stood before they departed from the faith; whereas their apostacy fulfilled many prophecies of the ancient prophets concerning them, and proved the truth of the doctrine from which they have apostatized.

[For the Herald.]

HISTORY OF THE NEW ORGANIZATION OF THE CHURCH.

BY ZENOS H. GURLEY.

Continued.

The Church here having publicly renounced Strang and acknowledged the "Lineal rights" of the Seed of Joseph, thought best, as several of our brethren were living at Beloit and in its vicinity, to appoint a conference at that place. Accordingly, the first Conference held by us was at the Newark Branch, on the 12th and 13th of June A. D. 1852. I was appointed by the Church here, a Delegate to that Conference. Just before leaving this place, I called on a Brother whose whole household had embraced the Gospel, and who was mighty in faith before God. A circumstance occurred that I will now relate, to show the faith was then among us. The weather had turned extremely cold, and all realized that the crops, especially the corn, must inevitably be destroyed, unless divine aid interposed; therefore, when we gathered around the family altar for evening prayer, all unitedly asked God to protect the crops, and ere we closed we felt assured that our prayers were heard, and the next day proved that indeed they were not only heard but answered; for though the weeds alongside were frozen stiff, yet the crops were preserved. This was the degree of faith that God was pleased to give this Church at its commencement. The next day I proceeded on to the Newark Branch. Conference was organized on the 12th of June, agreeable to previous appointment, choosing Jason W. Briggs, to preside. A good share of the first day was occupied in discussing the subject of the Priesthood. A series of resolutions; those that are found in the beginning of our first Pamphlet, entitled "A word of consolation to the scattered Saints," were then and there adopted. There was a very good attendance from different parts of northern Illinois and southern Wisconsin. Conference adjourned to meet at the Yellow Stone branch Wis., the sixth of the next October following.

From the close of this Conference, until the next, in October, nothing occurred unusual to Saints. They almost invariably enjoyed the gifts and blessings of the Gospel, and were bound together in the bonds of love and peace. During the summer, several were added to the Church. On the sixth of October, Conference met pursuant to adjournment, and was organized by choosing Jason W. Briggs, to preside, and Samuel Blair as Clerk.

On the third day, the following resolution with the annexed amendment, was unanimously adopted:

Resolved, That in the opinion of this Conference, the one

holding the highest priesthood in the Church of God is to preside and represent the rightful heir to the presidency of the high priesthood:

AMENDMENT, *Resolved*, That the highest authority among the priesthood represents the legitimate authority in a *presiding* capacity. The copy of the pamphlet entitled "A Word of Consolation to the Scattered Saints," was then read, and on motion, the Conference ordered 2000 copies of the same to be printed. On motion, Conference adjourned to meet April 6th, 1853.

The Resolution, with its amendment, may be considered by some, as of little consequence. Yet by careful examination, it will be seen that he who represents the "rightful heir, does so in a *presiding* capacity, and not as "Seer, Revelator, Translator and Prophet." While the resolution and amendment were being prepared by the Council, and before the Conference knew anything concerning the matter, the Spirit said that the resolution which the Council were then preparing, should remain a Law until the Prophet came.

As it now had become a law to the Church, that the one holding the highest priesthood should represent the "legal heir" in a *presiding* capacity, it became necessary that we should know who among us held the highest priesthood.

This was a difficult task. Some had been ordained Apostles, and some seventies under Wm. Smith. Some had been ordained by Strang and other pretenders. One of the brethren presented himself before the Council as an Apostle, having been ordained to that Office under Wm. Smith. The question arose at once, is that ordination legal. It was discussed at length, and until all became satisfied that their own wisdom was not very valuable, and concluded to dismiss the subject, hoping that by the next Conference, they would be better prepared to decide the matter.

The reader will recollect that the Conference had ordered 2,000 copies of our pamphlet to be published. While making the arrangements for publication, several among us became satisfied that our views on Polygamy had not been set forth as clearly as they ought to have been. We thought as we had come together for prayer meeting, we would bring the matter before the Church, and ask the Lord for instruction, knowing that the voice of the Spirit is the voice of God, and that whatsoever the Spirit testifies to any individual, is the law of God to him.

[To be Continued.]

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50; 6.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. xxxiv; 15, 16.

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THE TRUE
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No. 3.]

MARCH, 1860.

[VOL 1.

HISTORY OF THE NEW ORGANIZATION OF THE
CHURCH.

BY ZENOS H. GURLEY.

Continued.

Accordingly the subject was presented as follows :

1st. Is Polygamy of God ?

2nd. Is any addition necessary to the Pamphlet before its publication?

Before opening the meeting, we made the Church acquainted with our design, and while singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues, and while engaged in prayer, the veil was at least partly rent, and the manifestation of the Spirit was such, as was seldom witnessed by mortals on earth. I have been a member of the Church some twentythree years, and in the course of my ministry, have witnessed the manifestation of the Spirit in many of the branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the Poet, "Angels now are hovering o'er us". This was on the eve of the 9th of January 1853; ever memorable with the Saints of God. About half an hour afterwards we received through the Spirit the following as nearly as we could write it;

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitanes, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly for the devil will seek to establish it, and roll it forth to deceive.

They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law

and trampled upon it, and counted it a light thing, and obeyed it not, but my word is the same yesterday as to-day, and forever.

As you have desired to know of me concerning the Pamphlet, it is written in part but not in plainness. It requires three more pages to be written, for it shall go forth in great plainness, combatting this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the Pamphlet for it shall go forth in great plainness, and many will obey it and turn unto me saith the Lord." This accounts for the three last pages in our first Pamphlet, and we most earnestly commend that article to the careful reading of all that have ever known the Latter day work, and pray God our heavenly Father in the name of Jesus Christ his Son, to break every band that binds them, that they may be enabled to turn to the law from which they have strayed. Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was strange teaching to me. I replied it is impossible for us to organize farther than we have. I knew that we could not create a Priesthood. I conversed with several of the brethren on the subject and we set it down as a mistake. It was now March. Our April Conference was near at hand and we were unable to decide on the validity of the ordinations of our brethren, who were present at the fall Conference, and as we all felt satisfied with the answer to our inquiry concerning Polygamy, we thought the most proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: "were those ordained Apostles by Wm Smith, recognized by God?"

The manifestation of the Spirit was fully equal to any on former occasions, and perhaps it is well to say that this was the first time that the Angels of God were seen present in our meetings. I did not see them, but before they were seen the Spirit declared through me that they were near and immediately after several were transfixed as it were, by the power of God as were many in the days of King Benjamin.

Some little time elapsed, nearly an hour I judge before we received an answer to our inquiry. We were then told that those ordinations were not acceptable,—were not of God, and near the close of the communication we were told expressly to organize ourselves, "for ere long saith the Lord I will require the Prophet at your hand." Such was the manifestation of the power of God, that not a doubt was left on our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We knew we could not create priesthood, we had two high priests, and one Seignior President of the Seventies, but how could these men organize the Church? It was impossible, utterly impossible. We counselled upon it and concluded that possibly under the present circumstances it might be right for high-priests to ordain high-priests and for

the Segnior President of Seventies to ordain Seventies, but when done what would it accomplish?—nothing—just nothing. We were in trouble—deep trouble—to refuse to organize was disobedience—to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

We sought, and in answer were told to appoint a day and come together fasting and praying, and the Lord would show us how to organize. We therefore appointed the day, dismissed the meeting and went home rejoicing.

Immediately after our meeting we discovered that the "Prince of darkness" was fully bent on preventing us from receiving the communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the Church it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed, viz: How to organize the Church.

We then presented the following question:

1st. Will the Lord please to tell us how to organize, that what we do may be acceptable unto him, and who among us will he acknowledge as the representative of the "legal heir" to the Presidency of the Church?

There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed.

After the meeting had continued about one hour, a man belonging to the Brighamites, about half-drunk, came in, and took a seat among us. Shortly after this a Brother came to me and asked if I had received any answer to our question. I said "No." He said "I have." At my request he sat down and wrote it. It read as follows:

Verily thus saith the Lord, as I said unto my servant Moses, "See thou do all things according to the pattern, so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my Church, therefore let the greatest among you preside at your Conference. Let three men be appointed by the Conference to elect seven men from among you, who shall compose the majority of the Twelve, for it is my will that that a quorum should not be filled up at present. Let the President of the Conference, assisted by ten others, ordain them. The senior of them shall stand as the "representative." Let them select twelve men from among you and ordain them to compose my high council. Behold ye understand the order of the Bishoprick, the Seventies, the Elders, the Priests, Teachers and Deacons.

Therefore organize according to the pattern, behold I will be with you unto the end, even so, amen.

We did not think it advisable to bring this communication before the Church at that time, to get the testimony of the Spirit concerning it, for, as I have said, one was with us of the Salt Lake Order. So we concluded to wait until the Saints were alone. This was on the 20th of March, 1853. I took this resolution, folded it up, and put it in my pocket, resolving that we would have the testimony of the Spirit through the entire Church, before I would receive it, and I furthermore resolved that if the Revelation was ever brought to the knowledge of the Church, it should be done by the power of God and not of man.

The 6th of April finally came, and nearly all the Church came together. On the 5th, as we had been commanded to organize, we thought it advisable to seek for instructions. We accordingly called a prayer meeting, and as we did not get the desired instruction, we continued it on the sixth. We were then told to organize by what was written. We supposed this referred to the books, of course. Our next step was to organize the Conference. This was now a difficult matter. As I have said it had become a law to us that the one holding the highest priesthood should preside. There were present two high priests, and one senior President of the seventies. The question now arose, whose priesthood is the highest? The subject was discussed at length, and what was strange to us all a good deal of ill-feeling was manifest.

I have often thought of it. It seemed as though each one thought that the salvation of the Church depended on the decision being made according to their respective views, so we argued—so we debated, till the close of the second day, when we began to think the work was lost, and would to God that all Latter-day Saints could know the situation of the Church at this time—our feelings—our deep distress—our great anxiety. I considered all was lost—lost—lost. We could not organize. Oh, the bitterness of that moment! We could not see “Eye to Eye.” God had commanded us to do what we absolutely could not do. To my mind, and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that at that time the one who is now penning this, asked God to remove him from the earth. Men who hitherto had been united—had seen “Eye to Eye”—had labored together as one man for the cause of truth, were now opposed to each other, and after a discussion of two days, learned to their mortification and sorrow, that they, to all human appearances, were forever separate. The Spirit the night before had told a few in a prayer meeting that to-morrow they shall see eye to eye.” But the day closed, and we were farther apart than on the former evening. Our attempts were a failure. I repeat. Oh, the bitterness of that moment, never, never can I forget it. Although since that time, darkness, like Egyptian night, has at times seemed to shut out all light and exclude all hope. Yet the recollection of that event has enabled

me to rest satisfied that He who delivered us then still holds the reins in his own hands, and will bring his work to a glorious consummation, in his own way and in his own time. The Conference adjourned for prayer meeting in the evening. We accordingly came together at early candle-light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the "Prince of darkness" triumphed. After a little, one of the Brethren arose and rebuked the Devil. Shortly after some sprang to their feet saying, "Angels, Angels, Brethren, are near us," and in a moment our darkness was turned into light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifest. The Spirit seemed to rest upon all in the house. Three were in vision, the Spirit testifying through others at the same time, that the Recording Angel was present. And as we afterwards learned, two of the three who were in vision saw the Roll, while the third saw the Angel and the Roll.

Just before this manifestation the Brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, "Brethren, some kind of a Spirit tells me that I have the commandment written that we need." He then said, "I will read it, and I wish the Church to pray that we may know whether it is from God or not." He then took out and read the revelation that was given us on the 20th of March, remarking that he was not positive that the "Senior" should preside. It was then submitted to the Church. I was not aware until then that any one but myself had this revelation.

In reply to the enquiry as to whether the revelation was of God the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his Elders to show them that they had not sufficient wisdom in and of themselves to organize. He said, "If I had shown you at first, all would apostatize, as it is many of you will apostatize, but some will remain, and they shall be a means in my hands of bringing back others.

We were then commanded to organize according to the revelation given the 20th of March, with the assurance that the Lord would be with us to the end, The congregation that evening was large. The school-house was filled literally full of Saints, and I believe that every one was satisfied that that revelation was from God, and that the Angel that keeps the record of the Lord's work in every dispensation was in our midst.

The next morning the Conference met and proceeded to organize as instructed.

Jason W. Briggs was chosen to preside.

On motion Ethan Griffith, Wm. Cline and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the quorum of Apostles. On motion Bro. Samuel Blair was

sustained in the office of general Church Recorder. On motion Jason W. Briggs was chosen Church Historian. The committee of three to select seven to be ordained Apostles chose the following named persons, viz: Zenos H. Gurley, Henry H. Dean, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White, Reuben Newkirk, who were accordingly ordained.

On motion a stake of Zion was established in the town of Argyle, Lafayette Co., Wisconsin.

On motion Wm. Cline was chosen and ordained President of the stake. On motion Bros. Cyrus Newkirk and Isaac Butterfield were chosen and ordained his Counsellors.

On motion the following persons were ordained into the quorum of the Seventies, viz: David Newkirk, Wm. Cline, Jun., Wm. Newkirk, Ira Guilford, George Godfrey, Wm. Smith, Wm. Harts-horn, Wm. White, Benj. R. Tatem, Ethan Griffith, Samuel Blair, George W. Harlow, Horace W. Ovitt, Edwin Wildermuth, Major Godfrey, Wm. Griffith, John Butterfield and Wm. Harlow.

Conference adjourned to meet at Zarahemla, Wisconsin, on the 6th of October, 1855.

The next evening, after the close of this Conference, we had a joyful time. The Lord told us the acts of this Conference were recorded in heaven, and to the seven Apostles he said:

"I give unto you the care of my flock on earth, take the oversight of them, as you shall give an account unto me in the day of judgment." I will here add a word for the benefit of others. When the commandment to organize first came we thought it impossible for us to obey, not having authority to ordain Apostles, etc.; but we learned what every Latter-day Saint must learn, that a command from God is authority to do all that he requires, be it more or less. This part of the history will be accompanied with some instruction to the Church from Bro. Newkirk and myself in relation to our present duties in preparing the way for the coming of the Prophet.

—◆◆◆—

[For the Herald.]

DUTIES OF THE SAINTS.

BRO. SHEEN:—As some of the brethren are anxious to know what is to be done to prepare the way for the coming of the prophet, we have thought that we would answer this inquiry in the Herald, that all might be instructed and prepared to act understandingly. As it was stated in our history some years since, we were commanded to organize, "for ere long, saith the Lord, I will require the prophet at your hands," and as we are satisfied from the manifestations of the Spirit to us, that this requisition will soon be made, we would say that the preparation necessary for that event is simply to do what we were commanded some years ago, viz: to organize. By reference to our history you will see

that the saints commenced the organization of the Church as they were commanded, but for various reasons, they have not been able to complete it, hence it is our duty at our next Conference, first to cut off all dead branches, as we have been commanded, and then examine closely the character, faith and standing of those belonging to the quorum of the twelve, and if there are any vacancies, let the Conference appoint three men to choose others in their place, and when their election is sanctioned by the Conference, place at their head the oldest man among them, who will then be the Representative of the legal heir in a presiding capacity according to the word of the Lord unto us, then let them proceed to organize the high council and lesser quorums according to the pattern. We are aware that our scattered condition is somewhat against us, nevertheless let the different branches send some of their best men to the Conference, with the names of all their official members, who can all be placed in their respective quorums, ready for action when called out by the word of the Lord. In this way, the Church can be organized to come together when the Prophet shall take his place among us. We are well aware that within a few years, there has been a great deal of puffing and blowing about priesthood. Many honest souls, through fear of disobedience, have been led into darkness, and thereby brought on themselves greater evils than they sought to avoid. To remove all doubts on this subject, we inquire how can we know that we have authority from God, and that what we do in the name of the Lord Jesus, is acceptable unto him?

This inquiry is answered in the revelation to Enoch. The Lord said to him, "when you do what I command you, then I am bound, (mark) otherwise ye have no promise." The teachings of Jesus to his apostles were similar to this, as Matthew has it, (28 c. 20 v.), "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you," as much as to say, otherwise I am not with you. The retaining of their authority depended upon their teaching just what Jesus had commanded them, otherwise they acted upon their own responsibility. Here then is the secret of power in the priesthood. It is simply in doing just what God commanded. Then he is "bound," otherwise priesthood is a nullity. No matter what office in the priesthood men have been ordained to, if they turn aside, and neglect to work according to the commandments of the Lord, they and their acts are as sounding brass and tinkling cymbals. Heed them not. In the day of the Lord Jesus, they will be as the chaff of the summer threshing floor. We would say then to all the saints of this dispensation, as you sought and obtained from God an evidence that Joseph was a prophet of God, so do in relation to this work. Then and not until then, can you act in faith and help us to advance the work. The Savior has said that "those who take the Holy Spirit for their guide" are the "wise

virgins." They, and they only have "oil in their lamps." They are the "pure in heart," who "shall see God." They are they who have a celestial spirit. "They are they who have kept a celestial law, therefore they shall come forth in the first resurrection, and reign with Christ on the earth."

We cannot close without calling your attention to B. of Cov., Sec. 7, par. 3, where the Lord says, (speaking to the Church,) "except ye are sanctified by the law that ye have received, ye cannot receive a celestial glory." Brethren, is this true? Is it true that the law given as far back as February, 1831, will enable us to obtain a celestial glory? If so, what about the law that Brigham got in 1844, claiming to be the celestial law, contradicting this in every point? Which is right? All those who enjoy the Holy Spirit know which is right, and thank God for it. The Lord does not say that a law should be given so many years afterwards, that should enable them to obtain celestial glory, but they had already received it. They had it then, and with the former, we are satisfied. Let us obey it to the letter, and eternal life is ours, for the Lord has said, that those who are "not sanctified" by this law, which the Church had received as far back as Feb., 1831, "cannot receive a celestial glory." This is our faith, and we say to all, let no man deceive you or divert you from it.

For the encouragement of the brethren, we will say that the great work of reformation is going on. We have just heard from the churches at Sandwich, Batavia, Maringo and Boone. Nearly all are enjoying the gifts and blessings in a remarkable manner. It has pleased God to revive his work again in this place. Last evening we had one of our old-fashioned prayer meetings. The gifts were abundantly manifest, and the assurance given that all the promised blessings shall come in the own due time of the Lord.

Affectionately yours,

ZENOS H. GURLEY, }
REUBEN NEWKIRK. }

Zarahemla, Wis., Dec. 5th, 1859.

[For the Herald.]

THE GREAT WORK OF THE CONFERENCE.

BRO. SHEEN.—Since our last communication we have been commanded to write *again, again, and again* upon the necessity of our immediate obedience to the commandment given us nearly seven years since, to organize, that the way may be prepared for the coming forth of the legitimate heir to the Presidency of the Melchisedek priesthood, and cause the same to be published and forwarded to all who are with us in the faith—calling upon them in the name of the Lord Jesus to give heed to and obey the

same. Brethren, by reference to the Book of Cov., Sec. 101, you will see that as far back as the year 1834, the calamity that has since come upon the Church was plainly foreseen, and the means by and through which our redemption and the redemption of our brethren should come is here plainly spoken and had we understood what was written, none of us need to have been in darkness in relation to this all-important matter, for the Lord said, "After much tribulation and the tribulation of your brethren cometh your redemption and the redemption of your brethren." He said, "I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." You are aware that at the time this revelation was given Bro. Joseph was raised up and was the Lord's mouthpiece to the Church, as Moses was in his day to the Church in the wilderness. See B. of Cov., Sec. 3, par. 42. Hence if the Lord did not design to take Joseph from the Church, that they might go into darkness—that they might learn obedience by the things that they should suffer, why did he tell us so many years since that this event should happen, and show us the means through which our deliverance and the deliverance of our brethren will come. The Lord foresaw it all, and has virtually told us of it, and we knew it not until it pleased him to open our understanding, that we with you might go forward and prepare the way for that deliverance that was promised us so many years ago. Our duty at the next Conference is to organize and set in order all the quorums in the Church under the first Presidency. With that quorum we have nothing to do. God will, in his own time, raise up the man, like unto Moses. The Church can easily give him his counsellors, and then the organization will be completed. To organize acceptably it will require all the faith, talent and experience amongst us. We want twelve of the best men, (men of sound minds that will not turn either to the right or left, but will in the fear of God discharge their duty,) to fill the High Council. In a word, we want the best men among us to fill important offices in the priesthood, that from henceforth this work may be under the guidance of men of experience, who fear God and will work righteousness. This can be done as we have proposed in a former letter, viz: By each Church or branch sending up delegates. It will require the presence at Conference of as many of the Elders of the Church as can possibly get there, hence thus hath the Lord God of Israel said to us by the voice of his Spirit, "I command ye to call upon all the Elders of my Church to assemble themselves together at the next April Conference, to be held at Amboy, commencing on the 6th of April, 1860, that you may organize yourselves even as I have told you in a former commandment, and inasmuch as circumstances prevent, send up your names and places of abode. Delay not the work, for my people are crying unto me day and night for deliverance, therefore organize yourselves that deliver-

ance may come. Brethren, will you obey the call? If you say yes, then put yourselves in readiness, and if you have to preach your way up to the Conference, then start in time. You know how to travel without purse or scrip. You have often done it. You can do it again. Are we the blood of Ephraim? If we are let us show our blood by our works. Is there any sacrifice too great for us to make for this work? "From Ephraim was my fruit found," saith the Lord by the Prophet. Come on, brethren, and you shall realize far more than you anticipate. Our time to do this work is limited. We knew it not, until recently. If we fail through neglect "seven men must perish" saith the Lord our God. We are aware that our position and declarations to the Church has caused many of the wise ones of the Church to smile at our (supposed) folly, brethren, heed them not. "We know that we know, for the spirit of Christ tells his servants that they cannot be wrong." Their laughter will soon be turned to mourning. While they mourn you will rejoice, not in their calamity, but in the fulfillment of all the promises of God to us. You are aware, brethren, that the rejection of the Church produced an effect on the dead as well as the living; so will its reorganization. In the B. of C., Sec. 18, you will read about a feast provided for all nations. The first invitation was to the learned and noble, etc. That has already been. Now comes the day of the Lord's power. This is the work that now lies before you. Shall we not go forward? As Bro. Joseph said, "on, on, to victory." If the Elders, as a body, will give heed to the commandment to assemble, and by their faith, wisdom and patience help to accomplish the organization as commanded, they shall know ere long why the figures 1860 were seen inscribed upon the heavens, several years ago, as testified to by many creditable witnesses living in Washington Co., Indiana. This work, brethren, is of vast importance. Suffer us to exhort you to seek the Lord by fasting and prayer. Rest not until you receive the Holy Spirit which leadeth into all truth, and from this time forward until you reach the Conference, make it a special subject of prayer, that you may know the mind and will of God concerning this matter, that you may act in faith, nothing doubting, and ere we close we say again to all the Elders of the Church, come, come, meet us at Conference, that you may take your places in your respective quorums. Farewell.

Zarahemla, Feb. 8, 1860.

Z. H. GURLEY,
REUBEN NEWKIK.

THE DIVERSIFIED OPPOSITION have supplied us with a general assortment of conflicting and contradictory communications which we have not room to insert, or reply to in this number. Additional aid would enable us to extend our exposition of the folly and falsity of the theories of our opponents. Let the Saints remember this fact, and govern themselves accordingly.

THE EARLY REVELATIONS.

WE have received a letter from an esteemed brother which contains the proceedings of a Conference "of members of the Church of J. C. of L. D. S., held in Woodford Co., Ill., Dec. 22 to 25, 1859. The brother does not claim that it was a Conference of the Church, but merely "of members of the Church." He does not say how many attended, neither does he state whether any official members attended, except one Elder, and one priest, whose names are given. The proceedings were mostly opposed to the New Organization. A Resolution, rejecting the Second Edition of the Book of Doctrine and Covenants, claiming a want of sufficient proof in its Divine origin, was adopted.

Now we propose to prove that *all* the revelations which Joseph gave *unto the Church*, we are bound to "give heed unto." If the first edition of that book is divine, all the subsequent revelations which are contained in the Book of Covenants, in the Book of Abraham, &c., and which he gave *unto the Church*, are equally divine. The resolution adopted by these brethren is opposed to the doctrine which is contained in *the first edition*. That edition endorsed and recommended "all his words and commandments which he *shall* give unto you." We suppose that a revelation "given April 6th, 1830," will be sufficiently early, and its validity will not be disputed, but the fact is, that this is a revelation which was given on the identical and memorable day, when the Church was organized with six members, and in it the saints are commanded to give heed unto all his subsequent revelations.

This Revelation in Sec. 46, p. 2, says, "wherefore, meaning the Church, thou shalt give heed unto all his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works." To these brethren who reject *all* the revelations of Joseph, which were given within thirteen years preceding his death, we will propound a few questions. Do you give heed unto all Joseph's "words and commandments," which he gave unto you? Do you obey this commandment of God which I have cited, viz., that "his word ye shall receive as if from mine (God's) own mouth? Do you believe that "by doing these things the gates of hell

shall not prevail against you?" Do you believe that "by doing these things," the "Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory?" If you do not believe in these things, you do not believe in this revelation, and if you had believed in, this revelation, you would not have rejected the subsequent revelations which were given through Joseph to the Church. This revelation teaches us why it has come to pass that "the gates of hell" have prevailed against the saints, and why "the powers of darkness" have not been dispersed, but have gathered thick around them, during the time that "they were scattered because there was no shepherd." If you "are determined to advocate and practice old-fashioned Mormonism," as you say you are, you will have to give heed unto *all* Joseph's words and commandments, instead of rejecting *all*, except those that are contained in the first edition of the Book of Covenants, and even some of them. If Joseph's work in receiving revelations and building up the Church in righteousness, was finished in 1832, how could the promise of God unto him be fulfilled which is contained in this revelation. "Thus saith the Lord God, him have I inspired to move the cause of Zion, in mighty power for good," but how can it be said that he moved the cause of Zion in mighty power during that time. The Church made but little progress during that time, compared with its subsequent progress. The plurality wife revelation was never given unto the Church by Joseph, and when it was made public, the first organization of the Church had ceased. The Church had been rejected of God, and counterfeit Churches under the direction of greedy wolves had supplanted the true Church. The Church was not commanded to give heed unto revelations which were not given unto them, but only those which Joseph gave unto them, and as that revelation was withheld from the Church, and was repudiated and denounced by him, and as it was only intended for those, who, (according to the prophecy of Ezekiel,) had "set up their idols in their hearts," therefore the Church was not commanded to receive it. The Lord knowing that Joseph would never give any revelation unto the Church that was contrary to the mind and will, and holy law of God, therefore he commanded the Church to "give heed unto all his words and commandments," otherwise he could not consistently with his love for the saints have given them such a commandment, for their future observance, to be a law unto them, from the commencement of the organization of the Church. In September, 1830, a revelation was given, in which the Lord says, "I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead." Sec. 51, p. 2. When the first edition of the Book of Covenants was published, did the Lord "appoint unto them another in his stead?" If he did, tell us who he is? What is his name? What has he been

doing in fulfilment of his appointment during the twenty-seven years that have passed away since that time? Has the Lord done unto him, as he promised he would do unto Joseph? If Joseph ceased to be a prophet of the Lord at that time, was his supplanter "inspired to move the cause of Zion in mighty power for good," instead of Joseph? Has there been manifestations of God's blessings upon his works, as the Lord promised and fulfilled concerning Joseph? If there was one appointed in his stead, he has been an unprofitable servant, one that has buried his talent. If there was no person appointed in his stead, then "the keys of the mysteries, and the revelations which are sealed," remained with Joseph, in fulfilment of the promise of God that they should be given him until he should appoint another in his stead. It is evident therefore that the subsequent revelations were as valid as the first revelations. If another was appointed in Joseph's stead the appointment was made through him, for a revelation given February, 1831, says, "none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." Sec. 14, p. 2. Now if Joseph *did* appoint another in his stead twenty-seven years ago, the appointment was *then*, and has continued to be until this day, a profound secret, and it might as well never have been made, for all the good or evil that it ever did. If he did appoint another in his stead at that time, this revelation has proved to be false, for if it was taken from him, the appointment of another in his stead was all the power that he was to have. "If it be taken from him he shall not have power except to appoint another in his stead," the revelation says, but he had power to do many things. He gathered a multitude around him, caused a great city to be built, a large tract of country to be cultivated, a large Church to be built up. Whether true or false, he continued to bring forth many revelations, and he lived about eleven years and a half after the time that it is pretended that he ceased to be a true prophet.

Truly these revelations by which these brethren profess to be governed, are decidedly in opposition to their theories. "The right through the lineal priesthood to the office of first presidency of the Church was denied" at this Conference, (the brother says,) and yet it is a leading doctrine, both of the Book of Mormon and the first edition of the B. of Cov. The history of this order of priesthood is continued from generation to generation for more

than one thousand years in the former book, and the "right belonging" thereunto, is frequently declared in words as plain as words can be, and nearly all the revelations which are to be found in the last edition, were given before the end of the year 1832. "The right through the lineal priesthood" cannot be denied, consistently with a profession of belief in the first edition of the B. of Cov.

"Tithing as a tenth was also rejected." What is meant by "tithing as a tenth" we are uninformed, because it is obvious to all, that tithing is taking the tenth part. Tithing, as a doctrine of Christ, we suppose was denied, and yet this was a doctrine revealed through Joseph in Sept. 1831. The Lord said, "behold, now it is called to-day, (until the coming of the Son of man,) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." Sec. 21, p. 5. If the brethren were opposed to paying tithes for leaders to live upon as they did in Nauvoo, we could coincide with them. Then it was that the prophecy of Malachi was fulfilled, when the Lord spoke by him, saying, "will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The paying of tithes, under the law of Moses, after the holy priesthood, which Moses held, was taken away, could not procure so great a blessing. There was always "room enough to receive all the blessing which it could procure. Paul said, "the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." The "better hope" which Paul speaks of must be the blessing that shall be so great "that there shall not be room enough to receive it." A blessing so great could not be obtained without the gift of the Holy Ghost, and this gift cannot be obtained by merely obeying the law of Moses. Among the blessings that are to follow as a reward to God's people, when they shall bring "all the tithes into the storehouse," is the fulfilment of the promise, "all nations shall call you blessed, for ye shall be a delightful land." Blessing and tithing were united together long before the Levitical priesthood was instituted. Melchisedek blessed Abraham and Abraham "gave him tithes of all."—Gen. xiv. 20. The Book of Mormon says, "it was this same Melchisedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed." It appears that Jacob understood that God designed to have a house built unto his name by the tithing of his people. When he was on his journey toward Haran, he laid him down to

sleep, and in a vision, the Lord made a covenant with him, and when he awoke he said, "how dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

That place Jacob called Bethel, or house of God, and he "vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set up for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. xxviii. 20–22. God did afterwards command Jacob to build an altar there.

When we contemplate on the great works of the last days, and the great endowment which God has promised to his saints, how can we reject tithing? How shall the temples of God be built without the tithing of his people? In the commencement of the chapter which contains our former quotation from Malachi, 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." Therefore according to this ancient Bible account, there is to be a temple built before the Lord comes—a temple which is to be "his temple"—a temple unto which he shall suddenly come.

Baptism for the dead was also rejected, and yet this is a doctrine that was believed in and practically observed by the Church in the days of Paul. He wrote concerning it as an observance which all the saints were familiar with. He had no need to say unto the Corinthian saints, "it is a doctrine of the saints that they should be baptized for the dead." They appeared to be much better acquainted with this doctrine than with the doctrine of the resurrection of the dead, consequently he proves the latter doctrine by the fact that they were accustomed to be baptized for the dead. He says, "else what shall they do, which are baptized for the dead, if the dead arise not at all? why are they then baptized for the dead?" If baptism for the dead was not a doctrine of the Church, why did Paul represent it to be so? This doctrine in its initiatory form was revealed to Joseph before the Book of Mormon was revealed. The angel Nephi said unto him that "he (the Lord) shall plant in the hearts of the children the promises made to the fathers, and the hearts of their children shall turn to their fathers, if it were not so, the whole earth would be utterly wasted at his coming." See Times and Seasons, April 15, 1845.

This was given as a quotation from Malachi 4 c. Of what use would it be that our hearts should be turned to our fathers if it is so that we can do nothing for them? These words clearly show that there is a work for us to do for them, before the coming of Christ, and to prevent the whole earth from being utterly wasted at his coming. Paul says, "they without us cannot be made perfect." What then can we do for our fathers if we cannot be

baptized for them? The fathers who have died in ignorance of the fulness of the Gospel, cannot be baptized with water for the remission of their sins,—and as Jesus said “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” therefore if God hath not provided substitutes to be baptized for them, for what purpose shall the heart of the fathers be turned to the children and the heart of the children to their fathers? This law of substitution is the law by which Jesus became the Redeemer of man, and in conformity to it, “saviours shall come upon Mount Zion, to judge the mount of Esau and the kingdom shall be the Lord’s.”—Obadiah 21 v.

In a vision of Joseph Smith and Sidney Rigdon, Feb. 16, 1832, concerning the terrestrial world, it was revealed that “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.”—B. of Cov., Sec. 92, p. 6. How can they be judged according to men in the flesh, unless the privilege to comply with the requisitions of the law which belongeth to men in the flesh has been granted them? Baptism for the dead is therefore implied in this revelation. In this latter day work every doctrine could not consistently be revealed at the commencement. Paul says, “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. iv. 14. Baptism for the dead like other doctrines which many have rejected after receiving the first principles, has been “strong meat” unto them—too strong for their weak stomachs. These doctrines would have been too strong for the saints in general, if they had been revealed at the beginning of the work. Many *did* fall away when, in the progress and expansion of the work “strong meat,” (new revelations) came in their way. Many fell away when the vision already referred to was made known, although this occurred in one of the acceptable years, viz: 1832. Our friends have determined “to reject all teaching that cannot be fully sustained by the Bible, Book of Mormon and Book of Cov., 1st edition. In doing so, they have refused to “live by every word that proceedeth from the mouth of God.”—Matt. iv. 4.

AN OVERSIGHT caused the first and second articles in this number to be crowded out of our last. They, and the subsequent letter of Bros. Gurley and Newkirk should be read immediately and carefully, by all who feel interested in the cause of Zion.

“I WILL KEEP YOU NOTIFIED.”—To the brother who made this promise to us, we say, do so. Give us the interesting facts from your locality.

REVIEW OF "ERROR EXPOSED".

We have received a pamphlet entitled "Error Exposed", by Z Brooks, who assumes the title of "elder in the Church" of Jesus Christ." He labors to convince his readers that the Book of Mormon does not contain the fullness of the gospel. The first argument which he presents is, that the Book of Mormon is an abridgement of the record of the people of Nephi and of the book of Ether. Then he infers from this fact, that as "an abridgement of any book is not the fullness of that book," therefore the Book of Mormon does not contain the fullness of the Gospel. It is an absurd idea to suppose the fullness of the Gospel is so complicated that nothing less than the fullness of two great records could contain it. If the Book of M. does not contain the fullness of the Gospel, and if it will not be revealed, until the fullness of these records is revealed, then the Church in which Mr. Brooks is an Elder is destined to remain in ignorance of the fullness of the Gospel until it is revealed in these records. Can such a Church be "the Church of Jesus Christ" which teaches *only a part* of his Gospel? Jesus said unto the Nephites, (B. of M., 493 p.,) "It is my Church, if it so be that they are built upon my Gospel." Did he mean *only a part* of his Gospel? Did he ever build his Church on *a part only* of his Gospel? Will *a part only* of the gospel of Christ save us in the Celestial Kingdom of God? Would Christ send forth "an Elder" to teach *only a part* of his Gospel? If the Book of Mormon contains only a part of the gospel, the testimony of Nephi concerning the Bible, and the publication of it in the B. of Mormon was inappropriate and injudicious. If both these books are without the "plainness of the gospel of the Lord," and have had many parts of the gospel of the Lamb taken away from them, why did the writers of the Book of Mormon bear this testimony concerning the Bible, and at the same time compose the Book of Mormon in the same imperfect manner? (See B. of M., p. 31, and Herald, p. 31.) Nephi says that "when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord." Then he says concerning "the great and abominable Church," that "they have taken away from the gospel of the Lamb many parts which are plain and most precious." This was done by wicked men "that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men." How much worse are the prophets and seers who wrote the Book of Mormon if this doctrine is true? Of what use is the book? If the eyes of all men must continue to be blinded, why should these seers co-operate with "the great and abominable Church," in blinding their eyes and perverting the right ways of the Lord. If this is the way that Mr. Brooks contends for the Book of Mormon, he will thereby prove that he is opposing the glorious purpose for which it was brought forth. He says, "Nephi in foretelling what the gentiles would do to the

aborigines of this country tells us that after they do this and then stumble because of the plain and precious parts of the word of God, which has been kept back out of the Bible; saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much (not fullness) of my gospel, which shall be plain and precious." This extract from "Error Exposed" is inserted as a quotation, but it is not correctly quoted. Instead of "plain and precious parts of the word of God," the B. of Mormon says, "the most plain and precious parts of the Gospel of the Lamb." see p. 31. The evil complained of is that the most plain and precious parts of the gospel has been kept back by that abominable church. As a remedy for this evil the Lamb of God says, "I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel which shall be plain and precious." Some parts of the gospel had been retained in the Bible. They had, therefore, been brought forth before the Book of Mormon was brought forth. These parts were only confirmed, and not brought forth when the Book of Mormon was brought forth. All those parts of the gospel which the Bible did not contain, or which it did not contain in plainness, were brought forth when the B. of Mormon was brought forth, therefore, the Lamb of God says, "I will bring forth unto them in mine own power, much of my gospel." The interpretation which Mr. Brooks attaches to these words would make the coming forth of the B. of Mormon a superfluous affair. With this interpretation, the state of the case would be this: After many parts had been taken away from the gospel of the Lamb, which are plain and most precious, to remedy the evil another book is brought forth which contains also only a part of the gospel. This is like leading a man out of one dark room into another, that he may have light. Mr. Brooks proceeds with his quotation and interpretation intermingled, and says, "behold these things, (*all not much of them*) shall be hid up to come forth unto the Gentiles by the gift and power of the Lamb. and in them shall be written my gospel (*not either much, nor a hundredth part, but all.*") The words in italics are his. When Nephi said, "these things shall be hid up to come forth unto the Gentiles," he had reference to the things before mentioned, and these things did come forth. These are the things that we have been writing about. They are in the B. of Mormon. Mr. Brooks says that "on page 473 we find Nephi commanded by Jesus to write his sayings, that they may be kept; and he further declares that they shall (positive) be manifested unto the Gentiles." This is another false quotation. Jesus did not then command Nephi to write all his sayings. He said, "I command you that you shall write these sayings." He was speaking of his sayings on that occasion, which the Gentiles have received in the Book of Mormon. To receive them in that book is one thing, but to receive them believingly is another thing.

He furthermore quotes, "behold because of their belief in me, saith the Father, and because of the unbelief of you, O, house of Israel, in the latter day shall the truth come unto the Gentiles that the fullness of these things may be made known unto them." He then says, "Of what things? Of what Jesus had just commanded Nephi to write not the hundredth part but the fullness of them." We have shown that the fullness of these things refers to what Jesus had *then* spoken. Mr. Brooks quotes largely from the B. of Mormon for the purpose of showing that that book is a very small portion of the records of the Nephites and Jaredites. In one of these quotations, while he proves that fact which has no bearing on the subject, he unintentionally overthrows his main position. He quotes and interpolates as follows: "When they (i. e. Gentiles) shall have received this, which is expedient that they should have first to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." If the Gentiles should believe these things how can the judgments of God come upon the Gentiles which the prophets have foretold? If they will believe these things the prophet Jeremiah saw a false vision when he said, "the lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Jer. iv. 7. If the Gentiles believe these things the prophecy of Micah v. 6. will not be fulfilled, which says "the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep." As the Gentiles will not believe these things, (the B. of Mormon,) it is a plain contradiction to the testimony of that book to say that the greater things shall be made manifest unto them. Will Mr. Brooks presume to say that "the day of the wickedness of the people" will cease before these judgments come upon them, and before the sealed records come forth.

The B. of M., p. 108, says, "because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them." If the day of wickedness will come to an end before the fullness of the gospel will be revealed; of what use will it be when it is revealed? If mankind are saved from their sins without the fullness of the gospel, there would then be no need of it: "They that be whole need not a physician, but they that are sick." In plain contradiction to the above quotation Mr. Brooks interprets the testimony of Moroni on this subject to mean quite the reverse of that which his words set forth in plainness. The work which Moroni says will be performed by the coming forth of the B. of Mormon,

he says has reference to the records which are yet to come forth. In the preface of the B. of Mormon it is recorded that that book is an abridgement of the record of the people of Nephi, and "an abridgement taken from the book of Ether: also which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven, which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." This is what Moroni says concerning this abridgment—the B. of Mormon, and the purpose for which it is to come forth, but Mr. Brooks says "this abridgement came forth for a very different purpose, as we shall find as we pursue this investigation." If Mr. Brooks is successful in making this discovery he will thereby prove that Moroni was a false prophet. Mr. Brooks says that Moroni is here describing the purpose for which the records, which are yet hidden, are to be brought forth. The absurdity and palpable perversion of the words of Moroni is so self-evident that we deem it unnecessary to dwell on this point. How absurd, also, is the idea that any sane man, (much less a prophet,) in a preface of a book, instead of describing the characteristics of *that* book, would describe some other book. In pretending to quote from the first paragraph on this preface Mr. Brooks gives us another false quotation. The title is at the head of the preface, which is "the Book of Mormon." Under this title Moroni says, "wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God." Mr. Brooks' false quotation says that it is "to come forth in due time by the way of a Gentile." By this perversion he upholds one of his false theories, for he says, "the promises of these records coming forth in their fullness unto the Gentiles are plain and positive." Although this preface is not a preface to the records "in their fullness," but a preface to "an abridgement," yet he contends with palpable perversion that it is the entire records that are there spoken of, and by prefixing the letter *a*, to Gentile, he presents a false doctrine, of his own, that *a* Gentile will bring forth these records. He calls the B. of Covenants "a Gentile stick," and "a Gentile wedge." What is this interpolation of the letter *a* but "a Gentile wedge" of the vilest kind? Even if

he was clothed with authority to "add to" this revelation it would only present another false idea, viz: that the B. of Mormon *was* brought forth by a Gentile—that Joseph Smith was a Gentile, which would be in opposition to the covenant which God made with Joseph the son of Jacob, which is in the B. of Mormon, 66–68 p. 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.

Mr. Brooks says, "in every one of these quotations, this latter day work by Christ and these prophets is all confined to Gentiles, until after they receive and reject the fulness of these writings," whereas he neither did, nor can do, any such thing. Instead thereof, the Book of Mormon was brought forth by one of the descendants of Joseph, unto the seed of Joseph. In this covenant, concerning Joseph Smith and the tribe of Joseph, the Lord promised and said, "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 my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them." It was for the salvation of the house of Israel, including the tribe of Joseph, that the Book of Mormon came forth and for which Joseph was raised up. To further confirm this fact we will quote again from this covenant concerning Joseph Smith. The Lord says, "out of weakness he shall be made strong in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. . . . His name shall be called after me; and it shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses." We might bring forth much additional evidence to show that when this book came forth, the work of the Lord commenced with Israel, "unto the bringing of them out of darkness unto light." Then it was that Joseph began to "push the people together to the ends of the earth," as Moses foretold. Then it was that the promise of God unto ancient Joseph was fulfilled. "Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers." Those Gentiles who repent and come unto Christ will be gathered with the house of Israel and when all the unbelieving Gentiles are cut off, the greater things will be made known unto the believing Gentiles and Jews. "Woe, saith the Father, unto the unbelieving of the Gentiles." 473 p. On.

the next page we are informed that when the Gentiles shall sin against his gospel and shall reject the fulness of his gospel, "behold, saith the Father, I will bring the fulness of my gospel from among them." The Lord said unto Moroni, concerning the greater things, "they shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord." 531 p. It is therefore evident that these records cannot come forth until the unbelieving Gentiles are cut off, neither can these things come forth until Israel has come unto Christ and rended the vail of unbelief. When these events transpire, then will the believing Gentiles and the house of Israel obtain the greater things, for on the same page the Lord says, "come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you because of unbelief. Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvellous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel, and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people." There is no preference of the Gentiles over the house of Israel, in receiving the greater things spoken of in this prophecy, and as unbelief and wickedness hath kept back these things from both, "the day of the wickedness and abominations of the people must terminate, (as we have already shown) before these things can come forth, therefore these things are not intended for the conversion of the wicked or the promulgation of the fulness of the gospel, but for the benefit of, and building up of God's people in the knowledge of the mysteries and blessings of the kingdom of God.

Mr. Brooks also quotes from a prophecy of Mormon on p. 519, and strange as it may appear, contends that this prophecy has no reference to the coming forth of the Book of Mormon and the events connected therewith. Mormon says, "their prayers were also in behalf of him that the Lord should suffer to bring these things forth. And no one need say; they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead. And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the

works of darkness, yea, it shall come in a day when the word of God shall be denied, and churches become defiled and shall be lifted up in the pride of their hearts."

Mr. Brooks, on this quotation, says, "here follows a long list of signs concerning the day when these records shall come forth, many of them like some of those already quoted, having taken the apostacy of the Church to bring them into existence; e. g., it has taken this apostacy to raise up a secret banditti to put to death the saint that dares to condemn the works of polygamy and its kindred institutions of darkness, nothing of this character existed when the Book of Mormon came forth, there was nothing extraordinary in regard to crime at that time. But the signs here describe a day of great pollutions on the face of the earth, which now truly exist." Now Mr. Brooks ought to know that Joseph Smith *did* "bring these things (records) forth." In the prophecy on page 108, from which we have already quoted, the predictions which were fulfilled when the Book of Mormon came forth, are to be found. The instructions were there given to Joseph concerning the book which he brought forth. Nephi said, "in the book shall be a revelation from God, from the beginning of the world to the ending thereof. . . . Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time. . . . Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men." This abridgement of what Nephi wrote on this subject, is sufficient to show that Joseph brought forth all the records of the Nephites and Jaredites. These records were all handed down from generation to generation, by the seers and high priests from Nephi to Moroni. Joseph was therefore the man for whom the ancient saints did pray and the records sealed and unsealed, came in a day which is here described with a minuteness unmistakable, except to those who are blinded by the spirit of darkness. The book came in a day when the blood of saints did "cry unto the Lord, because of secret combinations and works of darkness. It was by secret combinations that the blood of saints and prophets were shed, and these things were done in the day that the book came forth. The word "day" is here used in the same way that it is generally used in the prophecies of the Book of Mormon, and of the Bible—in the same way that it is used in Isa. xxix, 18, where the day when the Book of Mormon was to come forth is spoken of. The prophet says, "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." It was *after* the book came forth that these things occurred and it was *after* the book came forth that the blood of saints did cry unto the Lord. It came in a day when it was "said that miracles are done away." This doctrine, unlike most of the signs which are mentioned in this prophecy, was almost universally believed in, at the time when the Book of Mormon came forth, but now thousands, perhaps millions of spiritualists believe in spiritual manifestations which are miracles emanating from evil spirits. All the signs which are mentioned in this prophecy have been manifested in every particular. The secret combinations of apostates may yet cause more of the blood of saints to cry unto the Lord, for John saw that the time would be, when it would be said unto the martyrs under the altar "they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." These secret combinations and great pollutions of apostates belong to "the day of the wickedness and abominations of the people," which is the day when the Book of Mormon was to come forth, as this prophecy of Moroni shows and also the prophecy of Nephi, (p. 106-110) and Isaiah xxix.

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FAST AND PRAY.—At the suggestion of the Publishing Committee, we recommend and earnestly entreat all the scattered saints to observe Sunday, the 1st of April, as a day of fasting and prayer for the success of the April Conference, that the elders may be guided by the Spirit and enabled to do such business as the Lord may require at their hands. It is highly desirable that the faith of all the saints should be concentrated on this important occasion.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints will be held at Amboy, Lee Co., Ill., to continue four days, commencing April 6th, 1860.

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HYMN.

The morning breaks, the shadows flee,
Lo! Zion's standard is unfur'd!
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fulness now comes in,
And Israel's blessings are at hand.
Lo! Judah's remnant, cleans'd from sin,
Shall in their promised Canaan stand.

THE TRUE
LATTER DAY SAINTS'
HERALD.

PUBLISHED BY
THE NEW ORGANIZATION
OF THE
Church of Jesus Christ of Latter Day Saints.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50; 6.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. xxxiv; 15, 16.

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THE TRUE LATTER DAY SAINTS' HERALD.

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[VOL 1.

REVIEW OF "ERROR EXPOSED."

No. II.

Mr. Brooks rejects all the revelations which Joseph received after the years 1828 and 1829 ; but it is with him as it is with other parties who reject a part of the revelations which he gave unto the church, for his theories are in opposition to some of the revelations which he professes to believe in.

In a revelation which was given in May, 1829, it is made known that all the word of the Lord will not come forth in this generation, but afterwards. Sec. 37, p. 10 says "study my word, which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto." The translation of the B. of Mormon was not yet completed when this revelation was given.

In this acknowledged revelation the doctrine is made plain that after this generation has passed away "then shall all things be added." Mr. Brooks says that "in the revelations of '28 and '29, they say that the Book of Mormon is a part (not fullness) of the gospel, and that much of the gospel is contained on the plates which Joseph was not permitted to translate."

Now we shall show that these statements are erroneous in every particular. These revelations *do not* "say that the Book of Mormon is a part (not fullness) of the gospel." The revelation in Sec. 8, p. 12 does not say so. It says "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." This revelation was addressed to O. Cowdery, and it refers to the B. of Mormon, for the privilege was offered to him to assist in this work, and as the Lord did not intend to bring forth the other records at that time it could have no reference to them.

To say that there are records which contain much of the gospel which has been kept back, does not imply that they contain only a part. As they contain much that has been kept back, this part with that part which we previously had, makes a fullness.

There is a plain contradiction in the mode of reasoning of Mr. Brooks on this subject. We have already shown that he says that the revelations of '28 and '29 say that "much of the gospel is contained on the plates that Joseph was not permitted to translate." That he professes to receive these as true, his next statement will show. He says, "now, that is just in accordance with the Book of Mormon as we have already seen." We do not know what he had already seen, but we do know what he had already stated. In quoting a prophecy of Nephi, on p. 31 and 32, we have shown that he explains the word "much" by the words "not fullness," in this way: "I will bring forth unto them in mine own power, much (not fullness) of my gospel, which shall be plain and precious." If the word "much" should be defined to mean "not fullness" in this quotation, then his own statement should be defined in like manner where he says that "much of the gospel is contained on the plates that Joseph was not permitted to translate," whereas he has labored hard to show that they only will contain *a fullness* of the gospel. In a revelation given May, 1829, Sec. 30, p. 10, the Lord says, "there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work." So we are in possession of these "greater views," upon the gospel. As Mr. Brooks says that these revelations "say that the Book of Mormon is a part (not fullness) of the gospel, we will test the truth of his assertion, for it is in this revelation only (we believe) that the word "part" or parts of the gospel is to be found. After telling us that the greater views of the gospel are from the plates of Nephi, and are sent forth in this work, then the Lord says, "and behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also all that had become Lamanites, because of their dissensions."

It will readily be seen that "those parts" of the gospel which the remainder of the B. of Mormon does contain, the Lord speaks of as "my gospel," clearly showing that it was *the fullness* of the gospel, for surely nothing short of *the fullness* of the gospel could be his gospel. Mr. Brooks admits himself, that the words, "my gospel" means "not either much, nor a hundredth part, but all."

He made this explanation on the words "my gospel" in a previous quotation, expecting thereby that he could make it appear that that quotation did not refer to the B. of Mormon, but in this revelation he must know that it refers to that book, for this is the only revelation of 1828 and 1829 where part of the gospel is spoken of. We not only have the acknowledgement of Mr. Brooks that the words "my gospel" means "all" the gospel, but this revelation shows that his gospel which was given unto the ancient prophets and disciples is the same that is contained in the B. of Mormon. This revelation in par. 12 says, "according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold I do not bring it to destroy that which they have received, but to build it up." Here are two parts of the gospel spoken of: that which they had received in the Bible, and that part which was brought to the knowledge of the people which the B. of Mormon contains. If the B. of Mormon does not contain that part of the gospel which is in the Bible, then, indeed, it contains only a part of the gospel, but we know that it does contain that part also, therefore this revelation does not "say that the B. of Mormon is a part (not fullness) of the gospel." We have not only the assurance here given that the C. of Mormon brought part of the gospel to the knowledge of the people, but, also, that it was not brought to destroy that which they had received, but to build it up. It contains, therefore, the fullness of the gospel, and these revelations agree with all the subsequent revelations. The revelation in Sec. 43, p. 1, which was given in June, 1829, does not recommend the church to be built upon "either much, nor a hundredth part, but all" the gospel. The Lord there said to O. Cowdery, "I give unto you a commandment, that you rely upon the things which are written; for in them are all things (all not much of them, as Mr. Brooks says) written concerning the foundation of my church, my gospel and my rock; wherefore if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you." If Mr. Brooks' church is built upon part, or much, instead of the fullness of the gospel, he has no promise in this revelation that the gates of hell will not prevail against it. The 4th paragraph says, "behold, you have my gospel before you, and my rock, and my salvation." This was an assurance to the few saints of that day that the gospel with all its parts was in the B. of Mormon.

Mr. Brooks is opposed to the church having a prophet to lead it, and a church with apostles in it, and yet the B. of Mormon was exclusively written by a lineal succession of prophets who led the church for more than 1000 years, and by a prophet—a seer—a choice seer did the Lord commence and carry on his work in the last days, for he said, "I will make him great in mine eyes; for he shall do my work,"—B. of M. 66 p. He also said,

"whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant."—486 p. The rejection of God's order in having 12 apostles in his church is contrary to the revelation from which we have been quoting. Sec. 43, p. 5, says, "behold there are others who are called to declare my gospel, both unto Gentiles and unto Jew; yea even 12, and the 12 shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name with full purpose of heart; and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written, and you have that which is written before you wherefore you must perform it according to the words which are written. Behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it." This plan is quite different from Mr. Brooks' plan, although it is in a revelation which he professes to believe in.—How could he become an elder when he did not receive it through an apostle? By what authority does he baptize and preach, and how could he receive this authority when he rejects God's plan by which alone a man can be ordained to this authority? We deem it unnecessary to present further evidence on a subject which is so plain.

Mr. Brooks says, "the revelations of '28 and '29 command Joseph and others to preach nothing but repentance to this generation. Now two, five or ten years is not a generation; yet before '33 rolls in, a gathering is proclaimed, and many doctrines are taught that cannot be sustained by the B. of Mormon."

To preach the gathering of God's people is preaching repentance, for we thereby preach that men should repent of their opposition to it, and when we preach any doctrine of Christ we show that men should repent of their opposition or unbelief of that doctrine, therefore to preach nothing but repentance is to call upon all men to repent of all their evil deeds.

As to the gathering, it is one of the first lessons in this latter day work, and nothing but the greatest blindness and ignorance can prevent any man from knowing it. In building up what the Bible contains, the B. of M. says that "all nations shall flow unto the house of the Lord in the top of the mountains, and he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold they shall come with

speed swiftly."—90 p. Jesus spoke to the Nephites of the gathering in our day, and said, "then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south and from the north."—482 p.

Yet for all this, and very much more, from Jesus and the prophets on this subject, Mr. Brooks says he has found "no gathering dispensation;" and many other things which he must find, or else he will remain in sectarian blindness.

THE DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

No. II.

It was a custom which was prevalent in Israel in ancient days to have the Jewish Scriptures written on parchment and rolled on sticks. This custom is followed to this day, and may be seen publicly in the synagogues of the Jews. Ezekiel describes the Jewish Scriptures as "the stick of Judah." We are indebted to the tribe of Judah for both the Old and New Testaments. Their kings, from David to Zedekiah, were of the tribe of Judah. The ten tribes were led away to an undiscovered land, soon after Israel and Judah became two nations, and from that day to the final dispersion of the tribe of Judah into all nations, the prophets, kings and rulers of Judah were generally of that tribe. When Jacob blessed the tribe of Judah, he said, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. xlix, 10. Jesus and his apostles were nearly all of the tribe of Judah. All these facts combined show that with strict propriety the Bible may be called "the stick of Judah." Ezekiel describes another stick besides "the stick of Judah," viz: "the stick of Joseph," which he also calls "the stick of Ephraim." In Ezek. xxxvii, 15--20, he says, "the word of the Lord came 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 show us what thou meanest by these? 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. And the sticks whereon thou writest shall be in thine hand before their eyes."

It will be perceived that the two sticks which Ezekiel was to take and write superscriptions upon, were to be emblems of

two sticks, which the Lord said he would take "and make them *one* stick." There was a "meaning" connected with the sticks which Ezekiel made. He has given us the meaning. As Ezekiel took one stick and wrote upon it, this superscription: For Judah and for the children of Israel his companions," and also took another stick and wrote upon it: "For Joseph the stick of Ephraim, and for all the house of Israel his companions," and then joined them together, so that they became one in his hand, so the Lord said that he would take the stick of Joseph and unite it with the stick of Judah, so that they should be one stick in his hand. These two sticks evidently mean two records, one of Joseph and one of Judah, and they must be sacred records—holy scriptures, or they would be useless in the work which is connected with their union, and uninspired records of the tribes of Joseph and Judah, would not be entitled to such distinguished names. None of the records of uninspired men of Judah were worthy to be called "the stick of Judah," and none of the records of the tribe of Joseph could be worthy to be called "the stick of Joseph." If the Lord does not mean that he will take the inspired writings of Judah and Joseph and unite them together, what does he mean? When the testimony of the prophets of the tribe of Judah and the testimony of the prophets of the tribe of Joseph, are united together they become "one stick" in the hand of the Lord. If the Book of Mormon is not the stick of Joseph, where is the stick of Joseph, and what is it? If the union of the Book of Mormon with the Bible is not what is meant by making them one stick, that they may be one in the hand of the Lord, please inform us, kind reader, what is meant by this prophecy. The Book of Mormon contains some of the writings of the prophets of the tribe of Joseph who lived on this continent when civilization and gospel light was enjoyed by the Indians, who are of the tribe of Joseph. The Lord has not said that he will make these sticks to be one in his hand, without making known his purpose and the work which was to be connected therewith. In connection with that which we have quoted the Lord said unto Ezekiel, "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." 21--22 v. This prophecy shows conclusively that when the gathering of Israel and their return to their own land should be nigh at hand, the Lord would commence this work by uniting the testimony of the inspired writings of the tribe of Joseph and Judah. The gathering of Israel which is here spoken of was not the return from Babylonish captivity. The ten tribes were separated from Judah,

long before that time, and they have consequently been divided into two nations, from that to the present time. Ezekiel's description of the work of the Lord which is connected with the union of the sticks of Joseph and Judah, is very comprehensive. It leaves no room to say that it was fulfilled in ancient days. In addition the Lord says, "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. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, forever." 23--25 v. This is a part of the comprehensive answer which Ezekiel was to give to the children of his people, when they said unto him, "Wilt thou not show us what thou meanest by these?" This great work, therefore, was to commence when the Lord should take the writings of the prophets of the tribe of Joseph and unite them with the Bible. The word of the Lord by Hosea says concerning Ephraim, "I have written to him the great things of my law, but they were counted as a strange thing." Hosea viii, 12. The Book of Mormon is counted as a strange thing, and it contains the fullness of the Gospel in plainness. It, therefore, contains the great things of the law of God, because "the most plain and precious parts of the gospel of the Lamb which has been kept back by that abominable church which is the mother of harlots," is revealed in that book. Hosea, also, when he spoke of Ephraim and of the time when the Lord shall roar like a lion, said, "when he shall roar, then the children shall tremble from the west." The Book of Mormon is a record of the west—the land of Joseph—the land which Zechariah saw by the Spirit, when the Lord said by him, "I will save my people from the east country and from the west country." Zech. viii, 7.

We shall now proceed to show that the American Continent was a gift from God unto the tribe of Joseph, and that the American Indians are descendants of Joseph the son of Jacob. In Gen. xlix, 1, we read that "Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."

Accordingly he prophesied concerning each of his sons separately. The 28th verse shows that these blessings were in relation to the posterity of his sons, viz: the twelve tribes of Israel. In blessing Joseph, he said, Joseph is a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were

made strong by the hands of the mighty God of Jacob."—22--24 v. The comparison of Joseph to "a fruitful bough" represents that the tribe of Joseph would be a great multitude and possess a large territory, but to make the simile more comprehensive this tribe is compared to a fruitful bough *by a well*, showing that as a fruitful bough by a well is situated where it can be well supplied with water, so the tribe of Joseph was to be located where he would be blest with great prosperity, but the last part of the comparison is intended to show that Joseph's inheritance would extend beyond the common boundaries of the tribes of Israel. When "branches run over the wall" of an inclosure they extend themselves beyond the boundaries that were first allotted to them.

Every word in this prophecy and blessing upon the tribe of Joseph is descriptive either of the past, present or future destiny of Joseph. The wars and destruction which have crossed the red man's path is minutely described by the prophetic declaration that "the archers have sorely grieved him, and shot at him and hated him," but Jacob shows that there will be a reverse to all this affliction. He also says, "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." The blessings of Jacob's progenitors may be found first of all after Shem in Gen. xii, 1, 2, where it is recorded that the Lord said unto Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." Abraham went down into the land of Canaan, and again "the Lord appeared unto him and said, Unto thy seed will I give this land." 7 v. The full extent of the blessings of Jacob's progenitors is contained in the covenant which God made with Abraham, when he promised to be a God unto him and his seed after him, and said, "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Gen. xvii, 7, 8.

As this is the extent of the blessings of Jacob's progenitors, and as Jacob said that his blessings had prevailed above the blessings of his progenitors, and that "they shall be on the head of Joseph" it is necessary that we should understand what the greater blessings of Joseph are. We have shown that unto Abraham and his seed the land of Canaan was promised, but the blessing of Joseph is "unto the utmost bound of the everlasting hills." The utmost bound of the everlasting hills, from the land of Egypt, where Jacob dwelt, is in the central part of America. If this land is not the land of Joseph, his blessings *have not and cannot* prevail unto the utmost bound of the everlasting hills. If Jo-

seph's share in the land of Canaan is the whole of his portion, how could he be compared to branches that run over the wall, and how can his blessing prevail above the blessings of Jacob's progenitors, and how can his blessings extend unto the utmost bound of the everlasting hills?

POLYGAMY OPPOSED TO THE BIBLE.

The polygamists of our day who profess to be believers in the Book of Mormon inconsistently imitate the Nephite polygamists, whose conduct was zealously denounced by their prophet Nephi, when he told them that they understood not the scriptures, because they sought to excuse themselves in their wickedness, "because of the things which were written concerning David and Solomon his son." Although in that connection it is written "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord," yet these perfidious characters persist in excusing themselves in the same way, and contending that the Bible upholds polygamy.

Although Nephi says that many plain and precious things have been taken out of the Bible, and that the B. of Mormon was to "make known the plain and precious things which have been taken away," yet they vainly excuse themselves by distorting what the Bible *does* contain on this subject, after many plain and precious things have been taken out of it. In the first instance where man and wife are spoken of in the Bible no intimation is given that a man could lawfully have more than one wife. Adam before he transgressed said, "therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."—Gen. II, 24. He does not say a man shall cleave unto his wives, as a polygamist would say.

The first polygamist that we have an account of was a descendant of Cain, whom God had cursed because he was a murderer. This descendant (Lamech) was also a murderer, showing that which has been verified in our day, that polygamy and murder are often twin crimes. This is the beginning of the record of misery and crime which is connected with polygamy. Lamech appears to have understood it, when he said unto his wives, "I have slain a man to my wounding; and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold."—Gen. iv, 23, 24. Modern polygamists "excuse themselves" by saying that Abraham had more than one wife, but we shall show that Abraham acted contrary to the mind and will of God in having more than one wife, and that in obedience to the commandment of God, which was given to him, he repented and reformed. The Lord said unto Abraham, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered."—Gen. xiii, 16. As

Abraham's lawful wife had no children, he took another wife. In the midst of the discord and sorrow which resulted from this act, Sarah said, "cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac." And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, "Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee hearken unto her voice; for in Isaac shall thy seed be called."—Gen. xxi, 10–12. The Lord did not even speak of Hagar as Abraham's wife, and her son instead of being considered as the offspring of "a celestial marriage" and "a spiritual son," is cast out. The right of the first born, and even the common right of all legitimate children was taken from him. Is this the boasted honor which belongs to "spiritual sons" and "spiritual wives," according to B. Young's doctrine? In this brief account we find that God was opposed to that doctrine, even under the peculiar circumstances connected with Abraham's case, inasmuch as he had no seed, and God had made a great covenant with him concerning his seed. When Abraham stretched forth his hand to offer up Isaac his son for a burnt offering, the Lord forbid him, and said, "I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."—Gen xxii, 12. Ishmael was not recognized as a son of Abraham by the Most High. Is this the way that Polygamous Mormons exclude their illegitimate children from the title and privileges of sons and daughters? Well might Nephi say of polygamists, "they understand not the scriptures." B. of M., 66 p.

Jacob covenanted with Laban to serve him seven years, for Rachael his daughter, but Laban deceived Jacob and gave him Leah instead of Rachael, but conferred the birthright on Joseph who was the first born son of Rachel the legitimate wife, although Joseph was born after all the children of Jacob by other wives. 1 Chron. v, 2, says, "the birthright was Joseph's." The objector would say did not the birthright belong to Reuben the first born, and did not he lose it by his transgression? If that had been the only reason, the birthright would have been the right of the second son; whereas the ten sons of Jacob who were not born of lawful wives were set aside, and the right was bestowed upon the legitimate first born.

Deut. xviii, 17, contains a law for the government of the kings of Israel, when the time arrived that Israel would have a king. It says "neither shall he multiply wives to himself that his heart turn not away." When Solomon transgressed and broke this commandment it was written concerning him, that "his wives turned away his heart after other gods."—1 Kings, xi, 4. So Solomon became an idolator and polygamist.

Polygamous Mormons excuse themselves by saying that Gideon

was a mighty man of God, and he had many wives. They carefully avoid stating that before the history of his polygamy is recorded, we have a record of his idolatry. Therefore if Gideon's example is worthy of imitation in regard to his polygamy, it is worthy of imitation in regard to his idolatry. If polygamy is justifiable because he was a polygamist, then idolatry is justifiable because he was an idolator. To undertake to prove that polygamy is lawful because an idolator was also a polygamist, is a self-evident absurdity. If we endorse one abomination of idolators we might as well endorse all their abominations in ancient and modern times. To endorse this abomination would be making their law our law. It is therefore an idolatrous homage. Judges viii, 24-27, contains an account of Gideon's idolatry, and of his collection of golden ornaments from Ishmaelites, to set up an ephod in Ophrah. The 27 v. says, "and Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it; which thing became a snare unto Gideon and to his house." This was a wicked subversion of the ephod from its place as an ornament of the Aaronic priesthood. If it had been used according to the commandment of God it would not have become "a snare to Gideon and his house." To show that ephods were used in idolatrous worship, we will quote from Judges, xvii 5, which says, "Micah had an house of gods, and made an ephod and teraphim and consecrated one of his sons, who became his priest." We will now show what destruction fell upon Gideon's house, for we have the record of it annexed to the record of his idolatry and polygamy. The 30 v. says, "Gideon had three score and ten sons of his body begotten; for he had many wives. And his concubine that was in Shechem, she also bear him a son, whose name he called Abimilech." Gideon was also called Jerubbaal. See Judge vii, 1. After the death of Jerubbaal we are informed that Abimilech, his son, "went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being three score and ten persons, upon one stone; notwithstanding, yet Jotham, the youngest son of Jerubbaal was left."—Judges ix, 5. The wickedness of Gideon was therefore a fatal snare unto him and his house, and it is an heaven-daring act to excuse polygamy on account of Gideon's acts.

Polygamists claim that the case of Hannah, the mother of Samuel, supplies them with an excuse for polygamy, but they cannot prove that Hannah was not his first wife and therefore his lawful wife, neither can they show that she was friendly to polygamy. The narrative shows that she experienced much sorrow in consequence of it. The other wife is called her adversary, and it says, "her adversary also provoked her sore for to make her fret. When she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat." This account of her sorrow agrees with the Book of Mormon, concerning the sorrow produced

by polygamy generally. As for the husband of Hannah, it does not say that he was a righteous man. The most that is said in favor of him is that he worshipped before the Lord.

It is wonderful indeed that the polygamy of David should be urged as an excuse for that system, inasmuch as polygamy is not only declared to be a grosser crime universally, in the Book of Mormon, but it particularly protests against those who excuse themselves "because of the things which were written concerning David and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

In defiance of this Divine testimony, to frame their excuse, because of the things which were written concerning David and Solomon proves conclusively that they are like drowning men, catching at straws, but there is nothing in the Bible concerning these men, which excuses or justifies their polygamy.

The word of the Lord unto David, concerning the wives of Saul is claimed by polygamous Mormons to be an excuse for their wickedness. The Lord said unto David, by Nathan the prophet, "I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah." If the Lord did not mean that he suffered David to have the wives of Saul as he suffers innumerable crimes to be committed, there would be a contradiction between these words and the Book of Mormon, and as they profess to believe in that book, it is opposing the claims of that book as a revelation of God, containing the fullness of the gospel, to contend for such an interpretation of this revelation unto David.

In Isa. xlvii, 6, the Lord says, "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand." Are we to understand that the enemies of God's people are justified in what they have done to them. If the mode of interpretation which is claimed by polygamists is correct, then the same mode of interpretation is applicable in this case, and then all the judgments which are to fall upon the enemies of God's people and which fill up the remainder of this chapter are false. If the interpretation which is claimed by polygamists concerning David is correct, the same mode of interpretation applies to Jer. xxi, 7, where the Lord said, "I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchsdnezzar, king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall not spare them." The 10 v. says, "I have set my face against this city for evil, and not for good, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire." If the interpretation concerning David is correct,

which polygamists contend for, then, by the same rule the king of Babylon was justified in all that he did to Jerusalem and Judah, and was therefore unjustly punished for his acts. A number of such references might be made, but the above are sufficient to show that David's polygamy was "abominable" in God's sight as the Book of Mormon says.

[For the Herald.]

A DIALOGUE.

Stranger enters and inquires—

Is your name P.?

P.—Yes, that is my name. Can I do anything for you, sir?

*Stranger—*I think you might. I am a traveling preacher, of those despised people called Mormons, and called to have a little conversation with you, and to crave a night's lodging.

P.—You can have both, sir; please to be seated, sir.

*Mormon—*I inquired of some of your neighbors if there were any Mormons living near here, and was informed that you had some of their books, and believed some of our doctrines.

P.—My neighbors told you the truth, sir; I have had some of your books a number of years, and think very highly of them, and now wish to make some inquiries of you about that people. Where do you live, sir?

M.—I live at Salt Lake, in Utah, and have been sent out to gather up the fragments of our people as fast as possible; as we believe there will not be peace in the States much longer, and fear the way will be closed up so that soon the saints can not gather as well as at present.

P.—Why do you wish to get your people out of the States?

M.—Because the laws of God are so contrary to the laws of man that we can not live by them and carry them out in the States.

P.—Your books are against you there, sir, if you do right yourselves. The book of Mormon, page 487, says, that if the Gentiles "will repent and hearken unto my words, and harden not their hearts, *I will establish my church among them*, and they shall come in unto the covenant." And in your doctrine and covenants you are told, sec. 98, p. 10, that God established the constitution of this land, by the hands of wise men whom he raised up to this very purpose. And in sec. 86, p. 2, you are told thus: "Therefore I the Lord justify you in befriending that law which is the constitutional law of the land." And in sec. 18, p. 6, you are told, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." Then, sir, God hath beforehand prepared the way that his church could be built among the Gentiles by raising up a free people here on this land, with a constitution of his own inspiring.

M.—But we were commanded to gather together.

P.—Yes, and cleanse your hearts, and hands, and feet, before God; standing in holy places, and being prepared for God to unveil his face to you, when he taketh the veil from off his tabernacle. But you were not commanded to gather outside of the government.

M.—But you know we have suffered great persecution in the States.

P.—So you have, as far as the people were concerned; but God says in your books that there were contentions among you, and he sent you forth to be chastened; and also that you treated lightly the things you had received. God, of course, will not justify your persecutors; but if you brought persecution on yourselves by your own acts, you too are culpable.

M.—We have done many things, undoubtedly, which were displeasing to God, but the people are forward to accuse us of crimes that we are not guilty of, and to mar our peace, and hurt our influence among the people.

P.—That may be, and the people consider some things to be criminal which I suppose you do not; for instance, your plurality wife system.

M.—We believe in celestial marriage, sir, or marriage for eternity, and that in this marriage the woman shall have her choice of her spiritual head, and that whether he has a wife or not.

P.—Do you not live with them as wives here?

M.—Of course we have to seal our covenant, otherwise our marriage contract would not be binding.

P.—And in so doing break the laws of the land, and the laws of God also. Your book of Covenants, sec. 65, p. 3, says: "Wherefore it is lawful that he (man) should have one wife, and they twain shall be one flesh." And in the law to the church, sec. 13, p. 7, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;" and also at the full organization of the church, all the quorums adopted the one wife system, and eschewed polygamy.

The book of Mormon also expressly forbids it, page 125, where it says, "Wherefore, my brethren, hear me, and harken unto the word of the Lord: for there shall not any man among you have save it be one wife."

M.—I know all this; but the book of Mormon says at the same place, For if I will, saith the Lord, raise up seed unto me, I will command my people otherwise; and now God, through his prophet, has commanded us otherwise.

P.—And so you have "imagined up unto yourselves a God that doth vary." The fault must be on the side of man, for God is unchangeable. You misinterpret and misunderstand the book of Mormon entirely at that place. Let the book of Mormon be its own expositor about the Lord's seed: page 182, "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 those who have harkened 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 heirs of the kingdom of God.”^(a) Observe the punctuation, also, of the book of Mormon. The Lord had just said, “Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes;” and then says, “For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people.” He does not say that he will command his people otherwise than he has commanded them, but we learn emphatically that if men will be his seed they must observe his will and keep his commandments. He continues, and says, “Otherwise, they shall hearken unto these things.

What things? They shall be compelled, if they hearken not unto his commandments, to bear the curse: “Cursed be the land for their sakes.” On page 126, it is said of the Lamanites that “they have not forsaken the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife, and concubines” (or secondary wives) “they should have none—wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.” Would you carry a doctrine among the Lamanites which destroyed the Nephites, cursed the land unto them, and would prove the same curse to the Lamanites?

M.—But we have been commanded to do this that we might attain to glory.

P.—Your book says “*the glory of God is intelligence*,” and there is no intelligence in this thing, but a pandering to the worst passions of man. No good can come of it, but only evil continually. It makes men forsake their first love, and love the things of the flesh. It makes “your prophets prophesy falsely; the priests bear rule by their means, and the people love to have it so.” But you need not lay this altogether to your prophet, Joseph; but be careful that the Lord does not “*punish the people for making the calf which Aaron made*.” Would it not be well for you to cleanse the inside of the platter in Utah before you try the outside, or get any more flesh into that cauldron and cesspool of the devil.

M.—I think you are a little harsh, but truth is a hard thing to fight; so I think I will go home, advise our people, and study our books more before I go any further.

(a) In addition to the remarks and quotations of P. on this subject, we would state that the Lord intimates that he might give them additional instruction to enable them to train up their chil-

dren in the nurture and admonition of the Lord, so that they might be more decidedly "his seed"—raised up unto him—a righteous seed, keeping all the commandments of God. To be "his seed" they *must* "hearken unto these things, and also live by every additional word that proceedeth from the mouth of God.—
[EDITOR.

THE WORK OF THE HOLY GHOST IN THE CHURCH. No. II.

How shall we profit by the teachings of the Spirit unless we follow its teachings? We can not be following the teachings of the Spirit if we blindly follow the teachings of men. Of what use is the Holy Ghost in the hearts of the saints if they are to be led by men who once held the authority of the priesthood, but have forfeited it by transgression. As well might the saints have followed Judas Iscariot after he had betrayed the Lord Jesus, or Balaam after he had rebelled against the Lord, or Aaron when he caused Israel to worship a golden calf. If the objection is presented that these were isolated individuals who acted in opposition to their colleagues who had been acting with them in the cause of God, I would inquire whether the twelve apostles would have been justified in betraying their Lord when one apostle was condemned for the act, or whether the idolatry of Israel was justifiable because the multitude joined in it? If one apostle can fall, so can twelve. When the prophet Jeremiah foresaw what desolation there would be in the fold of God in that day when "the children of Israel shall come, they and the children of Judah together," when "they shall ask the way to Zion with their faces thitherward, saying, 'come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten,'" then the Lord said, "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." What language can describe the present condition of the lost sheep of God's fold in plainer terms? What should the sheep have done when their shepherds commenced to lead them astray? The answer is plain. Jeremiah gives us the answer. In his prophecy where the Lord says, "cursed be the man that trusteth in man," and that he shall inhabit "a salt land," he also says, "blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. 17 c. 7, 8v. It is a glorious consideration that the prophet foresaw that in that day when the salt land would be inhabited by those that trusted in man and made flesh their arm, that in that day there would be great blessings bestowed on every

man that would trust in the Lord, whose hope the Lord is. There has been a remnant of saints that have trusted in the Lord, and have been supplicating the Lord for the redemption of Zion, while others have been wasting their substance with riotous living in a far country. The glorious blessings that were promised unto the man that trusteth in the Lord have begun to be realized. The new organization of the church of Jesus Christ, with all its glorious blessings, is truly "as a tree planted by the waters, and that spreadeth out her roots by the river." "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."—Isa. 66c. 8 v. The children of Zion—those who did the will of God, and continued to "ask in faith, nothing wavering"—have seen the work of the Lord revived again. The prophet Micah said, "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." Micah 4 c., 6 v. The supplications of the children of Zion for her deliverance were foreseen by the ancient prophets. Micah says, "now why dost thou cry aloud? is there no king in thee? is thy counsellor perished?" This is the plan that has been followed by a remnant of the saints, and the result is already glorious to behold. The gifts of the gospel are again restored in copious showers. When the saints meet together, whether in general conference, or in a small prayer meeting, the gifts of the gospel are now manifested. That fervent love which the saints manifest for each other when they are living in the enjoyment of the Holy Ghost, is again experienced, and the virtuous among men admire the standard of righteousness which has again been erected against all iniquity. This order is not only taught in the Bible, but it is the doctrine which is given expressly to this church in the Book of Doctrine and Covenants. In a revelation given March, 1831, sec. 16th, 3 par., speaking to the whole church, the Lord says: "Ye are commanded in all thing to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils." If this revelation had been observed, the saints would not have been deceived, nor seduced by evil spirits. Having been solemnly warned to put their trust in the Lord, and to be holy and upright before him, that they might be delivered, when seducing spirits should come in amongst them, *they* are left without excuse who have been overthrown by them. The warning voice of the Lord was often manifested to the saints, but many of them disregarded it, so "he that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29 c., 1 v.

For the Herald.

THE LINEAL PRIESTHOODS.

Letter from Bro. John E. Page, with editorial notes annexed.

BRO. SHEEN—I am in receipt of the 1st and 2nd numbers of your paper, (the "Herald.") I think your article under the head of "Lineal Priesthood" is rather "mixed." The book of Doctrine and Covenants signifies that the office of Priest and Teacher are appendages of the "Aaronic Priesthood." If "Nephi consecrated his brothers, Jacob and Joseph, Priests and Teachers" of the Aaronic order (a) pray tell how Nephi was put in possession of the Aaronic Priesthood, since that order was confined to the tribe of Levi, according to the Law of Moses, Nephi being the son of Lehi, and Lehi of the tribe of Manasseh, and Manasseh of Joseph in Egypt. (b)

If the order of Melchizedek Priesthood was lineal in the days of Nephi, Jacob and Joseph, why did not Nephi consecrate that Priesthood on Jacob and Joseph instead of the Aaronic Priesthood.

Again, please tell how it is you make it out that the "conferring of plates" from father to son was conferring Priesthood of any order, especially when we consider that the plates went through the hands of one wicked man, (Omni,) and he conferred *them* (the plates, not priesthood,) upon his son Amaron." (c)

Again, Shem, the son of Noah, lived 500 years after the flood he was of course cotemporary with Melchizedek, Abram and Isaac and according to the doctrine of "lineal priesthood" Shem must have held the keys of the Presidency in the days of Melchizedek, should not then Melchizedek have received the keys of Presidency from Shem? If so pray tell us how many "fathers" were then intervening between Melchizedek and Noah, through which Melchizedek received his Priesthood?

Dr. Adam Clarke says that Melchizedek was the person Shem, and so does the "book of Jasher." If that is the truth of the case (and by-the-by his age will warrant the fact) then there were no "fathers" intervening between Shem and his father Noah. (d)

JOHN E. PAGE.

(a) The supposition that Nephi consecrated his brothers Jacob and Joseph to be "priests and teachers of the Aaronic order" *only* is unwarrantable. Nephi said, "I Nephi did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people."—B. of M. 73 p. If a priest must of necessity be nothing more than a priest of the Aaronic order, then the supposition is correct, and even Jesus was nothing more than a priest of that order, and there is no difference between priests of the order of Aaron, and of the order of Melchizedek. Jesus is sometimes called a priest and sometimes he is called an high priest.

In Heb. v. 6, Paul quotes Psalm cx, 4, and says, "thou art a priest forever after the order of Melchisedek." In the 10th verse he is called "an high priest after the order of Melchizedek." In Heb. vii, 11, 15, he is called priest, and Melchisedek is called, "priest of the most high God."—Heb. vii, 1, and Gen. xiv, 18.

These examples show that when a priest is spoken of, it may mean a priest of the order of Aaron, or of the order of Melchizedek, or a high priest of one of these orders. The words of Nephi do not mean that he consecrated his brothers to be merely high priests of the Aaronic order, for he consecrated them to be teachers also. Is there no difference between a teacher and a priest in the Aaronic order? In 1 Tim. II, 7, Paul not only speaks of himself as an apostle, but as "a teacher of the Gentiles in faith, and verity." The truth is that the greater priesthood includes the lesser priesthood. In a revelation which was given in November, 1831, we are informed that "a high priest of the Melchizedek priesthood has authority to officiate in all the lesser offices."—B. of C, sec. 22, p. 2. As they have authority to officiate in all the lesser offices the names of the lesser offices are alternately applied to them. Jesus was called "the apostle."—Heb. III, 1. The apostle Peter called himself an elder. He said, "the elders which are among you I exhort, who am also an elder and a witness."—1 Peter v, 1. Apostles are also teachers, for not only Paul called himself a teacher, but Jesus said unto all of them, "go and *teach* all nations" The statement that Jacob and Joseph were "priests and teachers" does not prove that they were not high priests any more than the statements that Jesus and Melchizedek were priests proves that they were not *high* priests, or the statements of apostles being elders and teachers, proves that they were not apostles.

The brothers of Nephi are both called priests and they are both called teachers after the same style of language, because they were high priests they were also priests and teachers. The testimony of Jacob brother of Nephi proves that he was not called and ordained *merely* to the priesthood after the order of Aaron, for he says, "I Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi," &c.—B. of M. p. 73. On p. 254 we are informed that Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God," &c.

The truth is hereby demonstrated that the priesthood of Jacob was the same as the priesthood of Melchizedek, and if this is not "the high priesthood after the holy order of God," then "Jesus was not a priest forever after the order of Melchizedek," as Paul testifies in Heb. viii, 17.

We have not found the office of an elder mentioned in the B. of Mormon previous to p. 232, where it is stated that Alma "ordained priests and elders by laying on his hands according to the holy order of God." Elders and high priests appear to have been

generally called priests. John, the Revelator, calls himself and others by that name in Rev. I, 6, where he says that "Christ hath made us kings and priests unto God."

(b) Nephi held the Aaronic priesthood because it is included in the Melchizedek priesthood. The Melchizedek priesthood cannot be held without the Aaronic priesthood. Duties which were enjoined upon Aaron and his seed after him throughout all their generations were performed by men who held the Melchizedek priesthood from the days of Adam down to the days of Aaron, and from that time down to the present time, where and when the seed of Aaron could not be found.

"Abel, he also brought of the firstlings of his flock, and of the fat thereof."—Gen. iv, 4. This was what the Lord commanded Israel to do in the days of Aaron. See Num. xviii, 17. It was a commandment which was incorporated with the law of Moses, but it was given in Adam's day, for we are informed that the "Lord had respect unto Abel and his offering." Noah performed the work which was enjoined upon Aaron, when he "built an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings." As Aaron was commanded to receive tithes, so Melchizedek received tithes. On this subject Paul says, "Levi also who receiveth tithes, paid tithes in Abraham."—Heb. vii, 9. Paul shows very plainly that this prerogative of the priesthood after the order of Aaron belonged also to the priesthood of Melchizedek. He says, "they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham; but he whose descent is not counted from them received tithes of Abraham."—5, 6, v. Abraham built altars and offered up a burnt offering. Jacob built an altar and "poured a drink offering thereon, and he poured oil thereon."—Gen. xxxv, 14.—This was what God commanded Moses to do after he said unto him, "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. xxviii, 1. The priest's office was a previous institution, and Moses held it before and after the consecration of Aaron. Moses previously instituted the passover, and built an altar, and did many things which afterwards pertained to the priesthood of Aaron, so Nephi says that his father "built an altar of stones, and made an offering unto the Lord."—B. of M. 10 p. If Lehi and Nephi did not have authority to perform the duties which also belonged to the priesthood of Aaron, how did Elijah obtain that authority when "he repaired the altar of the Lord that was broken down," (I Kings, xviii, 30,) and offered a burnt sacrifice thereon and confounded the prophets of Baal. This is the way that Elijah, Lehi, Nephi and every priest of the order of Melchizedek were also put in possession of the Aaronic priesthood, although they were not of the seed of Aaron or of the tribe of Levi.

(c) The plates and the priesthood were handed down together in lineal order, although Omni says, "I, of myself, am a wicked man, and I have not kept the statutes and commandments of the Lord, as I ought to have done."—B. of M. 145 p. Now it does not appear from this confession that his wickedness was so great that he could not hold the priesthood. On the contrary, these are the words of an humble servant of God who does not boast of his own righteousness, but mourns over the frailties and failings of his life. That man, whosoever he may be, who does not mourn in like manner is unworthy of the priesthood and of celestial glory. He has not obeyed the gospel. He has not repented of his sins. Omni says, "I had kept these plates according to the commandments of my fathers." He could not have kept these plates according to the commandments of his fathers, if he was an *impenitent*, wicked man, for Nephi said that he commanded "that these plates should be handed down from one generation to another, or from one prophet to another."—51 p. Omni must have been a prophet, but he could not be a prophet and an impenitent man at the same time. He was a seer, or he would not have been permitted to hold those sacred things. On p. 211 Mormon makes mention of the "plates of brass and also the plates of Nephi, and all the things which had been kept and preserved according to the commandments of God." He then states that king Mosiah translated "the records which were on the plates of gold, which had been found by the people of Limhi," and he translated them by the means of those two stones which were fastened into the two rims of a bow.

Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land, the iniquities and abominations of his people; and whosoever has these things is called seer, after the manner of old times.

We think that we have now shown that Omni was a seer, and that none but seers were permitted to hold these sacred things.—If impenitent sinners held them in those days why should they not hold them now? Of what use would they be to such a man? Truly, that would be casting pearls before swine. If ungodly men in these days were permitted to have all the sacred records, they enjoyed greater privileges than the "choicest seer" and latter day saints, for we are only permitted to have an abridgement of these records until the day of wickedness is past.

When Alma conferred these sacred things upon his son Helaman, he told him to remember "how strict are the commandments of God," and he said, "now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise pur-

pose in him, that he may show forth his power unto future generations. And now behold, I tell you by the spirit of prophecy that if ye transgress the commandments of God, behold these things which are sacred shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind; but if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them,) behold no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words; for he will fulfil all his promises which he shall make unto you, for he has fulfilled all his promises which he has made unto our fathers. For he promised unto them that he would reserve these things for a wise purpose in him that he might show forth his power unto future generations."—318, 319 p.

From this we learn that Omni did not "transgress the commandments of God." We must therefore understand Omni when he said, "I am a wicked man," as we understand the words of Paul when he said, "I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inward man."—Rom. vii, 21, 22. Comparatively all men are wicked. This was what Jesus meant when he said, why callest thou me good? There is none good but one, that is God"—Mat. xix, 17. In contemplation of the spotless purity of God, the most righteous would be the most disposed to say, "I am a wicked man."

We shall now show that Omni could not confer the plates without the priesthood, although Bro. Page is of a contrary opinion. Nephi, the inventor of the plates of Nephi, held the priesthood and ordained his brother Jacob, as we have shown. Now on p. 73 where Nephi says, "I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people," he does not say that he did, or would confer the plates on either of them, and Jacob, himself, there speaks of his consecration and ordination unto the holy order of God, by Nephi, but he says not a word concerning the plates, or sacred things. Shall we infer from their silence on this subject that Nephi did not confer the sacred things on Jacob? This is the way that Bro. Page interprets the words of Omni where he says, concerning the plates, "I conferred them upon my son Amaron." His silence concerning the priesthood does not show that he did not confer it also on his son. If it *does*, however, the silence of Nephi concerning the plates shows that he did not confer the *plates* upon his brother Jacob, but the priesthood only, but Jacob informs us on p. 121 that Nephi instructed him concerning the plates, and that he should preserve them and hand them down unto his seed from generation to generation. In this statement of Jacob, which is in his book, he does not say whether

he had received the priesthood, so we discover that the silence of Omni concerning the priesthood does not show that he held and conferred the plates without the priesthood. On p. 140, Jacob says, "I said unto my son Enos, take these plates. And I told him the things which my brother Nephi had commanded me."—He does not say that he conferred the priesthood upon his son, but on p. 142, Enos says, "I Enos went about among the people of Nephi prophesying of things to come, and testifying of the things which I had heard and seen." On the next page he also says that he preached and prophesied and declared the word "according to the truth which is in Christ," so he evidently received the priesthood from his father Jacob.

Enos does not say that he conferred either the priesthood or the plates on his son Jarom; and if Bro. Page's mode of reasoning is correct, we might say that he did neither of these things, but on p. 143 Jarom says, "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." He does not yet say that he had received the priesthood, but on the next page he says, "our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord. . . . The prophets, and the priests, and the teachers, did labor diligently, exhorting with all long suffering, the people to diligence." We find, therefore, that both the priesthood and the plates were handed down. Jarom says, "I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers." If Omni and all his fathers who held these sacred things were not inspired men, and men that held the priesthood, why have their writings been handed down to us as "sacred records" which were "written by way of commandment, and also by the spirit of prophecy and of revelation." See the preface of the book of Mormon, which was written by the hand of Mormon." The record of Omni is here included, for it is the entire book and not a part of it that is spoken of, therefore he wrote by commandment, and by the spirit of prophecy and revelation, and must have held the priesthood as well as his fathers.—The book of Omni contains his record and the records of his lineal successors, Amaron, Chemish, Abinadom and Amaleki. Amaleki having no seed, delivered up the plates unto king Benjamin. Annexed to the book of Omni is the book which is called "the Words of Mormon," where Mormon commences with some remarks concerning the preceding part of the book of Mormon.—He says, "I searched among the records which had been delivered into my hands, and found these plates which contained this small account of the prophets, from Jacob down to the reign of this king Benjamin; and also many of the words of Nephi."

The foregoing part of the book of Mormon contains first, "ma-

ny of the words of Nephi," then follows "this small account" of his lineal successors which we have been quoting from. As Mormon describes "this small account," as "this small account of the prophets," Omni is one of the writers of this small account, and is called a prophet, and all of them are prophets according to this testimony of Mormon.

From the time of king Benjamin to Moroni the history is not so brief. There is, therefore, a more particular account of the priesthood of those who held the plates and other sacred things. King Benjamin "consecrated his son Mosiah" and "appointed priests to teach the people."—164 p. He must have received the priesthood with the plates from Amaleki. King Mosiah gave unto Alma power to ordain priests and teachers and "the authority over the church." In like manner we might show that the authority of the priesthood, and the presidency thereof, was always held by that man on whom the sacred things were conferred.—The B. of Mormon informs us that no man can have a greater gift than that which is bestowed upon seers. "A seer is greater than a prophet." See 169 p.

(d) We have no doubt that Shem was called Melchizedek, and that there were no fathers between him and Noah, neither does the revelation say that there were, but that he received it through the lineage of his fathers, through Noah, Enoch and Adam. The style of God's revelation in the Bible, Book of Mormon B. of Cov. is not always conformable to the style of men. The Bible speaks of "the Most High" and "the Most High God," but the laws of the schools condemn the style as ungrammatical, so also they condemn many phrases and words. A doctrine may be true, although it may be expressed in a style that critics may reject.

FROM THE WEST AND EAST we have received from time to time information that is calculated to gladden the hearts of the saints. The ministry of Bro. E. C. Briggs in Iowa is creating a lively interest, attended with great success, aided by Bros. John Mc Intosh, Geo. Morey, Leland and others. From Bro. Burnley, Erie Co., Pa., we have received information that he and others in that region have held on to the faith, and he has been preaching zealously the old doctrine. In Illinois and other regions the work is moving onward.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints will be held at Amboy, Lee Co., Ill., to continue four days, commencing April 6th, 1860.

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Church of Jesus Christ of Latter Day Saints.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50; 6.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. xxxiv; 15, 16.

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No. 5.]

MAY, 1860.

[VOL. I

From The Amboy (Ill.) Times.
THE MORMON CONFERENCE.

We devote considerable space to the proceedings of this body, believing that they are of great importance to us, even as a nation. There is a great body of these people scattered through the States, who, unwilling to follow the fortunes and doctrines of Brigham Young, have been quietly waiting for the time to come when they could organize under a lineal descendant of Joseph Smith, as their prophet. That time has at length arrived. Joseph Smith, Jr., occupies the position which his father once held. A new era in the history of Mormonism has dawned—an era which we hope will greatly improve the name of this despised people.

Whatever ideas we may entertain in relation to the doctrines of the Mormons, we must look with approbation and satisfaction upon any movement on their part which looks towards a radical reformation in their practices as a people.

For many years past Brigham Young has been looked upon as the the embodiment of Mormonism, and those professing to be Mormons have been regarded as no better than he. Henceforth, they, or at least one branch of them, are to be judged by a different standard. The eyes of the world will now be turned upon young Joseph. Hitherto this man has borne a good name.—His talents are of no mean order; and it is earnestly to be hoped that he will use them for good and not a bad purpose.

We give a correct report of Mr. Smith's remarks, previous to his acceptance and ordination by the church,—the only reliable report yet published.

The annual conference of the "Church of Jesus Christ of Latter Day Saints" assembled in this city on the 6th inst., at 10 o'clock A. M.

The conference organized by calling Zenos H. Gurley to the chair and appointing Wm. Marks assistant.

The forenoon was spent in preaching by Zenos H. Gurley, Samuel Powers and Edmund C. Briggs.

The sermons were devoted principally to setting forth their peculiar doctrines and defining the difference between their branch of the church and that represented by Brigham Young. They profess, and we believe with the utmost sincerity, to hold in utter abhorrence the wicked doctrines and practices of Brigham.

It is claimed that the great body of the Mormon people are scattered through the several States, and that a prophet, by lineage, will call together the scattered fragments and unite them into a grand whole.

AFTERNOON SESSION.

According to adjournment the Conference assembled at 1:30.

Horace Bartlett, Frederick Squires and Joseph Robinson signified their desires and united with the organization.

Joseph Smith, jr., then came forward, when Mr. Gurley said—
“I present to you, my brethren, Joseph Smith.”

Mr. Smith then spoke as follows:

“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 of 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 but 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 attempted 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."

When Mr. Smith concluded it was moved that he be received as a Prophet—the successor of his father, which was carried by a unanimous vote.

Mr. Gurley then said:—"Brother Joseph, I present this church to you in the name of Jesus Christ."

To which Mr. Smith responded as follows:—"May God grant in His infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that He may grant to us power to recall the scattered ones of Israel, and I ask your prayers."

Isaac Sheen then led in prayer.

Then followed the ordination of Joseph Smith as President of the High Priesthood.

These ceremonies were earnest and impressive, and when they were completed almost the entire congregation were in tears.

Emma Beidelman, mother of Joseph, was then proposed and united with the church.

The Conference then proceeded to elect and ordain the following persons as members of the High Council:

John C. Gaylord, Wm. Aldrich, Geo. Morey, Edwin Cadwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Dwight Webster, Winthrop H. Blair, Andrew G. Jackson.

The acting President then stated for the benefit of those not belonging to the Mormon church, that these councilmen were a jury for church matters, and, with their president, settled all differences between members, etc., etc.,—that one-half always acted in behalf of the church, and the other for the accused. To determine in whose behalf each should act, lots were cast, and those getting odd numbers would always act for the church, and those getting even for the accused.

Lots were then cast with the following result:

Gaylord	7	Aldrich	12	Morey	9
Cadwell	8	Beebe	4	Doan	1
Dunham	5	Whitcomb	2	Hewitt	11
Webster	3	Blair	10	Jackson	6

Isaac Sheen was then elected and ordained President of the High Priests' Quorum.

Then followed the election of the seven Presidents of the Quorum of Seventies, and the following named persons were chosen: Jas. Blakeslee, Edmund C. Briggs, Crowell Lamphier, Wm. D. Morton, Archibald Wilsey, Geo. Rarick, John A. McIntosh.

The first five were ordained, the two latter being absent.

S. J. Stone was elected and ordained President of the Quorum of Elders.

Israel L. Rogers was elected as Bishop of the church.

The remainder of the afternoon was spent in preaching, and prayer meeting was held in the evening.

APRIL 7TH.—Israel L. Rogers was ordained as Bishop, in whom is vested the Presidency of the Aaronic Priesthood.

George Rarick was also ordained as President of the Quorum of Seventies.

A list of names was here handed to the Prophet, of persons to be dismembered, but he objected to having action on the matter, on grounds of charity.

The Sabbath was spent in preaching and administering the ordinance of baptism.

MINUTES OF CONFERENCE.

The Conference of the Church of Jesus Christ of Latter-Day Saints, was held in Amboy, Lee Co., Ill., commencing April 6th, 1860, at 10 o'clock A. M.

On Motion, Bro. Zenos H. Gurley was chosen President of the Conference, and Bro. Wm. Marks, Assistant President. Andrew G. Jackson and Isaac Sheen were chosen Clerks.

Bro. Zenos H. Gurley preached on the apostacy of the church. Bro. Samuel Powers preached on the characteristics of the gospel of Jesus Christ, and the order of the church. Bro. Edmund C. Briggs preached on the proclamation of the gospel when the hour

of God's judgment should come, and on the apostacy in the last days. After singing and prayer Conference adjourned.

At 1 o'clock P. M. Conference met. After singing, and prayer by Bro. Wilsey, an address was delivered by Bro. Zenos H. Gurley, and he invited those who desired to unite with the church to do so. Bros. Horace Bartlett, Frederick Squires and Joseph Robinson, were then received into the church. Bro. Joseph Smith, jr., then came forward, when Bro. Gurley said, "I present to you, my brethren, Joseph Smith." Bro. Joseph then delivered his address.

On motion of Isaac Sheen, Bro. Joseph Smith was unanimously chosen President and Prophet of the Church of Jesus Christ of Latter-Day Saints, and successor of his father. Brother Joseph Smith delivered an address in which he made known his willingness to act in the office to which he was appointed. Isaac Sheen offered up a prayer in behalf of the prophet, and his mother and brethren, and the saints in bondage in Utah.

On motion, Sister Emma Beidelman, the mother of the prophet, was received into the church by a unanimous vote.

On motion, Bro. Joseph Smith was ordained to the office of President of the Melchisedek priesthood.

On motion, Bros. John C. Gaylord, Wm. Aldrich, Geo. Morey, Edwin Cadwell, Calvin Beebee, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Dwight Webster, Winthrop H. Blair, Andrew G. Jackson, were unanimously appointed to be members of the High Council of the church. Bros. Wm. Marks and Zenos H. Gurley ordained the six first mentioned, and Bros. W. W. Blair and Samuel Powers ordained the six last mentioned to the High Council.

Isaac Sheen was ordained to the Presidency of the High Priests' Quorum, by Bros. Wm. Marks and W. W. Blair.

Bros. James Blakeslee, Edmund C. Briggs, Crowell G. Lamphier, Wm. D. Morton and Archibald Wilsey were ordained to be Presidents in the quorum of Seventies, by Bros. Z. H. Gurley and Samuel Powers.

On motion, Bros. Geo. Rarick and Jno. A. McIntosh were chosen to be Presidents in the quorum of Seventies.

On Motion, Bro. Stephen J. Stone was elected to be the President of the Elders' quorum, and was ordained by Bros. Wm. Marks and Z. H. Gurley. Bro. Israel L. Rogers was elected to be the Bishop of the church. Adjourned to meet at 7 o'clock P. M.

7 o'clock P. M.—Conference met. A prayer meeting was held, when the gifts of the gospel were manifested in great power.

Adjourned to meet at 9 o'clock A. M., to-morrow.

APRIL 7TH.—Conference met.

After glorious manifestations of the Spirit, in the gift of prophecy, tongues and exhortation, Bro. Israel L. Rogers was ordained to be a High Priest and Bishop of the church, by Bros. W. W. Blair, Z. H. Gurley and Samuel Powers. Bro. Geo. Rarick was

ordained to be a President in the quorum of Seventies by Bros. Gurley and Marks.

Bro. Joseph Smith spoke in favor of the exercise of charity and forbearance towards backsliders.

Bro. W. W. Blair preached from Isaiah 29c., on the coming forth of the Book of Mormon. Isaac Sheen spoke also on the same subject. Adjourned until afternoon.

Conference met pursuant to adjournment. Bro. Samuel Powers preached on the first principles of the gospel. Bro. Gurley preached on the same subject, and on the gathering of Israel. Adjourned to meet at 7 o'clock P. M.

Conference met. A prayer meeting was held, in which the gifts of the gospel were manifested in great power. Adjourned to meet at 9 o'clock next day.

April 8th.—Conference met. Bros. Archibald Wilsey and Jas. Blakeslee preached on the need of continual revelations, and on the first principles of the gospel. Adjourned to 7 o'clock P. M.

In the afternoon, baptism was administered in the presence of a large congregation, who were preached to by Bro. Jas. Blakeslee.

7 o'clock P. M.—A prayer meeting was held, and much instruction was received by the manifestations of the Spirit, through the gifts of the gospel. Four persons were confirmed who had been baptized in the afternoon.

Bro. George Blakeslee was ordained an elder.

Adjourned until to-morrow at 9 o'clock A. M.

APRIL 9TH.—Conference met. Reports were presented from the following branches of the church: Belvidere, Little River and Franklin, Union Grove and Galland's Grove, Iowa; Sandwich, Batavia and Amboy, Ill.; Galien, Mich.; Blanchardville, Wis., and many others which we are not prepared to mention.

A Special Conference was appointed to be held at Council Bluff City, Iowa, commencing June 1, 1860. At the same time a two days' meeting is to be held at Sandwich, DeKalb Co., Ill.

Bros. Joseph Smith, Zenos H. Gurley, Wm. Marks and E. C. Briggs, are expected to be at the Conference at Council Bluffs.

Bros. W. W. Blair and James Blakeslee were appointed to go on a mission to the east. The saints in Indiana and Ohio, and further east, who have a desire that they should visit them, are requested to make it known unto us. Bros. Samuel Powers, John Landers, and others not remembered, were appointed on missions.

L. D. Rogers was ordained President of the Deacons' quorum.

Bro. Charles Williams was ordained President of the Teachers' quorum. Adjourned.

ISAAC SHEEN, CLERK.

FRUITS OF TRANSGRESSION.

NO. II.

In our remarks on polygamy, we have shown from the Book of Covenants, that the saints were commanded to repent and remem-

ber the Book of Mormon. Now let us look at the consequences which the Lord declared would result from not doing according to that which was written.

The great importance of this revelation induces us to call your attention to it more particularly. The Lord says, "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 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. This revelation was given in Sept., 1832, which was many years before it was boldly declared by polygamists that the law in the Book of Mormon concerning polygamy is not binding upon us.

If by merely treating lightly the things which the saints had received, brought "the whole church under condemnation," how much greater condemnation have they brought themselves under by teaching and practicing in opposition to the Book of Mormon on this subject? If treating those things lightly which had been received was such a grievous sin, how much greater is their transgression who say that the Book of Mormon is no better than an old Almanac? If it is necessary not only to say, but to do according to that which was written, that "they may bring forth fruit meet for their Father's kingdom," how can they "bring forth fruit meet for their Father's kingdom," who not only say, but do entirely contrary to that which is written?

Will any person who professes to be a Latter-Day Saint deny that "a scourge and a judgment" has been poured out upon the children of Zion? If their sufferings and afflictions for the last 14 years are not a scourge and a judgment, we are unable to form any idea of such a visitation. The pouring out of this scourge and judgment, proves the truth of this revelation. It is a revelation which was fulfilled in less than a year from the time that it was given; but during the last 14 years, thousands of the children of Zion have been suffering under a continued "scourge and judgment," and their yoke and their bondage at this time is far worse than the yoke and bondage of many, yea, very many negro slaves.

If the children of Zion did continue to "remember the new covenant, even the Book of Mormon and the former commandments" not only to say, but to do according to that which the Lord had written, why have these scourges and judgments come upon them? If these evils were to come upon them if they did not obey this commandment, they are evidently reaping the har-

vest of tares which they have sown. They have shared in the universal fate of all their predecessors in Israel who turned aside from the holy commandments which were given unto them. The speedy and terrible judgments which have been visited upon the children of Zion are characteristic of God's dealings towards Israel in all ages when they were rebellious.

Whilst these scourges prove that the children of Zion are in transgression, it shows also the necessity of returning unto the Lord from whom they have strayed. Remember, now, even now, before it is too late, the new covenant, even the Book of Mormon and the former commandments. Bitter indeed have been the fruits of your transgression. You have drank the dregs of the cup of sorrow, even as the Nephites did, for the Lord said unto them, "I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction." B. of M., Jacob 2: 6. This is the portion of polygamous and adulterous people who "depart from the faith, giving heed to seducing spirits and doctrines of devils." You that have not renounced this iniquity should treasure up in your minds the additional admonition of Jacob the brother of Nephi, who says, "remember your children; how that ye have grieved their hearts because of the example that ye have set before them, and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day," 10 par. We appeal unto all people who have witnessed the effect which has been produced on the social, moral, political and religious condition of Utah, whether that condition does not coincide with the condition of the Nephites as it is recorded in the Book of Mormon. This is the scourge and judgment which has been poured out upon them because they would not remember the Book of Mormon, to say and to do according to that which was written therein.

In a revelation given March, 1833. (B. of C. 85: 2,) the Lord said unto Joseph, "verily I say unto you, the keys of this kingdom shall never be taken from you, whilst thou art in the world neither in the world to come; nevertheless, through you shall the oracles be given to another; yea even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall when the storms descend, and the winds blow and the rains descend and beat upon their house." In Walker's Dictionary the main definition of the word "oracle" is "something delivered by supernatural wisdom." The Book of Mormon and all the revelations of God are evidently the oracles of God, and those who have

treated them lightly, have stumbled and fallen; for the storms which were foretold in this revelation have descended, the winds have blown, and the rains have descended and beat upon their house. These repeated warnings have been disregarded. The storms which have descended have taken them by surprise. They have acted as if they supposed that God was a liar, or that they were following cunningly devised fables. The ordeal through which the Lord hath led his people has been entirely in opposition to their preconceived notions, so they concluded that they had embraced a delusion. Their delusion was in the supposition that while they treated the oracles of God as a light thing, they were qualified to understand them, and the course which God had promised to lead his people. They did not consider that they were under condemnation because they treated lightly the holy oracles and the blessings of the kingdom of God. They did not consider that by their transgressions their minds had become darkened, and that God's Spirit was driven from their minds; whereby, alone, they could understand the workings of God's mighty power in the salvation of Zion.

The last clause in this section contains important information concerning the universal righteousness which must be in Zion before she can "overcome" and be "clean" before the Lord. The Lord says, "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, Wm. E. McLelin, neither with my servant Sidney Gilbert; and the bishop also; 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." The transgression of some, not of all, is presented here as a reason why "the Lord will contend with Zion and plead with her strong ones, and chasten her." It is, therefore, incumbent on the church to see that no unworthy members are suffered to remain among them. The neglect of this important duty was attended with the most destructive consequences in the old organization. In a letter of the prophet Joseph to the saints in Missouri, dated Dec. 10, 1833, he says, "When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur, and do not murmur, only 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 bodies 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."—See Times and Seasons, June 15, 1845.

Here is a presentation of the cause which produced the severe persecutions and afflictions in Zion in 1833. If we do not learn wisdom by past experience we shall be under much greater condemnation than the guilty at that time, for their experience in reference to the dealings of God towards his people was very short, but we have the experience of about 30 years to demonstrate to us that God's requirements are as strict towards his people in this age as they were in ancient times, and that His chastisements for their transgressions are as severe. Paul says that Christ "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." Phil. 5 : 25-27. This is the standard to which the church must attain before it can be prepared for the glory of Zion.

It was transgression among the saints which prevented them from building a temple in Zion. In a revelation given June, 1833, (B. of C. 96 : 1, 2,) the Lord says, "ye must needs be chastised, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things that I have given unto you, concerning the building of mine house for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. * * * Verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets which was very grievous unto me saith your Lord; therefore I sent them forth to be chastened." Every religious denomination, whether they are called Christians, Pagans or Mahomedans, who are not established on the faith of the gospel of Christ, can build temples and houses of worship, but it is not so with the Church of Jesus Christ. Transgression among the saints, which would be accounted as nothing among other sects, not only prevented them from building a house of the Lord,

but the Lord sent them forth to be chastened. He suffered their enemies to drive them out of Zion. Truly, God dealeth not so with any other people. They can build churches and say unto the people, "come unto us, and for your money we will forgive you your sins." They can make merchandise of the souls of men. Their judgment is reserved for the time when iniquity shall have an end. Their temples with all their abominations have, many of them, stood for many generations, but the saints could not build a temple when God commanded them, because they had not considered the great commandment in all things, and because "contentions arose in the school of the prophets."

How striking is the difference between the dealings of God with his church and the sects and people of the world. This difference shows which is the church of Christ, and whether the members thereof are walking in obedience to the commandments given unto them. The saints were not only required to keep the commandments of God before they could build a house unto him, but it was requisite that they should continue to do so, otherwise they failed in obtaining the expected blessings. This doctrine is set forth in a revelation given Aug., 1833, (B. of C. 82: 4,) where the Lord says, "inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it, and all the pure in heart that shall come into it, shall see God; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples." The Lord has not only declared that he will not suffer his glory to come into unholy temples that have been built unto his name and have been defiled, but he declared in a revelation given in Kirtland, July 23, 1837, that judgment should begin upon his house in consequence of the iniquities of those who profess to be saints. B. of C. 104: 9, 10, says, "Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath, a day of burning; a day of desolation; of weeping and of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth saith the Lord. And upon my house shall it begin; and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." It was, we believe, only one or two years after this revelation was given that the temple at Kirtland was struck by lightning, and afterwards it was damaged until it became a ruined monument of the truth of this revelation. The blessings that were promised on condition of obedience to God's commandments they lost by the wickedness of many in the house of the Lord, so that instead of an endowment, they brought judgment upon themselves and upon the Lord's house. A revelation in Sec. 103, par. 27, says, "I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof." The prosperity

which abounded in that place at the time this revelation was given, soon passed away, and the building of it up is yet to be fulfilled. The long-suffering and tender mercy of God was again extended to His saints by giving them another opportunity to build a house unto Him, in which they might partake of the blessings which were promised unto the saints. In a revelation given Jan. 19, 1841, the Lord said, "I command you, all ye my saints, to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God."

It is acknowledged that the temple at Nauvoo was not built within the appointed time, neither was it ever completed. Transgression gained the ascendancy among the saints while the temple was being built, therefore God, who had long borne with his people in their repeated transgressions, suffered their enemies to prevail over them. They were permitted to kill the prophet and his brother. The leaders continued in their iniquities, disregarding this mark of God's displeasure. Again their enemies were suffered to molest them in the midst of their blasphemous, perverted endowments in the temple, and they were driven out, and the temple burnt. Truly this destruction came in haste, in fulfilment of this revelation in which the Lord also said, "if ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds; and mine holy ordinances, and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignations and judgments upon your own heads, by your follies and by all your abominations, which you practice before me, saith the Lord." B. of C. 103: 13, 14. The voice of the leaders of God's people was in harmony with the voice of God when this revelation was given. It was therefore obligatory on the church, as long as that harmony continued, to be obedient to the united teachings of God's Spirit and the servants whom he had appointed to lead His people, and when the voice of God's Spirit and the revelations of God came in conflict with the voice of the leaders of God's people, it was their duty to obey God in preference to man. As the church has been "moved out of her place," we must acknowledge that she did not hearken unto the voice of the Lord, and as that spot

where the temple was built, is not "made holy," but has been polluted by the abominations of backsliders and also of professed unbelievers, it is evident that they did not labor with all their might, and that they forfeited the blessings which were promised on condition of obedience to this revelation. If these backsliders say that they built the temple in accordance with this revelation, then we would inquire how it is that instead of blessings they brought cursings, wrath, indignations and judgments upon their heads? They evidently did not comply with the conditions on which this house was to be built, or they would have received the blessings which were promised, and would not have been moved out of their place, nor have brought these calamities upon their heads. To affirm to the contrary, would be charging God with falsehood.

For the Herald.

CHARITY.

BRO. SHEEN:—A highly esteemed friend and christian brother, one who is also a zealous, self-denying laborer in the great work of endeavoring to bring light out of darkness, and separate truth from error, called on us a few days since, and invited me to send a few lines for your paper. In compliance with his wishes, I submit a few disconnected thoughts on CHARITY.

Those who are truly worthy of the name of Latter-Day Saints, will readily admit this to be not only one of the choicest, but one of the rarest and most difficult to practice of all the christian virtues. The religion which we profess to love, and which our Savior laid down His life to establish, is largely composed of that divine combination of love, benevolence and good-will, which we call charity. St. Paul must certainly have been inspired when he painted that beautiful picture in its praise. And truly, what other of the christian graces, or of all the amiable traits which fallen man may possess, can fill its place in the purifying, elevating or ennobling influence it exerts on our life and character.

True charity is a jewel, the possession of which, though it may not elevate to fame or worldly honor, does enrich its possessor in those heavenly treasures which we are wisely counseled to lay up for ourselves in that celestial kingdom, where moth or rust are not permitted to corrupt, nor thieves to break through and steal. True charity is a bond of union to congenial spirits in this life, and a source of perpetual sunshine to every heart where it is encouraged to dwell, diffusing joy and scattering blessings as far as its influence can reach. But perhaps we can better illumine our ideas in relation to the sweet influence of charity by contrasting it with its opposite quality, which is malice or hate, and who has not been made aware by observation, of the evil, demonical tendency of the exercise of this passion which poisons not only the peace and quiet of those who cherish it, but like a malarious at-

mosphere infuses itself more or less into the life-blood of every being within range of its circumference.

It is this baneful spirit of hate, this evil genius from the pit of vice, that destroys the peace and harmony of so many domestic family circles—that breathes its venom into the vitals of the slanderer; and by its insidious arts undermines the moral purity of many who once were valued and beloved members of society. The human heart—the supposed habitation of all the passions and emotions of the soul, is often compared very appropriately to a garden where the evil weeds of envy, malice, discontent, avarice, and kindred vices are of spontaneous growth, and, unhappily, thrive, if not carefully rooted out and narrowly watched. But the choice plants of love, kindness, purity of thought and motion, universal good-will; and kindred virtues of heavenly birth, must be planted in youth, carefully cultured and nursed with maternal vigilance, protected from fierce storms and sultry heat, and watered often with the tear of sympathy and affection, and even then how often does the labor seem almost in vain, so cold and barren is the soil we attempt to subdue. How very essential then, not only to our own enjoyment and usefulness in this life, but to the happiness of all with whom we are intimately or remotely associated, either in the business or domestic relations of life, that we devote a large space in the chamber of the heart to be occupied by this rare jewel. Let this beautiful fabric compose a large share of the garments with which we clothe our thoughts in our social intercourse with others, and then we may be sure we shall not have lived entirely in vain. Charity is the guiding-star of the philanthropist, the beacon-light that calls the wanderer from virtue's path back to the hearthstone of domestic bliss. And were kindly influence more universally diffused, its genial warmth more lavishly bestowed, there would be far less aching hearts and unhappy households. Our benevolent lunatic asylums would have less unfortunate inmates; our jails and prisons would be more thinly populated, and our home circles would reveal more happy hearts and joyous faces. As charity is the strongest link in the chain of human affections, so are its largest possessors most nearly allied to our Divine Leader, and best adapted to accomplish *much* in the great field where our Savior has commanded us to toil.

Let us then in our demeanor towards our brethren who are pleased to differ from us in regard to present duty, and future promise of the great work to which we have committed ourselves, exercise this excellent virtue: they may be as honest, as conscientious as *we*, but for some wise reason the rays of light we have received have not yet reached them; but lest I weary you beyond endurance, I will close by quoting that beautiful and significant passage by St. Paul: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Yours, for the spread of truth,
HARRIET F. CADWELL,

THE NEW ORGANIZATION OF THE CHURCH.

As the first organization of the church was rejected through transgression, the children of Zion were "driven out," scattered and "afflicted," and as the time had arrived spoken of in Micah 4 c. 6 v., where the Lord 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;" to fulfil this, and many other prophecies, the Lord has commenced to revive His work. The transgressions of backsliding leaders, and of many that were led by them, into the depths of iniquity, could not deprive a remnant who put their trust in God, from being led in the "old paths." "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 to your souls." Jer. 6: 16. A remnant of God's people who were driven out, through the transgressions of others, have obeyed this command, and have received the promised blessing. They have found rest to their souls. The Holy Ghost, which they received by obeying the gospel, has revived His work, and filled their hearts with joy unspeakable and full of glory. They have realized the fulfilment of the promise "that they that wait upon the Lord shall renew their strength." Isa. 40: 31. In waiting upon the Lord and putting their trust in Him, they have remembered the promise of the Lord, that where two or three are gathered together in His name, He will be in their midst, and that to bless them. They have realized that the absence and apostacy of their former leaders did not prevent them from enjoying the gifts of the gospel in copious effusions. They have determined to improve the talents which God has entrusted to them, that by a faithful use of them they may enjoy greater blessings, and that their judges may "be restored as at the first, and their counselors as at the beginning." This is the way that a remnant of God's people did in the days of King Noah, and the Spirit and power of God was with them. This wicked man "put down the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts." B. of M.—Mosiah 7 c. The same iniquities which overthrew the church in our day, overthrew it in that day, under the administration of King Noah. "There was a man among them whose name was Abinadi; and he went forth among them and began to prophesy, saying, behold, thus saith the Lord, and thus hath He commanded me, saying, go forth and say unto this people, thus saith the Lord: wo be unto this people, for I have seen their abominations and their wickedness," &c. If this man could be filled with the Holy Ghost and be commanded to prophesy against the iniquities of apostate leaders, so may men be commanded in our day, Alma, one of the priests of Noah, believed the words of Abinadi, and repented of his sins, and went about teaching the words of Abinadi. God in His mercy visited them that believed, and gave

authority to Alma to baptize them and to organize his church among them. This is just what God has done in our day. Those that received the priesthood in the first organization, and have not lost it by their own deeds, are just as much under obligation to God to perform the duties pertaining to their priesthood now as they were when they were ordained. The transgressions of others, no matter how exalted they may have been, does not release any man from the duties pertaining to his priesthood. It is just as much the duty of the saints to forsake not the assembling of themselves together now as at any former time. It is just as true now as at any former time that where two or three are gathered together to ask any thing in the name of the Lord that he will be in the midst of them to bless them. In the visions of heaven, looking down upon our day, Malachi said, "we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord and thought upon his name." Mal. 3c. 15, 16 v.

Therefore we say to all the old saints, come with us, and we will do you good. Return again to the fold of Christ, for his kingdom is in your midst, and the gifts and blessings of the gospel are restored again. The saints are united in the bonds of christian love, and the gospel is now preached extensively in Illinois and in States adjacent, and many are uniting with the church. These things rejoice our hearts, knowing that the redemption of Zion draweth nigh.

The preceding remarks were written before the first number of the Herald was published, and annexed thereunto we had written the following:

"The idea of some has been that we must wait until God provides a prophet for his people before any thing can be done to restore the saints to the old paths, but this is a delusion of Satan. The sooner the saints awake from their slumbers, and perform their duty to God, to each other, and to the world, the sooner they will be blest with a full organization of the church and a legal head."

A remnant of the saints did awake from their slumbers, and instead of waiting in inactivity and sleep, they waited upon God. They individually said; "I will wait upon the Lord that hideth His face from the house of Jacob, and I will look for him." The Psalmist had said, "they that know thy name will put their trust in thee; for thou, Lord, has not forsaken them that seek thee." Ps. 9: 10. He also said, "delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Psalm. 37: 3, 4.

They have complied with these requisitions and they have received the promised blessing. The desire of their hearts were

needful and right, and pleasing to the Lord. They continued by night and by day, to entreat the Lord, to send them a prophet, that they might no longer have their eyes closed, and the prophets and rulers and seers covered because of their iniquity. This is the only way which is marked out by the revelations of God. It could not fail. The promises of God cannot fail. They asked in faith, nothing wavering, and received the promised blessing. In many branches of the church, the Holy Spirit testified that Joseph was the legal successor of his father, and that he should soon stand in his place. The promise has been fulfilled sooner than many expected who believed in the promise which they had received.

TWO LINEAL PRIESTHOODS.

We have received a letter on these subjects which we take the liberty to make extracts from. Our friend W. says, "I do not believe that the church was led by a lineal priesthood, but it was led by the higher priesthood, the Melchisedek, which I always believed, and was so taught by the first elders in the church, was not a lineal priesthood; but was the priesthood of God, which was an eternal priesthood, having neither beginning nor end. One becoming a priest of that order would be a priest forever." The lineal priesthood is here represented to be distinct from the higher or Melchisedek priesthood, whereas, there is as much evidence that the Melchisedek is a lineal priesthood, as that the Aaronic is. If it is the Aaronic priesthood only that is lineal, then Aaron lived before Abraham, and Abraham obtained only the Aaronic priesthood. Where is there any plainer testimony in behalf of the lineal priesthood of Aaron than the testimony of Abraham, concerning the lineal order of his priesthood, as we have shown by quotations from the Book of Abraham, in the *Herald*, on p. 46, 47? If "the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations," as we read in B. of C. 4: 3, so also the same revelation says, "Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers."—par. 2. The perpetuation and confirmation of the priesthood of Aaron upon his seed is announced in this revelation, in a peculiar form of words, that we may understand that the Melchisedek priesthood is "also" handed down in the same manner, "throughout all generations." Why did the Lord say that He "confirmed a priesthood *also* upon Aaron and his seed." There must have been another priesthood confirmed upon another family throughout all their generations, or else the word "also" in this connection conveys a false idea, and makes the revelation false. If the Melchisedek priesthood is not perpetuated in like manner, the word "also" would not be there—something more would also be necessary. If the revelation had said "and the Lord confirmed a priesthood upon Aaron and his seed, throughout all their gene-

rations," the conjunction "and," alone, without the word "also," would show that another priesthood was confirmed in like manner, upon another family, and that that priesthood is the Melchisedek, as the preceding paragraph shows. As it is, the lineal descent of the Melchisedek priesthood is made doubly sure. Abraham showed that the priesthood which he held was a lineal priesthood when he wrote in the Book of Abraham, the contrast between his legal claim to the priesthood and the false claim of the Pharaohs of Egypt, for he says, "now Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs 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." If the Melchisedek priesthood belongs to no lineage whatever, what are we to understand by the declaration that Pharaoh was of that lineage by which he could not have the right of priesthood? If the priesthood does not belong to a certain lineage, why could not Pharaoh have the priesthood just as well as Abraham? Why did the Pharaohs unlawfully claim it from Noah, through Ham, if it did not descend by lineage through Shem? If the submission of Abraham's father to the false claim of the Pharaohs was idolatry, it is of the utmost importance that we be not led away by those who follow after a counterfeit priesthood, instead of the true lineal priesthood. How could Abraham delineate the chronology of the priesthood, running back from himself, if it did not come down to him by lineage? Abraham shows that the Pharaohs had no right to the priesthood, because their *lineage* had no right to it, but that *he* had a right to it, and would endeavor to delineate the chronology thereof. Abraham informs us that the first Pharaoh was a righteous man, but notwithstanding his righteousness he could not hold the priesthood. Even the Pharaohs were "justly" entitled to a lineal patriarchal authority over their own people, and Abraham says that "Pharaoh signifies king by royal blood." He says, "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." Abraham says that this Pharaoh sought 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. The patriarchal authority and the authority of the priesthood, were both held by Adam and Noah according to these words of Abraham, but as the Pharaohs were cursed as pertaining to the priesthood, the patriarchal authority only was held by them, and that was a lineal authority to govern their people in temporal things. The patriarchs of the chosen seed, or "Sons of

God," held the priesthood also. We have received some instruction from the first elders of the church, as well as our friend W., and especially from the first of all the elders, viz: Joseph the Seer; and he taught us that he held his authority in fulfilment of "a promise of the Lord" unto Joseph the son of Jacob. It was because "great were the covenants of the Lord, which he made unto Joseph" of old—it was because that Joseph "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,"—it was because the Lord said unto ancient Joseph, "a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins." It was because the Lord said unto that Joseph, "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 my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them." It was because these great lineal blessings were conferred upon Joseph the seer, that he inherited a lineal priesthood. If he had not been a descendant of ancient Joseph, these promises would have been false. Without the priesthood he could not have performed this work, therefore his priesthood was a lineal priesthood. It was acknowledged by the leaders of the apostate church which was organized after Joseph's death, that the right to preside over the church would belong to his son Joseph, as soon as he would be twenty-one years old. This idea was entertained generally among the saints. This priesthood is an eternal priesthood, "having neither beginning of days nor end of years," because it was the priesthood of God from all eternity, and will be to all eternity, but this fact does not show that every priest of that order will be a priest forever.

The shepherds spoken of in Ezekiel 34c. are priests of that order, and the Lord said, "behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock." The priesthood of every man was received by ordination in this life. It had a beginning with them, and with those who become reprobates it has an end; but with God it is without beginning and without end. These characteristics are not opposed to the doctrine of the lineal priesthood. W. says, "the lineal priesthood belongs to the descendants of Aaron." The descendants of Aaron could claim the right to their office, but no man taketh the honor of the Melchisedek priesthood unto himself, except he was called as was Aaron." The lineal priesthood after the order of Aaron is the right of the first born of the seed of Aaron, but this fact does not prove that the Melchisedek is not a lineal priesthood, but to the contrary. As no man taketh the honor of the Melchisedek priesthood unto himself but he that is called of God, as was Aaron, and as Aaron would not have been called if he had not been a lineal descendant of

Levi, therefore the President of the Melchisedek priesthood must be called of God in conformity to the law of lineage pertaining to that priesthood. The lineal order of the lesser priesthood is an imitation of the order of the Melchisedek priesthood. Aaron was appointed to minister unto the Lord in the priest's office. The priest's office belonged to the Melchisedek priesthood. Aaron and his seed were set apart "in" that office, not *over* it. He was authorized to perform a part of the duties which belonged also to the President of the Melchisedek priesthood under the direction of the President. Aaron and Eliezer were subject to Moses, and John the Baptist to Jesus Christ. No prerogative could be conferred upon the Aaronic priesthood, by the Melchisedek priesthood, which did not also belong to the President of the Melchisedek priesthood, therefore the lineal right which belonged to the higher was conferred also upon the lesser priesthood. The patriarchal authority or power to govern in temporal things belongs also to the Presidency of the Melchisedek priesthood, and as we have shown, that order was established "in the days of the first patriarchal reign, even in the reign of Adam." This combined authority was held by the high priests in lineal succession among the Nephites, and when Alma, the high priest, voluntarily delivered up the patriarchal authority, which was then called the judgment seat, the patriarchal authority was handed down in the lineage of Nephihah, on whom it was conferred by Alma, and "the high priesthood of the holy order of God" continued to be handed down in the lineage of Alma. See B. of M., B. of Alma 2: 4. The patriarchal authority was handed down from Nephihah to his son Pahoran, (see B. of Alma 22: 8,) and to Pacumeni, the brother of Pahoran. See B. of Helaman 1: 1. Pacumeni was murdered, and then the chief judgeship was restored to the lineage of the high priest. See 7 par.

All the authority of the high priesthood after the holy order of God is, (as we have shown,) a lineal authority, and when that authority was divided by a separation of the patriarchal authority from the presidency of the Melchisedek priesthood, or by the appointment of Aaron, to officiate in the minor department of "the priest's office," that order became a lineal order, because it was derived from a lineal order. The Aaronic priesthood is lineal, because it is a minor part of the presidency of the Melchisedek priesthood.

THE RECEPTION OF BRO. JOSEPH SMITH, JR.

On the evening before the commencement of the late Conference, a prayer meeting was held at the house of Bro. Stephen J. Stone, in the vicinity of Amboy. After the meeting had commenced the exercises of the occasion, and the Spirit had rested copiously upon the saints, Brother Joseph and his mother came

into the meeting. They were welcomed by the saints assembled, rising to their feet. That event was exceedingly solemn and impressive. Nearly all that were there shed tears of joy. The gifts of the Spirit were poured out on that occasion in an eminent degree. Whilst the gift of prophesy, tongues and interpretation of tongues were given to many in mighty power, witnessing the reality of Joseph's calling as a prophet of the Lord, and the great work which the Lord will perform through him, the saints generally, and perhaps we might say universally, received the witness of the Holy Spirit that Joseph was chosen of God to be the successor of his father. Joseph delivered a short address, in which he stated that he would meet with them in the Conference in the morning, and that if the Spirit which prompted him in coming there, prompted his reception, he should be with them.

The minutes of the Conference and the article copied from the *Amboy Times* contains further particulars concerning the reception of Bro. Joseph.

THE BRANCHES of the Church at Farm Creek, Pottowatomie Co., Iowa; Beaverton, Boone Co., Ill., and at Burlington, Wis., were reported at the late Conference:

—o—

DELAY.—This number has been unavoidably delayed beyond our usual time.

—o—

AID FOR THE HERALD.—We earnestly entreat the Agents and friends of the HERALD, to exert themselves to the utmost in raising funds for its support. Forward your subscriptions for the first and second volumes, and donations as circumstances may permit. We would not lay any greater burden on you than we continually bear ourself in this great work. Oppression is one of the sins that we abhor, and protest against. All we request of the saints, on this subject is, that they may be willing to co-operate *with us*, and not *for us*.

THE CONFERENCE.—A public hall in Amboy was rented for the use of the Conference, and a large audience attended most of the time. It is impossible for us to describe the exceeding great joy of the saints on that occasion. It was a glorious time. We never heard better preaching in the Old Organization than we heard there, nor any greater "demonstration of the Spirit" in the diversity of gifts which the Spirit bestowed on the saints. The Spirit witnessed unto the saints that the acts of the Conference were in accordance with the mind and will of God.

It will be perceived that the Presidents of all the Quorums were chosen and ordained. Bro. Wm. Marks was the President of the High Council until Joseph's death, and his right to that office is acknowledged by the New Organization.

MADAM RUMOR is now circulating a variety of contradictory stories concerning Brother Joseph and the New Organization. Those who want to believe a lie can be accommodated, and have their choice among the opposite editions of lies which are now in circulation.

A SPECIAL CONFERENCE is appointed to be held at Council Bluff City, Iowa, commencing June 1st, and a two days' meeting at Sandwich, Ill., at the same time. See the Conference Minutes.

THE TEN TRIBES.

TUNE—"Sweet Home."

The ten tribes will come from a land in the north,
 Oh yes, they will come, for the sound has gone forth,
 Yes, yes, they will dwell with the people of God,
 Proclaim it at home and proclaim it abroad.

CHORUS—Home, home, sweet, sweet home,
 Prepare us, dear Savior, for Zion our home.

Oh yes, they will come, and with us will be blest,
 Also Ephraim's loved children who roam in the west;
 And when they are gathered, oh, then, what a dearth
 Will fall on the people of this wicked earth.

The wicked must perish when God's wrath descends
 To destroy the ungodly—the righteous defend.
 What weeping and wailing will then fill the sky,
 A calling for help, but how fruitless their cry.

Lord, hasten the time when the ten tribes shall come,
 To dwell with thy saints, and no more let them roam,
 Then for ever and ever will praises ascend,
 To praise thee, our Father, our God and our Friend.

ACROSTIC.

Just as thy spirit could have wish'd to pass:
 Over the wicked thou hast triumphed now,
 Soaring to mingle with the martyr'd dead,
 Even thy voice shall swell the cry of those
 Praying for vengeance on earth's fatal race:
 "How long, O Lord, 'ere this, thy will be done?"

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MELAINOTYPE AND AMBROTYPE LIKENESSES of Bro. Joseph Smith, Jr., will be sent by mail to any address. Melainotypes without cases, of the size which were taken in Amboy, (2 $\frac{3}{4}$ inches wide and 3 $\frac{1}{4}$ long,) for 35 cents each, with the postage on a single letter added thereunto. In cases, I will send such Ambrotypes or Melainotypes for 50 cents each, with the addition of 6 times the amount of postage, smaller likenesses at lower rates. I will send Ambrotype and Melainotype copies from an excellent engraving of the martyrs, Joseph and Hyrum Smith, at the same rates. The profits of this business will be used in the publication of the Herald.

ISAAC SHEEN.

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HERALD;

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THE NEW ORGANIZATION

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50 c. 6 v.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. 34 c. 15, 16 v.

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THE TRUE LATTER DAY SAINTS' HERALD.

No. 6.

JUNE, 1860.

Vol. I.

THE NEW ORGANIZATION AS IT WAS AND IS.

We propose to answer some objections which have been communicated to us in reference to the New Organization of the Church and its origin. Our time will not afford us the opportunity to reply to such communications by a private correspondence, as the objector has requested.

He says, "No law in the natural or spiritual world recognizes the idea that the body is first formed, then thereafter the head formed and take its place." It is of the spiritual world that we design to treat. Who is the head of the spiritual world? Paul says concerning Christ, that the Father "hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." Eph. 1 c. 22, 23 v. Christ is therefore the supreme and independent head of the Church, and the Church is the body. If in the natural world the head precedes the body, was not Christ the head of the Church, chosen of the Father to that office before the Church was organized in the days of Adam. It is a mistaken view of the subject to say that "according to the published history of the New Organization until the present Conference, you had a headless body striving to get ready to put the head on." Who told you that we had "a headless body?" Know ye not that we *were then* and are now "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple of the Lord"? He was our great and supreme head, therefore the Church was not a headless body. We sought for and obtained, (by faith and prayer mingled with works,) *a representative head*—a branch of the true vine—a servant and an ambassador of Jesus Christ.

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There is nothing in the natural world, neither is there anything in the spiritual world, which can falsify this divine order. We have done as Israel did at various times when they repented of their sins, and cried unto the Lord for a deliverer, and with the same invariable result; for deliverance did not come unto them in Egypt, neither did God raise up Moses to be their deliverer until they cried unto the Lord. In like manner and under like circumstances, he raised up Othniel (Judges 3 c. 9 v.), Ehud (15 v.), Deborah (4 c. 3, 4 v.), Gideon (6 c.), Jephthah (10, 11 c.), etc. Israel was a headless body whenever they forsook the Lord their God, but when they cried unto him, he raised up a deliverer. In the last days, when many began to exercise faith in God, and cried unto him for deliverance from sin, and for a revelation of God's requirements at their hands, he raised up Joseph to be a prophet and choice seer unto Israel, and when iniquity began again to abound among those whom God had called with an holy calling, they were again left in darkness without a prophet to lead them. In this dilemma, the old beaten track was the only way for them to walk in.

We have shown that there is a universal and invariable law which never fails when it is obeyed. Our friends advocate a doctrine which is entirely opposed to that law. All the imposters and apostates who have led astray the scattered saints have invariably advocated this pernicious doctrine. They have insisted upon a blind adherence and obedience to them. With our friend they would say, "neither has it been allowable hitherto, in all the dealings of God with man, that the members of the body should receive from God, or give out revelations to organize or to govern said body. All such must come from and through the head." How are we to know who the head is, unless God reveals that knowledge unto us? and if he reveals it unto us, of what use would it be unless we govern ourselves accordingly. When the Holy Ghost reveals the purposes of God unto the saints, it is not them but the Holy Ghost that governs the Church. This order is essential at all times; without it we could not discriminate between a true revelation and a false one, nor a true and false prophet. Without it our faith would be in man and not in God. Without it Peter could not have known that Jesus was the Christ, neither can any man know it without the Holy Ghost. When God has a prophet presiding over his Church, every revelation for the government thereof must come through him, and every saint who lives as saints should live, will know whether these revelations are from God or not. When we had no prophet, seer and revelator, the word of the Lord, which was given unto us by the Holy Ghost, governed the Church. These revelations our opponent says, were "given through irresponsible persons," but we know that they

*If faithful we have a right
to the testimony of the Spirit.*

were given unto all those who complied with the requisitions and laid hold of the promise of Jesus when he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Even the mission of Jesus upon the earth was preceded by just such revelations as our friend calls, "lots of revelations through irresponsible persons;" but as God never sent a prophet until there was a people prepared to receive him, so he revealed unto many witnesses the divinity of the mission which Jesus was going to perform. He revealed unto Joseph, the carpenter, that Jesus should "save his people from their sins;" he revealed to the wise men who came from the East to Jerusalem, "saying, where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him." Unto Joseph it was revealed that he should "take the young child and his mother, and flee into Egypt;" and again he appeared unto him in a dream and said, "Arise and take the young child and his mother and go into the land of Israel, for they are dead which sought the young child's life." Unto Zacharias and his wife Elizabeth, and also unto Mary, the mother of Jesus, great and marvelous truths were revealed concerning Jesus and John, his forerunner. Unto certain shepherds an angel of the Lord appeared and said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Unto Simeon and Anna, a prophetess, and John the Baptist, great truths were revealed concerning Jesus Christ. If the revelations which preceded the restoration of a prophet to preside over the Church were given to irresponsible persons, so were all these. As these revelations were necessary to prepare the way before the Lord, that a people might be prepared to receive him, so revelations unto a remnant of God's people were indispensable to prepare the way for a restoration of the presidency of the Church at this time. No system of imposture was ever preceded with such preparatory revelations; it is a peculiar characteristic of the Church of God; it is in accordance with the natural world, in the progressive advancement of the light of day, and in the development of vegetables, animals and minerals.

• The objector says: "You may say we know that we are right because angels visit us—visit our meetings, etc., and the spiritual gifts are manifested among us in rich profusion, and we individually have the witness from God, by the power of the Holy Ghost, that we are right, and that the revelations, visions, etc., given to us are true. Well, if that argument is sound, then the Twelveites have the start of you, for that is their position now, and has been from their origin. The Shakers and Spiritualists declare that angels and spiritual gifts are

powerful among them, and that healings are frequent." If the fact that spiritual gifts, the ministration of angels, and the witness from God by the power of the Holy Ghost are among us, is not sound argument in defense of our doctrine, the revelations which preceded the mission of Jesus Christ were superfluous, and the record of them in the Holy Scriptures a work of folly. There need not be any uncertainty in discriminating between spiritual gifts, angels, revelations and visions which proceed from God, and those which do not. The instructions on this subject in the Sacred Scriptures are explicit and extensive. Jesus said, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself."

The sole reason why the world is now cursed with false revelations, and counterfeit spiritual gifts is, that they are not willing to do the will of God. They prefer their own will. The conditional promise of Jesus, which these words contain, comprehends the whole subject. The promises of Jesus, and his instructions on this subject are repeated and explained in the records of his teachings. He says, "I am the good shepherd and am known of mine." And again he says, "The sheep follow him, for they know his voice, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers." Why do people deceive themselves on this subject? It is as Paul says, "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." A false revelation or lying wonder is a strong delusion to those who love not the truth—to those who have pleasure in unrighteousness—to those who desire the gratification of their own wills, and will not obey the commandments of God. For the destruction of such he is "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." These people who are led astray by false revelations and lying signs and wonders, "have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be inquired of at all by them?" This is the word of the Lord. These are the people that the Lord says he will answer according to the multitude of their idols, whether they be Twelveites, Shakers, Spiritualists, or whatever they may be.

There are many ways that people put the stumbling-block of their iniquities before their face, but they that trust in the Lord can not be deceived.

THE NEED OF A PROPHET.

From N. T. James, of New Albany, Ind., we have received numerous questions which he requests us to answer.

He says: "Do we need any prophet but Christ at the head of the Church? if so why did Christ set in the Church, first apostles, secondarily prophets, etc.? See 1 Cor. 12 c. 28 v.; also Eph. 2 c. 20 v., 3 c. 5 v., and 4 c. 2 v. In each of these texts apostles are first in the Church! and moreover, they are both spoken of in the plural and not in the singular number, viz: apostles, prophets." We need a prophet at the head of the Church, for the prophet Amos said, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos 3 c. 7 v.

If the Lord God does nothing without a prophet, or prophets, how much less would he organize a Church without a prophet at the head? According to the words of Amos it can not be that the Church can be fully organized without a prophet. No people can be righteous without. Search the scriptures, and they will show that Israel was always a rebellious people when they had no prophet to lead them, and when they disregarded the word of the Lord by the prophets which were sent among them. They were always led by prophets, except when their iniquities became so great that the Lord withdrew his prophets from among them. "When the children of Israel cried unto the Lord, the Lord raised them up a deliverer." See Judges, 3 c. 15 v. A specimen of the diversified history of Israel may be found in Judges, 6 c. 1, 7, 8 v., in these words: "The children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years. And it came to pass when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel, which said unto them, thus saith the Lord God of Israel," etc.

How deplorable and wretched was the condition of Israel from time to time, whenever they would not obey the revelations of God, which were given through the judges whom God raised up and inspired to lead Israel; and when they did obey the Lord through the judge, they were delivered from their enemies, and they were exalted above all the nations of the earth. If Israel could not prosper *temporally* without obedience to the word of the Lord through the prophet whom God raised up when they cried unto him, how much less can we prosper *temporally* and *spiritually* if we say we need no prophet, and will obey no prophet? If it was so essential for Israel's prosperity that they should be governed by the word of the Lord in temporal things, how much more essential is it that we should be governed by the word of the Lord through

his prophet in spiritual things. In temporal things Israel could not and never did prosper without a *living* prophet to lead them. The records of the revelations of former prophets was not sufficient for the good government of Israel in temporal things, much less in spiritual matters. How then can we say that we need no prophet but Christ? If the records of the former prophets was not sufficient without a living prophet, how can we expect to govern ourselves acceptably with the holy Scriptures for our guide, without a living prophet at the head of the Church.

The ancient prophets have testified abundantly that in the last days God would govern his people by his word, through the prophets that he would raise up and inspire. The prophecy of Malachi 4 c. 5, 6 v., contains an unmistakable promise of the Lord on this subject. He says: "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 hearts of the fathers to the children, and the hearts of the children to their fathers; lest I come and smite the earth with a curse."

In an editorial of the "*Israelite Indeed*," we have found some excellent remarks on this subject. He says, "It is the general mode of some theological systems, to shake off with ease a difficulty arising from seeming contradictions in scriptures. It is asserted that in John, the prophecy concerning the coming of Elias had its fulfillment; but on what ground this can be said we are at a loss to apprehend. As far as we know the word of prophecy, this is impossible for two reasons; first, The prophet Malachi says, in the name of Jehovah: "Behold I will send you Elias the prophet, before the day of Jehovah comes—the great and the terrible day." This great and terrible day of Jehovah has not yet come; therefore, Elias has not yet made his appearance; secondly, the mission of Elias is to be 'to turn the hearts of the fathers to the children, and the hearts of the children to their fathers;' this however, has not been accomplished by John the Baptist, although many of Israel have been brought to repentance through his preaching. Elias therefore has yet to come and accomplish his mission.

"Our opinion is that all difficulties will vanish away, when we consider these passages in the New Testament in *that* light in which we must look upon many others, in which quotations from the Old Testament are made, viz: in the application of the rule of types and anti-types, or typical fulfillments, and final or anti-typical fulfillments. For illustration we shall refer to one or two similar quotations in the New Testament, where it is said, 'that it might be fulfilled.' I. Matt. 2, 15 v. 'That it might be fulfilled which was spoken of the Lord by the prophet: Out of Egypt have I called my son.' But if the reader turns to the prophet himself, (Hosea 11 c. 1 v.) he will

be surprised to find that he speaks of the people of Israel, and that in connection with the context, the passage does not admit any other interpretation. The fact however is, that the Exodus of Israel, who is called 'son,' was the typical event of Christ's calling out from Egypt, as the anti-type, the true Son of God.

"II. Acts 2, 16, 18. 'But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith Jehovah, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your young men shall see visions and your old men shall dream dreams.' Here also it must be admitted that the prophecy of Joel has been but partly fulfilled, in the pouring out of Jehovah's spirit upon a few persons; and the things spoken of in the 19th and 20th verses have not taken place at all. The fact is here again, that in the day of Pentecost, the typical fulfillment of Joel's prophecy has taken place, therefore, in part only; the anti-typical fulfillment will take place in the latter days, at the coming of our Lord, when *all* will know the Lord, and his knowledge will cover the earth as the waters cover the sea.

"Let us then apply this rule in the case before us. The Jews who believed the coming of Messiah to be in immediate connection with those latter days, heard John proclaiming the nearness of the kingdom of God, and had therefore, the idea that John must be Elias, whom the prophets had predicted as the forerunner of Messiah. They therefore asked him, 'Art thou Elias?' by which they understood literally, the personal Elias. Accordingly he answered, "No, I am not." When the disciples asked their master about this subject he answered, '*If you will receive it*, John was Elias; that is, if you can comprehend how to understand the fulfillments of prophecies, I can tell you that John was indeed Elias, in the typical sense of fulfillment; he came in the spirit and power of Elias, in accordance with the promise of the angel to Zacharias, that his son will act in the spirit and power of Elias.' The anti-typical or real fulfillment of the prophecy of Malachi is still in future; it will be fulfilled in the latter days."

The prophet that is here spoken of, is to come in the spirit and power of Elias, as John the Baptist did, for the angel that appeared unto Zacharias said concerning John: "He shall go before him in the spirit and power 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." It was only in a small degree that he performed this work. The work which he performed was a specimen of the work of the prophet of the last days, who is called Elijah in Hebrew and Elias in Greek, because the ancient prophet foreknew that he would come in the spirit and power of Elias. If it was necessary that a prophet should be sent in the spirit and

power of Elias to prepare the way of the Lord at the first advent of Christ, how much more necessary is it that a prophet invested with this power should be sent to prepare the way of the Lord before his second advent. The necessity thereof is expressed in a plain and forcible style, in the word of the Lord by Malachi. He is not merely to be sent to turn the hearts of the fathers, like John the Baptist, but the prophecy says he *shall*; and the great necessity of the case is expressed in these words: "Lest I come and smite the earth with a curse." If this prophet does not come and perform this work, this curse must come upon the earth, and if he does not come, the word of the Lord is false.

With these truths in plainness placed before us, let every man answer to God and his own conscience whether we need any prophet, and if we need a prophet, we need one at the head of the Church. How could he perform his work unless he was at the head of the Church? Can we suppose that a prophet having such great authority, and entrusted with such an important mission, will act under the authority of apostles? On the success of this mission and authority the destiny of the earth depends. This work is therefore of more importance than the work of the ancient prophets generally. When God sends prophets, all men, whether they be kings, nobles, apostles, elders, saints or sinners, are in duty bound to obey God through the prophet. If apostles are to be at the head above the prophet, there is no appropriate position that the prophet can fill, neither can this prophecy be fulfilled.

There is another prophecy concerning this prophet, in Malachi, 3 c. 1 v., 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." This prophecy is also applied to John the Baptist, but in part only, precisely as in the prophecy concerning Elijah. Jesus applied the prophecy to John in this way, when he said, "This is he of whom it is written, 'Behold I send my messenger before thy face, which shall prepare thy way before thee.'" It was only so far that the prophecy was fulfilled by John the Baptist; but in the last days, when this prophecy is fulfilled in all its parts, by this messenger preparing the way before the Lord, then will follow a series of events which did not occur in that day. The Lord did not suddenly come to his temple in that day. That which is prophesied of in connection, was not fulfilled at his first coming. It would have been inappropriate to have asked the questions which follow: "But who may abide the day of his coming? and who shall stand when he appeareth?" ~~but for~~ he is like a refiner's fire, and like a fuller's soap." Jesus did not

then "purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Another event is then spoken of in this prophecy, which has never been fulfilled, viz: "then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old, and as in former years." He did not then come near to judgment, neither was he "a swift witness against the sorcerers and against the adulterers," etc. All these events are to follow in immediate connection with the work of the messenger, who will prepare the way before the Lord. Every department of God's delegated authority to man on the earth, must be in subjection to the Lord's messenger, or else with what propriety and truth was it predicted that *he* shall prepare the way before the Lord?" This messenger must be the man who is called Elijah, for both prophecies describe the preparatory work for the second advent of Christ. Mark applies this prophecy in part, to John the Baptist, precisely as Jesus did, and at the same time applies a prophecy of Isaiah in like manner. He says, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Mark 1 c. 1 v. Matthew applies this prophecy to John, and introduces the quotation by saying: "This is he that was spoken of by the prophet Esaias." The prophecy in Isaiah contains much more than these quotations, which have not been fulfilled, and therefore the prophecy is yet to be fulfilled. The voice cries in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The prophecy then describes the great manifestation of God's power and glory, which is to accompany this proclamation, and which is connected with the second advent of Christ. It is in that day that "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; and the glory of the Lord shall be revealed, and all flesh shall see it together." The fulfillment of this prophecy has to take place in every part, just the same as if no parts of them had been fulfilled, otherwise they would be false. The voice of him that crieth in the wilderness, must be the voice of a prophet, otherwise he would not know that the time had come to prepare the way of the Lord, and that the time was at hand when every valley shall be exalted, etc. Unless he was a prophet, he would not know that the glory of the Lord would be revealed in connection with his mission. The partial fulfillment of this prophecy was done by a man who was a prophet. Jesus said that John the Baptist was a prophet, and if it required a prophet to prepare the way of the Lord at his first coming, how much more would a prophet be needed to prepare the way of the Lord at his second coming. Before the flood came upon the earth, the inhabitants of the earth were warned

by a prophet, so that when it came they had no right to complain against God. They had been warned by a man who was in communion with Jehovah, who made known the determination of the Most High to destroy the ungodly by a flood of waters. If that event could not transpire until the inhabitants of the earth had been warned by a prophet of the Lord, neither can the day come when all that do wickedly shall be stubble, without a prophet is previously sent to warn the wicked. At various times men have undertaken to calculate on the near approach of that day, whom God had not sent—men who were not prophets, or men who were false prophets. The result has been that as they published calculations and prophecies on the subject which proved to be false, their false teachings have been greatly instrumental in fulfilling the prophecy of Peter, "that there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." Without the gift of prophecy, men have proclaimed the near approach of the Son of God, and instead of preparing the way of the Lord, their false teachings have hardened the hearts of multitudes, so that they are unwilling to receive the truth which has been given unto us by a prophet divinely appointed. It is on these people that "the day of the Lord will come as a thief in the night."

The Lord made known unto Jeremiah what great blessings he would bestow upon Jacob's seed in the latter days. In Jeremiah, 30 c. 18 v., he says: "I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded up on her own heap, and the palace shall remain after the manner thereof," 20, 21 v. "Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me, for who is this that engaged his heart to approach unto me?" We have here a delineation of the order which is to be established in Israel in the latter days. The description of the governor does not coincide with the character of Jesus. Surely the Father would not say that he would cause Jesus to draw near unto him because he was "in the beginning with God," and was never banished from his presence. This governor would be shut out from the presence and communion of God, like other men, but some person would engage his heart to approach unto the Lord. No person ever engaged the heart of Jesus to approach unto the Father. He needed no person to say unto him, "Seek the Lord, or draw near unto him." He was the great teacher sent from the Father, who needed not that any man should

say unto him, "Know ye the Lord?" Of him the Father would not say, "Who is this that engaged his heart to approach unto me?" It is therefore a man whom God will raise up to be the governor of Israel. He will be a prophet as well as a governor, for no man can "draw near," or "approach unto" the Lord without becoming a prophet, and the great blessings that are promised unto Israel, will far transcend all that Israel did enjoy when they were governed by a prophet anciently. It is in the latter days that this prophecy was to be fulfilled, for in connection with the forementioned part of the prophecy the Lord says: "And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it." The peculiarity of the events spoken of, and the remark concerning the latter days, defines the time when their governor is to be raised up.

Mr. James infers that we do not need any prophet but Christ at the head of the Church, because Paul says that Christ set in the Church, first apostles, secondarily prophets. In that day when Christ set apostles in the Church, he was with them in person, consequently they needed no prophet at the head of the Church, except himself, as long as he remained with them. The first commissioned officers which Jesus appointed, ordained and set in the Church to officiate under his authority were apostles, hence we discover that when he escaped from the temptations of the devil, he met "Peter, and Andrew his brother, casting a net into the sea, and he saith unto them, "Follow me and I will make you fishers of men." In Mark, 3 c. 14 v., we read: "He ordained twelve." This was the way that Christ set in the Church, first apostles. They were the first officers that he appointed, but if they were the highest officers in the Church, then Christ held an inferior office. "Secondarily," he set prophets in the Church, for *after* he had ordained the twelve apostles, we find that some of them prophesied. They were ordained to the apostleship, firstly, and secondly, some of them at least, received the gift of prophecy, which makes every man a prophet who receives that gift. Peter had become a prophet when he said to Jesus, "Thou art the Christ, the Son of the living God." Jesus promised that the gift of prophecy should be conferred upon his apostles after his departure. He said unto them: "It is expedient for you that I go away, for if I go not away the comforter will not come unto you, but if I depart I will send him unto you." This comforter, the spirit of truth, was to guide them into all truth; and Jesus said: "He will shew you things to come."

When they received these blessings they became prophets. When they received the gift of the Holy Ghost, Peter called the attention of the multitude to the prophecy of Joel, which says, "Your sons and your daughters shall prophesy." Jesus did therefore set some in the church, first apostles, secondarily prophets, and even Jesus himself is called "the apostle." See Heb. 3 c. 1 v. If Jesus was the apostle, then apostles were first. Even when Jesus was on the earth, and when one of the apostles succeeded him after his death, that apostle continued to be an apostle and a prophet. The highest office includes the lesser offices. Although James was called an apostle after Jesus was crucified, it is evident that he presided over the apostles and saints, for when the subject of circumcision had caused no small dissension and disputation, it was "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question." Acts 15 c. 2 v. In the discussion on this question before the apostles and elders, Peter, Paul and Barnabas spoke, but James decided the controversy by his "sentence." He commenced giving his decision by saying: "My sentence is," etc. He spoke as one that held authority over the whole Church, and governed them by immediate revelation. From his decision, "the apostles and elders with the whole Church," made no appeal, but in compliance with his sentence, they wrote unto the Gentiles that they should not be circumcised, but that they should abstain from meats offered to idols, etc.

Mr. James says that in each of the texts in 1 Cor. and Eph., apostles are first in the Church, and they are both spoken of in the plural, and not in the singular number, viz: apostles and prophets. He seems to suppose that while we contend for a prophet at the head of the Church, we imagine that there is no need for more than one prophet in the Church. He appears to have overlooked the record concerning the order that was established in the days of Moses. "The Lord came down in a cloud and spoke 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." Numb. 11 c. 25 v. On that occasion in reply to those who supposed that none but Moses should prophecy, Moses said: "Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." There was no antagonism between Moses and these prophets. The "seventy elders" were prophets and elders also, but they needed a prophet at their head just as much as before they were prophets. Moses continued to be their law-giver as before. The revelations which these prophets received, confirmed the revelations which Moses received.

This divine order is the same as Paul taught when he said:

“Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” 1 Thes. 1 c. 5 v. No man can receive the Gospel in this way without becoming a prophet.

For the Herald.

BRIGHAMITE OPPRESSION IN ENGLAND.

Mr. Editor: Having read the *Herald* of January and February, we purpose sending a few lines to you, trusting that an interchange of ideas may not be amiss for either party. As to the Latter Day Saints in England, we do not know very much of present proceedings, but feel assured that Brigham's party are not going ahead, but dwindling away as might be expected after such a career of tyranny, oppression and downright wickedness as they have run, so that the very name of Latter Day Saints is a stink in the nostrils, and a hiss and a by-word in the public estimation, and as a general thing the very best men and women they had have left them, and thousands are scattered all over the country, disgusted with the conduct of men who professed to be shepherds, but invariably were ravenous wolves, scattering and destroying the flock. Their greediness for money knew no bounds.

The system is a terrible tax on their dupes. The doctrine of polygamy has made thousands ashamed to confess they had belonged to them, and those who have wisely withdrawn may be divided into three classes. First, those who would gather again. The second would be more diffident, and look on a long while, shaping their conduct according to the success or non-success of the organization. The third are those who are so keenly stung at having been deceived by the Brighamites, that they would never join any so long as they live. So that if the same feeling prevails in the States, the elders of the New Organization will have to labor hard to go ahead; still we feel to say as a general thing, of all those who were saints, very few of the scattered ones have joined any other party, for no other party preached so much of scriptural truth as they did.

As regards the internal management of affairs in the New Organization we know nothing; we trust it is not a copy of the old one, for nothing could be more tyrannical or unjust than their way of conducting Counsel Meetings, where free discussion was smothered, and voting against the elder considered a crime. Thus dissatisfaction was created, and one reason of the dwindling away; yet we feel assured, if the Lord has indeed bid you gather his people, it will be done and go on prosperously and not be frustrated, for we can not think of such a

thing as God purposing to do a work and a mob or two preventing him. This, to say the least, would be acknowledging mob violence to be stronger than the Lord, which can not be. We wish you God speed.

GEORGE LANCASTER.

Sheffield, Eng., April 10th, 1860.

THE JUNE MEETING AT SANDWICH, ILL.

SANDWICH, ILL., June 4th, 1860.

BROTHER SHEEN: Agreeable to your request, I write you the transactions of the two days meeting just closed at this place.

The meeting commenced Saturday, the 2d inst., at half past 9 A. M. Elder James Blakeslee preached to a large and attentive audience, from the 50th Ps. and the 24th chapter of Isaiah, and was followed by Elder John Landers. In the afternoon, Elder S. Powers preached from the 15th chapter, 1st Corinthians, and was followed by Elder A. M. Wilsey. The day was very unfavorable, yet there was a full house. Prayer meetings were held at the school-house near Israel L. Rogers', and also at the house of Brother Ransom R. Partridge. The gifts of prophecy and tongues were enjoyed by a number, and the saints were highly edified.

Sunday, June 3rd—Met as before at the Academy at half past 9 A. M. From the numbers already gathered it was evident all could not be accommodated in the house, therefore many of the Church returned home, giving place to those who were anxious to hear.

Brother S. Powers preached from the 3d c. of 2nd Tim., and was followed by Elder J. Blakeslee, their discourses were listened to with deep interest, and were received with evident satisfaction. The house being far too small to accommodate the people, the meeting adjourned to meet at Brother I. L. Rogers' barn.

At 3 P. M. the congregation convened and was addressed by Elder William W. Blair, from the 11th v. of the 85th Ps. Elders S. Powers, John Landers and A. M. Wilsey followed with some very timely remarks. At the close of services repaired to the river where baptism by Elder Blair was administered to three. The evening to a late hour was occupied in prayer, singing and exhortation; the gifts of the Holy Spirit in prophecy, tongues and interpretation, were manifest in mighty power; confirming, comforting, warning and instructing the saints. On Monday morning, the 4th, Elder J. Blakeslee baptized four more precious souls into the kingdom of our Lord and his Christ. I forgot to say that George Alma, infant son of George and Lydia Blakeslee, and Ada Lizzie, infant daughter of Eber and Hellen

Blakeslee, were blessed under the hand of the elders. "Suffer the little children to come unto me, and forbid them not, for such is the kingdom of Heaven, * * and he took them up in his arms and put his hands upon them and blessed them. Mark 10 c. 14, 16 v.

Our meeting passed off very pleasantly, notwithstanding the heavy rain that fell on the first day, all was harmony and union; good attention being paid to the word preached, and we trust the good seed has been planted in many hearts that have not yet been offered a willing sacrifice to God.

Nearly or quite one hundred of the church were present, most, if not all of whom, have returned home with a renewed determination to love God and keep his commandments, and we have good reason to hope that our brethren and sisters, who, for the past number of years, have mourned and wept over the desolations of Zion—who have suffered a reproach because of evil doers, will awake to the righteousness of God as revealed in the Gospel—will take up the song of thanksgiving and praise,—will erect again and forever the precious altar of prayer, offering there oblations to the Most High. When we witness the Spirit of the Lord poured out upon the saints to such a remarkable degree, and the readiness and consideration with which the Gospel is received by the unbeliever, considering the transgressions of the saints, we are assured that the righteousness of God is going forth as brightness, and his salvation as a lamp that burneth, and none can stay his hand.

Invitations for preaching are so numerous and pressing in this vicinity and surrounding country, that we can hardly get started on our mission to Cincinnati and to the East. We expect to start, however, in the course of ten days. We shall likely go via Bloomington and Danville to Indianapolis, and thence to Cincinnati, calling upon those of the Church living on or near our route.

Yours in the Lord,

WM. W. BLAIR,
JAMES BLAKESLEE.

A PRAYER FOR ZION.

BY W. S. MYERS, SHEFFIELD, ENG.

O, Lord, make bare thine arm, deliver thy people from all vain delusions of priest and priesthoods, pour out thy spirit on all flesh to bring about the gathering of thine elect, that a spirit of prayer and supplication may come over the outcast of thy people, who are scattered throughout the world, that, by prayer

and supplication, they may become a holy priesthood, devoted unto thee, not after the manner of men who claim priesthood, in order that they may bring men in subjection unto themselves, to their own emolument and aggrandisement. Thy prophets are slain and the righteous among thy people are scattered. Vain delusion and lust of the flesh have consumed thy people. Joseph, in the covenant, declared that thou would raise up unto thy people a man like unto Moses. O, Lord, raise up such a man; one who would rather suffer affliction with thy people than reign as a prince in the courts of Babylon. Where shall we look for such an one but to thee? Thou hast promised, and thou wilt do it. One who will establish thy law in righteousness, according to the law and testimonies; who will appoint judges and counsellors to thy people in truth and righteousness; who will bring about an organization that will destroy the power of the rich over the poor; that shall bring forth a system that in which the poor will have control over all laws and administrators whether temporal or spiritual, and let all priests, instead of being dictators, sink into servants instead of lords.

“Who will be like unto Moses”—a prince in Egypt, a hater of oppression, a leader of the people, yet a man of no speech; a general, yet not ambitious; being a meek man; a man who uses every exertion to make his people happy; a man that has power with the Lord God, made manifest before his people; who shall be like unto him; who shall open the waters of destruction, that we may pass safely through; who shall, as our guide, create a light so great that all who wish to be guided by it can not err in the confusion of darkness, and in the day of enlightenment; that above all things the pillar of a cloud is seen that shall point us to the promised land; who like Moses shall take hold of all that was useful in Egyptian bondage, to be useful in Israel's freedom? who will take hold of all the science and art of the present day, to be brought into use for the saints of the last days—all these things are used by the rich to the detriment of the poor? who will bring about this as Moses brought out of Egyptian bondage? who will set out the stakes of Zion in the West, plow her fields by steam, build her temples with machine-cut stones, and adorn her people with the productions of the loom? Where are the craftsmen that the Lord has gifted with genius wherewith to bless the people?

THE YEAR “1860.”

Lo! the mighty God appearing,
 From on high Jehovah speaks!
 Eastern lands the summons hearing,
 O'er the west his thunder breaks!
 Earth behold him—
 Universal nature shakes.

www.LatterDayTruth.org

"THE NIGHT COMETH."

The Son of God said: "I must work the works of him that sent me, while it is day; the night cometh when no man can work." John 9 e. 4 v.

The recent course adopted by a certain class of our fellow travelers to eternity, has impressed these words of the Redeemer forcibly upon our mind. There is a certain class who say they believe that Joseph, our prophet, is the legal successor of his father, but this confession produces no change in their life or conduct. The Spirit of God does not in their bosoms burn. They care little or nothing about the society of the saints. They would rather stay at home, or fill up their meager cup of pleasure in the enjoyments of a vain and fleeting world. If they did ever realize the unspeakable bliss of a true saint of God they have lost sight of it. If they ever experienced the great and unspeakable blessings which the Lord pours out upon his saints, they greatly undervalue them *now*; yea, they appear to treat them with contempt.

Jesus knew that he must work the works of him that sent him, and he did the work of him that sent him with alacrity and delight. In the solemn contemplation of the fact that the time is exceeding short which is given to every man to perform his work in this probationary state, he said, "The night cometh when no man can work."

O ye sleeping virgins, do you ever consider this fact? If you do not, wake up speedily, or you will wake up when it will be too late—when you will say the harvest is past, the summer is ended and I am not saved. We entreat you to wake up *now*, for "*now* is the accepted time, and *now* is the day of salvation." Now is the time to be like the wise virgins, having oil in your vessels with your lamps, prepared to meet the bridegroom. Can you delude yourselves with the idea that your work is merely to acknowledge that Brother Joseph is the legal successor of his father. If you shun the society of God's people, how can you live in the enjoyment of the Holy Spirit? How can you be built up in the faith of the Gospel? How can you be of that people that Malachi prophesied of when he saw our day in the vision of the Spirit and said: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Are you going to wait to see whether the saints of the New Organization will walk in accordance with their high calling as saints, before you begin to perform your duties as saints? Ought you not to commence *now* to live as saints should live? and then if we should turn aside from the holy commandments which we have received, you might be instrumental under God

in rolling forth this glorious work. Your duty in this matter is between you and your God. It is not your duty to refrain from identifying yourselves with this work until you shall become satisfied with our stability and righteousness. This is not the criterion by which you can understand the merits of this work. If you would perform your duty, you might know for yourselves whether our doctrine is of God; but if you continue to shut yourselves out from the light and shun the society of the saints, forsake the assembling of yourselves together with the saints whose trust is in God and not in man, before you are aware of it, the light that is in you will be withdrawn, for God's spirit will not always strive with you.

"The night cometh wherein no man can work." There is no time to waste in idleness or vanity. Time is short; eternity is near; a foretaste of that joy which is reserved for the saints to enjoy in eternity is now offered to you. Will you accept of the inestimable treasure? We offer you these blessings in the name of the blessed Jesus.

A REJOINDER TO A POLYGAMOUS SERMON OF ORSON PRATT.

In the *Deseret News* we have found a sermon on polygamy, which was preached by Orson Pratt in Salt Lake City. He is the great apostle of polygamy. It is his favorite doctrine. To make proselytes to this doctrine he misrepresents the teachings of prophets and apostles and even Jesus Christ himself with a heaven-daring profanity. He says: "If asked why polygamy is considered a crime, our only answer is, because false tradition says so; popular opinion says it is a crime." If it is false tradition that says so, that false tradition is contained in the Book of Covenants, Book of Mormon and the Bible. He says: "If it be a crime—if it can be proved to be a crime by the law of God, then the inhabitants of this territory, so far as this one institution is concerned, are in an awful condition.

We shall not object to this frank acknowledgment, for truly their condition is awful. It can not be otherwise until they forsake this adulterous practice. He further says: "If the Lord permits what is termed polygamy to exist as a crime among the Latter Day Saints, he will bring us into judgment and condemn us for that thing." If the Lord has not brought the people of Utah into judgment for this crime, we would like to know what that crime is for which they have been brought into judgment. If all their severe afflictions, famine, oppression, exile and untimely deaths are not judgments, what is a judgment? If polygamy is not the crime that brought these judgments upon them, what awful crime is it?

Mr. Pratt, with wonderful effrontery, asks whether any patriarch, prophet, apostle, angel, or even the Son of God himself, ever condemned polygamy. We can affirm that Joseph was both a prophet and an apostle when he received the revelation which says: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," and that that revelation came from the Son of God, for the revelation commences with this announcement: "Hearken, O ye elders of my Church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God." We would therefore much rather hearken to these words of the Son of God, through his prophet and apostle Joseph, than to the opposite doctrine of Mr. Pratt; we have therefore presented a plain, affirmative answer to Mr. Pratt's question.

This revelation presents the important fact before us, that a prophet and apostle, and even the Son of God himself, "did condemn polygamy." The Lord commanded the brethren in this age of the world, as in ancient days he commanded the Nephites on this subject, and annexed to this commandment he says: "Thou knowest my laws concerning these things are given in my Scriptures." The laws of God which are given in the Book of Mormon are given in his scriptures, as every believer in the inspiration of the writers of that book must admit, therefore the laws of God in that book are the laws by which we are commanded to be governed. In the same revelation, (sec. 13, p. 5.) the Son of God says, "The elders, priests and teachers of this Church shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon." The law of God as it is given in the Book of Mormon, is spoken of in par. 16, where the Lord says: "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my Church, and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he continues."

Mr. Pratt admits that he finds in the Book of Mormon that polygamy was positively forbidden to be practiced by the Nephites. He also says, "The Book of Mormon, therefore, is the only record professing to be divine, which condemns plurality of wives as being a practice exceedingly abominable before God." The Book of Mormon condemns it "exceedingly," and Mr. Pratt extols it exceedingly; there is a palpable antagonism between that book and him. We are disposed to believe that *all* the doctrines of that book are divine, and that he never received any authority from God to practice or teach anything that is "exceedingly abominable before God." These concessions of Mr. Pratt condemn all his arguments and theories on this subject, and show that the father of all lies can not endow his servants with consistency. To counteract the effect which

these concessions might produce, he proceeds with a gross misrepresentation both of the "substance" and words of the book. He says, "but even that sacred book makes an exception, in substance as follows: Except I, the Lord, command my people. The same Book of Mormon, and the same article that commanded the Nephites that they should not marry more than one wife, made an exception. Let this be understood, unless I, the Lord, shall command them." The Book of Mormon does not make *any* exception in reference to marrying more than one wife. It is a vile and wicked perversion of the words of the book. It does *not* say "Except I, the Lord, command my people;" neither does it say, "Unless I, the Lord, shall command them." Why did not Mr. Pratt quote what the book does say, instead of *pretending* to give the substance in two different ways. The *plain* words of the Book of Mormon on this subject appear to have been too plain on this subject to suit his purpose. The double representation of that which he calls the "substance," was more in accordance with his purpose. This part of the subject is explained in the *Herald*, on pages 90 and 92. We will, however, investigate the subject still further. In the first place the Nephites "begin to wax in iniquity: they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon, his son." The history of what David and Solomon did was laid hold of by the Nephites to excuse themselves in the same abominations, and notwithstanding this solemn protest of the prophet Jacob to the Nephites, the same excuse is resorted to again, notwithstanding that he called this sin "a grosser crime," and said: "The word of God burthens me because of your grosser crimes;" and although he showed that the conduct of David and Solomon was abominable, sometimes they will say that David sinned only in taking the life of Uriah that he might have Uriah's wife, but there is not a word written in the Book of Mormon on that subject. The alleged crime is, that both he and Solomon had many wives. Polygamy and murder were concomitant crimes in David's case, as they have been in many instances in our day among the backsliders of Israel. In this account of David and Solomon, the contrast is presented to our view between their "abominable acts and the purpose of the Lord in bringing the Nephites out of the land of Jerusalem, as follows: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore thus saith the Lord, I have led his 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." The

purpose of the Lord was to make the Nephites "a righteous branch" in contradistinction to the abominable conduct of "them of old," who had many wives. He furthermore 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 he shall have none, for I, the Lord God, delighteth in the chastity of women. Chastity and polygamy are therefore incompatible. "This people shall keep my commandments saith the Lord of hosts, or cursed be the land for their sakes." Now here is a certain test which shows that the polygamists of Utah are not keeping the commandments of the Lord. Both Brigham Young and many of their leaders have often confessed that Utah is a barren land. It has been a frequent acknowledgment in their sermons and publications. They have often said that no people except saints would think of living in such a barren country, that there is nothing in the climate or soil to induce people to live there; that if they were to leave Utah it would not be cultivated by any people. "Cursed be the land for their sakes," saith the Lord. For whose sake? For the sake of his people when they turn away from the holy commandment given unto them by becoming polygamists. We have heard some of their apostles in their public preaching in this city say, that Utah was one of the most miserable countries in the world. Surely the most miserable and barren country has the curse of God upon it. The prophecy is fulfilled: "This people shall keep my commandments saith the Lord of hosts, or cursed be the land for their sakes." This prophecy was given to the seed of Joseph, which is the lineage mostly of the Latter Day Saints.

If the objection is obstinately persisted in, we can show that God never leads a righteous people into a barren land. Nephi said: "Behold, the Lord hath created the earth that it should be inhabited, and he hath created his children that they should possess it. And he raiseth up a righteous nation, and destroyeth the nations of the wicked. And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes." Book of Mormon, 45, 46 pages. The confession of the leaders and people of Utah concerning the barrenness of their land, in connection with this testimony of Nephi, proves that they were not a righteous people, and that the Lord "curseth the land unto them for their sakes," because they are a wicked people, and because God is unchangeable, and that as he said unto the Nephites because of their polygamous practices, "This people shall keep my commandments saith the Lord of hosts, or cursed be the land for their sakes;" so he has proved that polygamy is an abomination in all ages. The wise among that people will understand these things.

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As the Lord "leadeth away the righteous into precious lands," and the people of Utah have been led into a barren land, they can not be a righteous people.

The prophecy of Lehi, on page 60, also demonstrates that the people of Utah have been following seducing spirits and wicked leaders, inasmuch as they have not only been led away into a barren land, but they are groaning in bondage under the yoke of oppression. Lehi says: "The Lord hath covenanted this land unto me and to my children for ever; and also all those who should be led out of other countries by the hand of the Lord. Wherefore I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them, wherefore they shall never be brought down into captivity; if so it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever."

We shall not undertake to show that the leaders of the people in Utah acknowledge that theirs is a land of bondage, as they have acknowledged that it is a barren land, but we can as conclusively show that it is a land of cruel bondage, by their own sermons as they are published in the *Deseret News*, by the testimony of a multitude of credible witnesses, and by their own statements in private as well as public life. The cry of their oppressed people against their leaders has been heard, and is yet in the world at large. Cruel tyranny suppresses the cry of the oppressed in Utah, but in the world at large, when their victims conclude that their yoke is too galling to be worn any longer, they burst their bands and take their position among the free-born citizens of the world. The cruel wrongs and oppressions which have been inflicted upon this class of their people without political power, indicates forcibly and unmistakably the awful bondage of the oppressed in Utah, and that it is far from being "a land of liberty." There is therefore no way to escape the conclusion that that people have not served the Lord according to the commandments which he hath given, for this prophecy of Lehi is not in relation to his seed only, but "also all those who should be led out of other countries by the hand of the Lord," and it can not be urged that they came upon this continent without the hand of the Lord, for let it be remembered that Lehi says: "There shall none come into this land save they shall be brought by the hand of the Lord." Let it be remembered also, that Lehi does not say that it shall be a land of liberty, and shall not be cursed unto those who undertake to serve the Lord *contrary to*

the commandments which he gave in that day, but the promise was, "If it so be that they shall serve him according to the commandments which he *hath given*, it shall be a land of liberty unto them, wherefore they shall never be brought down into captivity; if so it shall be because of iniquity, for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed forever." The same curse which was connected with polygamy in that day, is connected with it in our day, because the moral law is the same in all ages, and God is the same unchangeable Jehovah. The blessings which are promised are on the same conditions, and the curses which are threatened are the same. When the Lord said, "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," he did not mean that he would or might revoke the commandment against polygamy. He could not revoke that commandment without falsifying the prophecy of Lehi, and thereby make the Book of Mormon contradictory. The evident meaning of this clause is, that until *additional* (not contrary) revelations should be given, the revelations which had been given should be their guide alone on this subject. We would not presume to say that nothing further will be revealed on this subject, but we do say that if polygamy can ever be divested of its criminality, then may all crimes become virtues, and the principles of the kingdom of God and the kingdom of Satan become identical.

Additional revelations on this subject have been given, but they do not revoke any law which is contained in the Book of Mormon, but they confirm them. Of this class is the revelation in the B. of C., sec. 13, par. 7, which says, "Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out; but he that committeh adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out." This is the way that the Lord commands his people that they may raise up seed unto him—"a righteous seed"—not an adulterous seed, for in the preceding sentence he had said, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." In this revelation cleaving unto more than one is called adultery, and the punishment for the second offense, after having been cut off from the Church twice, is a final separation from the Church. A prediction of a curse on this land when polygamy is practiced on it, is the subject which immediately precedes the sentence in the Book of Mormon, concerning raising up seed unto the Lord, and "a sore curse, even unto destruction," on the men of his people who are guilty of this sin, is the prediction that follows it. The same evil consequences which are

there spoken of, are inseparably connected with this abomination in this as in that day. The Lord has seen the sorrows of the daughters of his people in Utah, because of the wickedness and abominations of their husbands. He hears the cries of the fair daughters of his people, who have been led away captive. The fate of the Nephites, because they repented not of this iniquity, ought to arouse every polygamist in Utah to a consideration of the awful evils which are connected with this wickedness; that as God destroyed the Nephites because they were guilty of this iniquity, and spared the Lamanites to possess this land because they kept the commandment of the Lord which was given unto their fathers, "that they should have save it were one wife." Could the Lord destroy the Nephites who were guilty, and save the Lamanites who were innocent? and will he let the people of Utah escape with the punishment which they have already received? Surely the sinners shall be afraid, and fearfulness shall surprise the hypocrite, as Isaiah foretold.

NO REPORT OF THE CONFERENCE at Council Bluff City has come into our hands, although we have waited longer than we expected, for the purpose of publishing the minutes of the Conference in this number.

MELAINOTYPES—NEW ARRANGEMENT.—Medium size, 50 cents each, and postage; smaller size, 30 cents each, and postage. For further particulars see *Herald*, No. 5.

THE LAST DAYS.

See, the mighty angel, flying!
 See, he speeds his way to earth;
 To proclaim the blessed Gospel,
 And restore the ancient faith.

Hear, O men! the proclamation,
 Cease from vanity and strife,
 Hasten to receive the Gospel,
 And believe the words of life.

Soon the earth will hear the warning,
 Then the judgments will descend;
 Oh! before those days of sorrow,
 Make the Lord of Hosts your friend.


Then when dangers are around you,
 And the wicked are distress'd;
 You with all the Saints in Zion,
 Shall enjoy eternal rest.

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THE TRUE
LATTER DAY SAINTS'
HERALD;

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THE NEW ORGANIZATION

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains,"—JER. 50 c. 6 v.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. 34 c. 15, 16 v.

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1860.

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VOL. I.

A REJOINDER TO A POLYGAMOUS SERMON OF ORSON PRATT.—No. 2.

The Book of Mormon contains positive and unequivocal testimony that polygamy never can be lawful on this land. On page 125, where Jacob, the son of Lehi, is communicating the word of the Lord concerning polygamy, he says: "And now behold, my brethren, ye know that these commandments were given unto our father, Lehi, wherefore ye have known them before; and ye have come unto great condemnation." On the next page he also says: "Behold the Lamanites, your brethren, whom ye hate because of their filthiness, and the cursings which hath come upon their skins, are more righteous than you; for they 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." The fact is here made unmistakably plain, that these commandments concerning polygamy had been confirmed from generation to generation prior to the days of Jacob. He says they were given to his father, Lehi, and also to his fathers. By these statements we can understand clearly that these commandments were included among the commandments of God when Lehi said, "Wherefore I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore this land is consecrated to him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them." Nothing can be plainer than that obedience to *all* the commandments which were given unto Lehi, included obedience to the commandment against polyga-

my, and that *all* who come upon this land must serve the Lord according to *all* these commandments. If, therefore, polygamy is now lawful, the Book of Mormon is false. Having failed entirely in the attempt to defend it by this book, Mr. Pratt turns his attention to the Bible, and he perverts it in the same ungodly manner, and for the same ungodly purpose. He says: "We can draw the same conclusion from the Bible, that there were many things which the Lord would not suffer his children to do, unless he particularly commanded them to do them. For instance, God gave to Moses express commandments in relation to killing: "Thou shalt not kill;" and this is not one of those commandments which was done away by the introduction of the Gospel, but it is a command that was to continue as long as man should continue on the earth. It was named by the apostles as one that was binding on the Christian as well as on the Jew. 'Thou shalt not kill.' Every one who reads the sacred command of God would presume at once that any individual found killing and destroying his fellow creature would be in disobedience to the command of God, and would be committing a great crime. The same God that gave that commandment unto the children of Israel saying, "thou shalt not kill," afterward gave a commandment to them, that when they went to war against a foreign city, or a city not included in the land of Canaan, "When thou shalt go to war against it, and when the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword; but the women and little ones shalt thou take unto thyself." Deut. 20 c. 13, 14 v.

There are two false positions in this citation by which a false conclusion is arrived at. It is not true that the command against killing was given first to Moses, neither is it true that it was given unconditionally and without exceptions. The command was given in the days of Adam, or else Cain would not have been "cursed" for killing his brother. The conditions under which men *may* and *may not* be killed were revealed unto Noah when the Lord said unto him, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." The command which was given unto Moses on Mount Sinai did not annul the revelation which was given unto Noah. On the contrary, when the commandment was given on Sinai, the commandment *to kill* a murderer was also given in connection. This commandment qualifies and explains the meaning of the commandment which says, "Thou shalt not kill." The commandments which were given at the same time, which not only authorized but commanded that certain persons should "be put to death," show that the commandment which says, "Thou shalt not kill,"

means thou shalt not kill an innocent person, nor kill unlawfully. It was not the murderer only that was condemned to be put to death on that occasion, but six additional classes of criminals were to be put to death. After commanding that the murderer should be put to death, the Lord said, "He that smiteth his father or his mother shall surely be put to death. And he that stealeth a man and selleth him shall surely be put to death. And he that curseth his father or his mother shall surely be put death." Exodus 21 c. 15, 17 v. We perceive just the opposite of that which Mr. Pratt says he perceives. We perceive that God did not "revoke that commandment in certain cases against killing." The commandment was against shedding innocent blood, and it could not be revoked by commandments to shed the blood of guilty persons or nations. The attempt to excuse or justify polygamy and murder in our day, or in any age, by such sophistry, is a "strong delusion" of satan, and a sacrilegious perversion of the revelations of God. Mr. Pratt says: "God gave laws regulating the descent of prosperity in polygamic families. Turn to Deut. 21 c. 15 v., and you have there recorded that, "If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated, and if the first-born son be hers that was hated, then it shall be when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born, but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath, for he is the beginning of his strength; the right of the first-born is his. Mr. Pratt lays great stress on this portion of the law of Moses, but only so far, and in that peculiar way that a polygamist might be expected to do. Whether this case is in reference to a man who had two wives at the same time, or the second after the death of the first, is not shown. Mr. Pratt jumps at the conclusion without proof, that this is a case of polygamy. If we concede that it is, does that prove that it is lawful. He says, "In this law the Lord does not disapprove the principle; here would have been a grand occasion for him to do it if it had been contrary to his will." Because the Lord does not manifest his disapprobation of polygamy in this *extract* from the law of Moses, he contends that both women were lawful wives, and says: "Does not this clearly prove that the Lord did not condemn polygamy, but that he considered it legal? that he did not consider one of these wives to be a harlot or a bad woman? does it not prove that he counted the hated one as much a wife as the beloved one, and her children just as legitimate in the eyes of the law?" We will answer these questions by asking others on the same system of reasoning, on the subject of divorce. Jesus said

unto the Pharisees, "What, therefore, God hath joined together, let not man put asunder. They say unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marieth her which is put away, doth commit adultery." Matt. 19 c. 6, 9 v. "In this law (of Moses) the Lord did not disapprove the principle; here would have been a grand occasion for him to do it if it had been contrary to his will. Does not this clearly prove that the Lord did not condemn divorcement," but that he considered it legal? does it not show that Moses was wiser than Jesus? Was it not right for a man to divorce his wife and to marry another? If it was unlawful to divorce *one* wife, was it not lawful to divorce more than one? If Mr. Pratt's reasoning is correct, these questions are entitled to an affirmative answer. He concedes the fact that the permission of Moses for a man to put away his wife did not show that the Lord approbated it. He says: "I have heard many of our opponents argue that the law of Moses approbated a plurality of wives, but it was not to be under other dispensations; as much as to say it was merely given because of the hardness of their hearts; but such a saying is not to be found in the Bible. I can find a declaration of the Savior that the divorcing of a wife was permitted in the days of Moses because of the hardness of the hearts of the people; but I can not find any passage in the sayings of the Savior, or in the apostles and prophets or in the law, that the taking of another wife was because of the hardness of their hearts. When the Savior showed that Moses suffered them to put away their wives, he showed also that he suffered them to commit adultery. Mark his words: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Did not Moses suffer a man to marry another after he had put away his wife? and do the leaders of the Utah Church merely suffer this sin to be committed? Moses, therefore, according to our Savior's words, suffered them to commit adultery, but the leaders in Utah not only suffer it, but teach that it is an obedience to the celestial law of God. The Pharisees did not say that Moses suffered one man to put away more than one wife. They spoke of Moses as giving a writing of divorcement to put *HER* away, and a plurality of wives formed no part of the description which Jesus gave of the marriage system under Moses. He speaks of a man putting away *his wife*, not his wives, and marrying *another*, not others. The Pharisees did not ask whether it was lawful for a man to put away his wives, but *his wife*, and

Jesus did not say that a man shall cleave unto his wives, but unto *his wife*, and they twain (not three) shall be one flesh. His disciples also did not say, if the case of the man be so with *his wives* it is not good to marry, but they spoke of his wife. All of these facts and many more, show that polygamy was opposed *even* to the law of Moses, as well as to the law of Christ. We shall not concede what some opponents of polygamy do concede, viz: that the law of Moses approbated a plurality of wives, for we can find no approbation of that iniquity mentioned therein. For the benefit of those who contend that our citation from the law of Moses describes a case of polygamy, we would desire to reason with them further on that hypothesis. The case is that of a man who had two wives, one beloved and one hated. It often occurs that a man has had two wives, the first having been hated, died or was divorced, and the second one beloved. Under the law, as we find in this passage, the first-born son (who would be the son of the hated) would be entitled to a double portion. As Mr. Pratt claims support for his theory from the law of Moses, we would suggest the propriety of consistency in leaning upon the teachings of the law. The superior "right of the first-born," which is here incorporated with the law, and which was also a part of the law of God from the beginning of time, forms no part of the theology of the Utah Church. Whatever there is in the law of Moses which can be misapplied to prop up an iniquitous system is ravenously seized hold of, notwithstanding our Savior taught that the law was opposed to his gospel on many points. We have the record of many conflicting doctrines which Jesus and some of his apostles pointed out, and it can not reasonably be supposed that we have access to all which they taught on this subject, therefore the presumption that we can receive the law as a reliable rule of faith and practice is a great mistake. Mr. Pratt's reliance on the law of Moses would be like a broken reed even if that authority was the ultimatum of the saints. To enforce his interpretation of his quotations from the law on this favorite subject, he pretends to quote the words of Moses and says: "Cursed be every man that continueth not in all things written in this book of the law." This is what Moses *did* say, "Cursed be he that confirmeth not all the words of this law to do them." Deut. 27 c. 26 v. If Mr. Pratt and his people believe that all things written in the law of Moses are yet binding, and the penalty for disobedience to anything which is contained therein is the curse of God, that curse must rest heavily on the Utah Church, for there are very few things in that law which they observe, either in meats, holidays, sacrifices or anything else. What hypocrisy it is then to be so tenacious for a false interpretation of certain items in the law to prop up this wicked doctrine, to the exclusion of nearly every-

thing else. Did Moses say the obligation to observe all things which are written in the law would continue until the end of time? Jesus said unto the Nephites, "Marvel not that I said unto you that old things had passed away, and that all things had become new. Behold, I say unto you that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law, therefore it hath an end." B. of M., 471, 472 p. As the law had an end in Christ, the arguments in favor of polygamy, which are founded either upon the law or a perversion of it are nugatory. We will, however, exhibit a misinterpretation of another citation from the law. "If brethren dwell together and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel." Deut. 25 c. 5, 6. Mr. Pratt, makes assertions on this text which are unsupported by any part thereof. He says, "Must his brother do this if he has a family of his own? Yes, it does not matter whether he has a family or not, that command is given to him; it is the law of God." If this is a true interpretation, the Jews, who profess to observe this command, are in total ignorance of the matter. We know of no part of the world where the Jews obey this command in that manner, but only when a brother dies and have no child, an unmarried brother (if there is one) is obligated to marry the widow. A polygamist is not countenanced by them, even in this case. We have not met with any evidence whatever to show that the Jews ever did consider it obligatory on a married man to marry his deceased brother's wife. Mr. Pratt says, "what was the condition of the Jewish nation at the time Jesus went forth preaching repentance and baptism, and admitting members into his Church? I will tell you; there were thousands and thousands that were polygamists, and were obliged by the command of God to be so; they could not get rid of it if they obeyed the law of Moses, and if they did not obey they were to be cursed." These statements are in direct and flagrant opposition to the facts in the case. On this topic, Buck, in his Theological Dictionary, says: "The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden amongst the Greeks and Romans, we can not expect to find any express law upon the subject in the Christian code. The words of

Christ, Matt. 19 c. 9 v., may be construed by an easy implication to prohibit polygamy; for if whoever putteth away his wife and *marrieth* another committeth adultery, he who marrieth another without putting away the first, is no less guilty of adultery, because the adultery does not consist in the repudiation of the first wife, (for however unjust or cruel that may be it is not adultery,) but entering into a second marriage during the legal existence and obligation of the first." We have shown that the Jews, both in our day and from before the time of Christ, have not only repudiated a polygamous interpretation of any part of the law of Moses, but that they have repudiated polygamy under any pretence during that time. It is when "brethren *dwelt together* and one of them die," that the law speaks of. Can it be said that "brethren dwell together" when they live separate and apart from each other, each of them living *only* with his own family? The glaring absurdity of such an interpretation is too apparent to need refutation. When an unmarried man lives with a married brother, then it is that "brethren dwell together," and then when the married brother died, it was the duty of the unmarried brother to marry the widow. There is nothing said concerning brethren who do not dwell together, and it is contrary to the general order of social arrangements for married brethren to dwell together. It is "the *wife* of the dead" which is here spoken of, and not his *wives*. The deceased brother was not to be a polygamist, or if he was, this law made a distinction among those women who were called his wives. One of them was entitled to the privileged title of "the wife of the dead," and the preferment made by the law. The rest would have to be discarded. The privileged one must have had a superior claim, and that claim must have been obtained by the fact that she was the only lawful wife.

Mr. Pratt *asserts*, but never attempts to *prove*, that Moses was a polygamist. Because Moses brought a wife out of the land of Midian before Israel came out of Egypt, and many years afterward married an Ethiopian woman, he is called a polygamist. No attempt is made to show that his first wife was then living. As well might every man, who ever had two wives separately, be called by that disgraceful name. He says, "Moses, one of the greatest prophets that ever arose, with the exception of Jesus, not only approbated polygamy, but practiced it himself. We find, on a certain occasion, that the brother of Moses, Aaron, and the prophetess Miriam, began to upbraid him in consequence of a certain Ethiopian wife he had taken (See Num. 12 c. 1v.). He had already one wife, the daughter of Jethro, the priest of Midian. Did the Lord join in with them? did he say your are right to make light of Moses's second wife? it is polygamy, it is a great crime, it is sinful?"

Was this the way the Lord talked? No. But he was angry that they should make light of a thing which he himself esteemed as very sacred, and as a consequence he smote Miriam with leprosy, and she became as white as snow; and although she was a prophetess, she had to be put out of the camp and stay out seven days, because of speaking against one of Moses's wives. Did this look like the Lord's considering it an illegal marriage? It proves that the Lord did consider the marriage legal." It is marvelous how any man can suppose that Aaron and Miriam upbraided Moses because he had two living wives, and at the same time contend that no patriarch, prophet, apostle, angel, or even the Son of God himself ever condemned polygamy. Was not Aaron a prophet? The Lord said unto Moses, "See, I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet." Ex. 7 c. 1 v. Once a year he was permitted to enter into the holy place within the veil before the mercy-seat, and the Lord appeared in the cloud upon the mercy-seat. See Lev. 16 c. 2 v., Ex. 30 c. 10 v., Heb. 9 c. 7 v. In a multitude of cases we read that the Lord spake unto Moses and unto Aaron, and in Num. 17 c. 1 v. we read that "the Lord said unto Aaron," etc. Mr. Pratt calls Miriam "the prophetess Miriam." The fact is, therefore, that although he says that we have no information that any prophet ever condemned polygamy, yet he undertaketh, unsuccessfully and inconsistently, to show concerning a prophet and a prophetess that the Lord "was angry that they should make light of a thing which he himself esteemed as very sacred, and as a consequence he smote Miriam with leprosy." It was not for this cause that they spake against Moses, but "because of the Ethiopian woman whom he had married." The Lord had commanded through Moses himself, that the children of Israel should not take unto themselves wives of the Canaanites, nor of any of the seven nations of the promised land. It was a sin of the sons of God in the antediluvian world, that they took unto themselves of the daughters of men. Abraham said unto his eldest servant, "I will make thee swear by the Lord, the God of Heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred and take a wife unto my son, Isaac." In like manner Isaac commanded Jacob.

The sin of Moses, in marrying an Ethiopian woman instead of a daughter of Israel, did not justify the rebellion of Aaron and Miriam against Moses. That this was their offense is evident from their words, for "they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" "And the Lord heard it." In the word of the Lord unto them, concerning their rebellion, there is nothing concerning polygamy,

but the Lord shows them that Moses was more than a common prophet, and therefore they should have been afraid to speak against his servant Moses. Mr. Pratt made mention of the fact that Jacob married Leah and Rachel, and says, "here was a plurality of wives. Did the Lord appear to Jacob after this? Yes. Did he chasten him? No. Did he send his angels to him after this? Yes, hosts of them came to him; he was a man of such powerful faith, and his heart so pure before God that he could take hold of one of them and wrestle all night with him." These questions we shall answer separately. 1st, Did the Lord appear to Jacob after this?" Mr. Pratt says, "yes," and we also say yes, but how long "after this" was it? how long after he married Leah and Rachel was it before the Lord appeared unto him? It was not until "after" there was an end to the polygamous increase of his children. The ten sons and daughter of his unlawful wives were all born before the first born son of his lawful wife (Rachel). She was his lawful wife, because she was first promised to him by her father, and was kept from him by fraud and deceit. Until *after* the birth of Joseph, the legitimate first-born, we have no record of any revelation received by Jacob, but *after* there was an end to this iniquity, the miraculous display of the Lord's goodness unto Jacob was manifested by giving him of the flocks and herds of Laban until he became rich. Then the angel of God appeared unto him in a dream and said, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred." Gen. 31 c. 13 v. From this time until the time of his death the Lord frequently appeared unto Jacob. We have now answered Mr. Pratt's 3rd question, viz: "Did he send his angels to him after this?" We also say he did, but it was after legitimate social relations were established in Jacob's family. Until that time arrived, the record in that respect is a blank. We dissent from the answer of Mr. Pratt to his second question. The Lord *did assuredly* chasten Jacob sorely during his polygamous career. Jacob said unto Laban, "thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been 20 years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labor of my hands, and rebuked thee yesternight." Gen. 31 c. 40-42 v. Mr. Pratt said, "if he (the Lord) did not intend Jacob to go headlong to destruction, he would have told him he had taken two wives, and it was not right; but instead of this he blessed these wives of Jacob ex-

ceedingly and poured out his spirit upon them." The Lord had manifested his disapproval of that iniquity, when he showed unto Abraham his disapproval of his marriage with Hagar, and it would be folly to suppose that we are in possession of all the revelations which were given to Jacob and his predecessors, either on this or any other subject. Mr. Pratt claims that there is a necessity for more revelations on the subject of marriage and yet he argues against the possibility of any of the ancients having had any more against polygamy than those which have been handed down to us. When Mr. Pratt said, that the Lord poured out his spirit upon the wives of Jacob, he made a statement which he can not prove. Gen. 30 c. 17, 18 v. is referred to, which says, "God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband." Mr. Pratt says, "who ever heard of the Lord's hearing one's prayer, because a person was doing an evil?" It is not stated that the Lord hearkened unto *her prayer unto him*, but if he did, we should remember, that the Lord answers those that have idols in their hearts according to the multitude of their idols. The testimony of Jacob's wives can not be received as revelations from God. Their father was an idolator and Rachel stole his gods, and the assertion that the Lord poured out his Spirit upon them is made gratuitously. From the time that Dinah was born there is no evidence that Jacob lived as the husband of any wife except Rachel. The fact that they all went with him into the land of Canaan does not prove that they continued to be his wives, but his duties as a father of all his children of course would remain unchanged. Mr. Pratt says: "What part of the New Testament, or where in the teachings of Jesus and his apostles, do we find such evidence recorded, that a man should not have more than one wife? It can not be found. But, says one, I have read the New Testament, and I do not recollect that the term wives is used by the eight writers of that book, but they always used the term wife, in the singular number; and from this it is presumed that they did not have more than one. Let us examine the strength of the presumption: I find eighteen or twenty writers of the Old Testament who use wife and not wives; will you, therefore, draw the conclusion that plurality was not practiced among them under the Old Testament? If the presumption is of any weight in relation to the eight writers of the New Testament, it certainly is of greater weight in relation to twenty writers of the Old Testament. But it is known that in the latter case the presumption is false, therefore it is of no strength or force in the former case." The confession that twenty writers of the Old Testament and eight of the New Testament use the word *wife* and not *wives*, is certainly an unlooked-for

confession from the mouth of the chief advocate of polygamy. The truth leaked out, however. This list includes nearly all the writers of the Old Testament, and the entire list of all the writers of the New Testament. The truth is, however, that there is no writer either of the Old or New Testament that admits that polygamy is lawful, and when they describe the duties or covenant of a married man, they describe them as pertaining to one wife as follows: "Rejoice with the wife of thy youth. Prov. 5 c. 18 v. The prophet Malachi made a solemn protest against a man dealing treacherously against the wife of his youth, and acknowledges only her as his companion and the wife of his covenant. The next verse—Malachi 2 c. 15 v.—can not be understood consistently, but as a protest against having more than one wife: "Did not he make one? yet had he the residue of the Spirit. And wherefore one? that he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." If this prophet believed in polygamy and the Lord approved of it, why did he not say the *wives* of thy youth instead of "the wife?" why did he not say they are thy companions, instead of "*she* is thy companion?" If he had believed in the Utah system, of one man having many wives of a *celestial* covenant, he would not have contracted his delineation of the marriage covenant, by saying, "The wife of thy covenant." This is not the way that polygamists express their ideas on the subject. The prophet shows the wickedness of a man dealing treacherously against *the wife* of his youth, and assigns the reason by asking, "Did not he (the Lord) make one? and wherefore one? That he might seek a godly seed. According to Malachi the Lord made it the duty of the men of his people to have each of them not more than one wife, that he might seek a godly seed;" but according to the Utah doctrine, the noblest part of godliness is polygamy, and a truly "godly seed" must be children of polygamists.

Eph. 5 c. 28, 31 v. is quoted by Mr. Pratt, where Paul says, "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 it 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." To evade the force of this apostolic testimony in defense of monogamy, Mr. Pratt says: "The father and the son are represented to be one. 'I and my Father are one,' said Jesus. Would any person pretend to say, because Jesus and his Father were one, that he could not receive a third person into the communion—a fourth or a fifth? * * * Because they twain—that is, Jesus and his Father—were one, it did not

hinder the disciples from attaining to the same oneness; and so likewise with regard to the man and his first wife." The difference between the two cases is wide and distinct. The Lord did not say that a man should cleave unto his wives, and that they, three, four or five, should be one flesh, but Jesus *did* pray for them that should believe on him that they may be one, as he and the Father are one—not one flesh, but one in spiritual unity and perfection. For this oneness we have the word of the Savior, and it is a sacrilegious perversion of his doctrine for a man to excuse himself in a union with many wives, because Jesus prayed for all the saints, that they all may be one as he and the Father are one. If such a union is excusable on such grounds, every union of men and women in unrighteousness is excusable. The union of a man and his wife is compared to the union of Christ and his Church, and his remarks concerning a man and his wife are made for the purpose of explaining the union of Christ with his Church. The next verse in Paul's remarks, which Mr. Pratt has not quoted, demonstrates that fact. He says: "This is a great mystery; but I speak concerning Christ and the Church." He says in the introduction of the subject (23 v.), "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." If Christ is the head of many Churches—if all the sectarian Churches are Churches of Christ, then a man may lawfully be the head of many wives. If the husband can lawfully be the head of many wives the popular sectarian doctrine is true, and Christ is the head of many Churches. If we can lawfully alter the apostle's words and say that he meant that the husband is the head of the wives, we may also say that he meant that Christ is the head of the Churches. The Utah leaders pervert the words of the apostle concerning "the husband" and "the wife," and the rest of the sectarian world generally pervert the words of the apostle concerning Christ and the Church. The evident intention of the apostle to present a parallelism was a failure if either of these parties are right. Consistency teaches that the plurality wife doctrine and the plurality Church doctrine should be placed in the same category. Pratt says, "There is such a principle as marriage for eternity, which may imply one wife or many. The marriage covenant is indissoluble—it is everlasting." He undertakes to prove that Adam and Eve were married for eternity because they were united before "they brought death on themselves." If the Lord did not know that they would bring death on themselves this theory is true. They can not be associated together either as man and wife or in any other capacity in the society of the redeemed, unless they both died in the faith of the gospel, and this is true of all men and women, whether they have been

married for eternity or not. The supposition that a man can secure the salvation of a wife by being married for eternity is entirely in opposition to the Gospel of Christ and the revelations of God. Ezekiel prophesied concerning God's plan when a land sinneth against him and trespasseth grievously. He said, "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness saith the Lord God." Ezk. 14 c. 14 v. There is no plan devised in the economy of God by which even the atonement of Christ can save any man or woman *in* their sins; how then can a righteous man save an ungodly wife, or a righteous wife save an ungodly husband? If marriage for eternity under any circumstances is legal, it must also be conditional and not 'indissoluble.'" At the conclusion of his arguments in defense of the idea that Adam and Eve were married for eternity before they transgressed, P. says: "When they went down to their graves they could go down with a sure and certain knowledge that they still were husband and wife, and that this sacred relationship would continue after the resurrection." If marrying for eternity put them in possession of a sure and certain knowledge that their relationship would continue throughout eternity, celestial salvation is obtained by marrying for eternity, and neither apostacy nor iniquity, under any circumstances, can deprive them of it. If this doctrine is true, all the repudiated and apostate wives and husbands who have been married by the Utah ritual are sealed up unto eternal life, notwithstanding their repudiation of and apostacy from this doctrine and the Church that upholds it. These people, therefore will be bound, against their will, to marriage covenants "while eternity exists." P. says: "Having established this principle of marriage for eternity, let us examine the results flowing from it." We have examined some of the results which would flow from this doctrine if it was true, but these are not the results which he spoke of. The imaginary results which he explained are connected with the idea that by these marriages men "receive an exceeding weight of glory hereafter." He says: "Do you not understand that such men arise above angels? that they have kingdoms while angels have none? that they are crowned kings and princes over their own descendants, which will become as numerous as the sands on the sea-shore, while the angels have neither wives, sons nor daughters to be crowned over." There is a great contrast between these fallacious conditions for future exaltation and the conditions spoken of by Isaiah, who says: "Neither let the eunuch say 'behold, I am a dry tree,' for thus saith the Lord unto the eunuchs that keep my Sabbaths and choose the things that please me, and take hold of my covenant, even unto them will I give in my house, and within my walls, a place and a name

better than of sons and of daughters; I will give them an everlasting name that shall not be cut off." Isaiah 56 c. 3, 5 v. This is God's plan given in great plainness through a prophet, concerning whom the Book of Mormon says (p. 102): "In the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety at the time when they shall come to pass, wherefore they are of worth unto the children of men. * * * I know that they shall be of great worth unto them in the last days, for in that day shall they understand them." Paul was an unmarried man and he did not believe in marrying for the purpose of obtaining kingdoms and crowns in the day that Christ shall appear. He looked for a crown of righteousness, although Mr. P. says that such men "are lower than the man who keeps a celestial law," and that "such, instead of receiving crowns, will merely become messengers for the crown, being sent forth by those who have attained to a higher glory, who have the power of receiving kingdoms." These contradictions are irreconcilable and none can fail to see them except such as take pleasure in unrighteousness. They are blinded by the god of this world. They put darkness for light and light for darkness. Instead of crowns and kingdoms in the celestial world, Peter says they "shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery; and that can not cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children; which have forsaken the right way and are gone astray following the way of Balaam." This is their character and this is their damnation; "the mist of darkness is reserved unto them for ever." These will be considered as hard sayings by many. Let them remember that they are not ours; we did not make them; they are the prophetic declarations of an inspired apostle, concerning men who "speak great swelling words of vanity," and allure through the lusts of the flesh. Mr. P. misrepresented the words of Christ, who said, in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven." Matt. 22 c. 30 v. He said, "Jesus informs us that in the resurrection mankind are neither married nor given in marriage; all these things have to be attended to here." Now Jesus did not say that we *have to* attend to it here. He taught an opposite doctrine. Jesus said, "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery," etc. "His disciples say unto him, If the case of the man be so with his wife it is not good to marry. But he said unto them, All men can not receive this saying save they to whom it is given." This is an acknowledgment that it is given unto some men to

receive that saying, and again he says, "he that is able to receive it let him receive it." Jesus, unlike P., was very unconcerned about it, whether people married or not. Instead of advocating polygamy and marriage for eternity, he spoke of the inclination not to marry as a divine gift. P. says, "Jesus further says concerning those persons who have not attended to those matters here, that in the resurrection they are as the angels of God; and some of the angels are a little lower than men." In what respect? Jesus did not say that the angels are a little lower than men, and in making a distinction between angels and men, P. has turned aside from the old doctrine of the Church on that subject, and stands on the same ground with the rest of the sectarians, and as he probably often informed *them* so we would remind *him*, that angels are often called men, and men are called angels; that John was going to worship an angel, but he said unto him, "See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus." Rev. 19 c. 10 v. He was one of the old prophets. We might multiply testimony from the Scriptures to show that "those ancient patriarchs and prophets and holy men," whom P. says arose above angels, are nothing more nor less than angels of God. Even the Lord is often called an angel. These doctrines were so extensively preached and understood in the Old Organization that we do not consider it necessary to extend our remarks on them. We will, however, show the contrast between the Utah doctrine concerning angels, and the doctrine of the Book of Covenants. P. said, "I am speaking of those ancient patriarchs and prophets and holy men that understood the law of God and practiced it, and prepared themselves here to receive an eternal weight of glory hereafter. Do you not understand that such men rise above angels? that they have kingdoms while angels have none?" The B. of C. says: (sec. 106, par. 20, 21) "What do we hear? Glad tidings from Cumorah; Moroni, an angel from Heaven, declaring the fulfillment of the prophets—the book to be revealed. * * * And the voice of Michael, the archangel, the voice of Gabriel and of Raphael, and of 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." If the patriarchs from Michael or Adam down to the present time were angels, and possessed majesty and glory, and were sent forth to minister upon the earth, all the statements made by P. are false, from first to last, concerning angels. Every plea which has been made by the advocates of polygamy in vindication of that detestable prac-

tice is untenable and unscriptural. The political theories which were advanced by P. in his sermon in defense of polygamy, we shall not notice. We shall let the politicians attend to that branch of the subject.

BRO. JOSEPH'S ORDINATION.

We propose to answer some questions found in G. W.'s letter, dated June 3rd, the balance of which will be attended to in due season.

First, he wants to know "How could a conference of the Church choose Bro. Joseph Smith president and prophet of the Church, and successor of his father," when in the Book of Covenants it is expressly said: "I have given unto him (Joseph 1st.) the keys of the mysteries and revelations, until I (God) shall appoint unto them another in his stead," (sec. 51, p. 2) and "none else shall be appointed to this gift except it be through him." Sec. 14, p. 2. Is it not plain from these quotations that the successor of Joseph was to be appointed by God through Joseph, instead of being elected by a Conference?

To this we answer: The Conference could and did choose him prophet and president of the Church and high priesthood, and this choosing was indispensable in its place, for the law says, in sec. 2, p. 17, that *every* president of the high priesthood is to be ordained by the *direction* of a High Council or General Conference. We enquire, can *any* president of the high priesthood be ordained as such except he is chosen and received, and his ordination is directed by a High Council or General Conference? Evidently not; and all ordinations in violation of this law are null and void.

Nor is this course without precedent, for Joseph's father was ordained president of the high priesthood at and by the direction of a Conference held at Amherst, January 25th, 1832. Something near two years after the priesthood and apostleship were conferred upon him and Oliver by the angels. In proof see his history in 5th volume *Times and Seasons*, as given under his own hand.

They could and did choose him, for God hath at sundry times, and to hundreds, perhaps thousands of persons, even from before his birth till now, revealed by the Holy Ghost that he would be his father's successor, the knowledge of which may be had by all who love God and keep all his commandments.

Nor does anything in the books conflict. The quotations from sec. 51 p. 2, and sec. 14, p. 2, do not oppose, but fully confirm the course taken in choosing him. The appointment

contemplated in these revelations is surely made in sec. 103, p. 18. This appointment was made "through" Joseph. God appointed the martyred Joseph's "posterity after him." He revealed through Joseph how "another" should be appointed in his stead. This revelation cut off every man who is not of Joseph's seed from receiving his anointing and his blessing, and the appointment of God was then revealed, that "the keys of the mysteries and revelations which are sealed" should be held by Joseph and his seed. Joseph's seed were appointed through him to his "anointing" and "his blessings;" that as the kindreds of the earth are blessed through Abraham and his seed, and as they are blessed through Joseph, they are to be blessed also through Joseph's seed, therefore Joseph's seed was appointed in his stead, through him, when the Lord said, "This anointing have I put upon his 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."

G. W. enquires again, "How could a Conference or any member or members of a Conference ordain Joseph the 2nd to the office of president of the Melchizedek priesthood when none of them held that office, or one equal to it themselves?" Paul, speaking of priesthood, says: "Without all contradiction the less is blessed of the better or greater." Christ addressing his disciples said: "Ye have not chosen me, but I have chosen you and ordained you." John 15 c. 16 v. We answer this by stating that Joseph the 2nd was ordained by the direction of the Amboy Conference, which act was in conformity to the ordination of his father to that office in 1832, as we have stated. He was ordained by high priests as his father was, and these high priests were also of the quorum of the apostles, in accordance with sec. 3, page 30, which says: "It is the duty of the twelve also, to ordain and set in order all the other officers of the Church." Sec. 3, p. 11 says, that "Three presiding high priests chosen by the body appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church, form a quorum of the presidency of the Church." Paul does say, "Without all contradiction the less is blessed of the better." He is speaking of the Aaronic and Melchizedek priesthood, but he does not by this imply that high priests can not ordain the president of the priesthood, of which they are members; neither does Christ in the quotation from John, 15 c., teach such a doctrine, but he merely tells them that he had chosen them and ordained them. Sec. 3, p. 3, says: "The Melchizedek priesthood holds the right of presidency, and has power and authority over all the offices in the Church." The Melchizedek priesthood can not legally ordain a man who has not been

appointed by revelation; neither can they or the Church reject the man who is appointed by revelation. Sec. 5, p. 6, says: "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." Joseph the 2nd was appointed by the revelations pertaining to the lineal priesthood, and by the appointment of God through his father, and by the special and direct call of God unto him. This appointment is confirmed and "acknowledged by the voice of the Church."

G. W. says: "Moreover, whoever hold this office is like unto Moses, and he did not receive the prophetic office of any man or assemblage of men. It is true he received the priesthood from under the hand of his father-in-law, Jethro, but God made him a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7 c. 35 v. Joseph received his office in the same manner, that is, by the ministration of angels. Sec. 2, p. 2, sec. 50, p. 2, 3. If G. W. means that Joseph received the *office* of president of the high priesthood by the ministration of angels, then we deny it, for that office, as has been already shown, was conferred upon him by ordination at the instance of a Conference held at Amherst, in Ohio, January 25, 1832; and if G. W. means that the gifts of seer, revelator, translator and prophet were bestowed by or received at the hands of the angels, this we also deny. Joseph and Oliver were ordained apostles and special witnesses. These gifts were not given but simply confirmed by ordination. Joseph the 1st was a prophet, seer and revelator before he was baptised, and by these gifts of God unto him the Lord taught him his duty in reference to baptism, and commanded him to baptise Oliver Cowdery, and that Oliver should then baptise him. The commandment of God invested them with authority.

MINUTES OF THE SPECIAL CONFERENCE.

Minutes of the Special Conference of the Church of Jesus Christ of Latter Day Saints, held at Council Bluff City, Iowa, commencing June 1st, 1860.

Conference was called to order at 10 o'clock, A. M. On motion of Elder Z. H. Gurley, Elder J. W. Briggs was chosen president, and Elder Wm. Marks assistant. On motion Wm. Slater was chosen clerk. Bro. J. W. Briggs preached at some length on the re-organization of the Church, on the priesthood and the Spirit of God; followed by Bro. B. F. Leland, on various subjects, closing by alluding to the progress of the work. Adjourned to half-past one o'clock.

Conference met pursuant to adjournment; opened by singing and prayer. Bro. E. C. Briggs spoke at length on the latter day work, and on the harmony formerly enjoyed, also on the principles and power of the priesthood, and organization of the Church, referring to the three books; Bible, B. of M. and B. of C. for authority. Bro. Z. H. Gurley followed, disclaiming any intention to injure the feelings of any who differed with him. He called upon the elders to discharge their duty, and to learn that duty in the revelations. He then spoke on the celestial law and the glory attainable by obeying that law, affirming that the law is contained in the B. of C., contrasting it with some pretentious documents which are claimed to be celestial law. On motion, Bro. Calvin Beebee was appointed agent for the *Herald*, and treasurer of funds for that purpose for this region. Bro. Wm. Marks spoke on the progress of the work, and called upon the brethren to express their feelings in regard to the same. Bro. C. Beebee bore testimony to the work. Adjourned to 8 o'clock A. M., June 2nd. A prayer-meeting was held at the house of Bro. Isaac Beebee, when the good spirit prevailed, and much testimony was given of the work.

June 2nd, 8 o'clock A. M., Conference opened by singing and prayer. Bro. J. W. Briggs called upon the elders to go forth and hunt up the scattered saints in this region, pointing them to the law of God as written in the books. He also spoke of the duties of each quorum.

Bro. Gurley congratulated the saints on the harmony and good spirit prevailing among them. Bro. Marks spoke of the necessity of the elders who can go out in their respective localities, attending to that duty. Bro. J. McIntosh said he was willing to do all in his power to forward the work. Bro. Leland represented the Broomer township branch, containing three elders, one seventy and one teacher—15 in all—in good standing. They are also enjoying the Spirit of the Lord. Bro. Vanausdall, president of the Galland Grove branch, stated that the members of that branch were all in good standing. Bro. Uriah Roundy said that he was glad that the true successor to the first presidency had come forth.

Bro. Outhouse spoke of the progress of the work in his locality, representing the Belvidere branch in good standing. Bro. Calvin Beebee represented the Farm-Creek branch of twenty members, in good standing, and he stated that he attended the Conference at Amboy, April 6th, and testified to the Spirit of God prevailing there and among the saints in that region. Bro. Marks spoke on the same subject, confirming the remarks of Bro. Beebee. Bro. J. W. Briggs spoke on the necessity of obedience to the law of God as written. Bro. Leland stated that a difference of opinion existed in respect to

Uriah Roundy

re-baptism, and hoped the subject would be discussed. Bro. Smith urged its necessity. Bro. J. W. Briggs in reply said that this question had been discussed at the Conferences at Zarahemla, Wisconsin, in 1853 and '54, and decided that it was a matter of conscience and not compulsory. He thought that the spirit endorsed this decision, hence he affirmed that it was not a test of fellowship, neither could it be, as no one had a right to judge another man's conscience. Bro. Z. H. Gurley and E. C. Briggs spoke on the same subject, endorsing the above sentiment. Bro. J. W. Briggs, in reply to a brother who required if re-ordination was necessary, said: "In conformity to a resolution of a Conference of this body, held in Beloit, Wisconsin, June 12 and 13, 1852, we receive all who have been legally ordained in their standing, but that ordinations not in accordance with the law in the case we regard as a nullity. He also spoke on regeneration as contradistinguished to transmigration. Bro. E. C. Briggs spoke on the same subject, showing that celestial beings redeemed from sin were equal. Bro. J. Thomas spoke of the spirit and harmony existing in his neighborhood. To the call for laborers in the vineyard, the following brethren responded and were appointed to their several localities: Bros. John Smith, Hugh Lytle, David Jones, Calvin Beebee, Archibald Patten, B. F. Leland, Isaac Beebee, G. R. Outhouse, S. Scott, U. Roundy, Wm. Vanausdall, R. Y. Kelly, R. Price, J. Thomas, R. Cobb and J. Bardsley. On motion the following brethren were ordained into the seventies' quorum: "Wm. H. Kelley, J. Thomas, C. F. Stiles, G. R. Outhouse. Singing by the choir. Adjourned to meet at 2 o'clock P. M.

Conference met at the appointed time. Singing by the choir. Prayer by Z. H. Gurley. Singing by the congregation. Bro. J. W. Briggs preached from 1st John, 1 c. 1, 3 v., concluding with a brief outline of the history of this work. Adjourned to 8 o'clock A. M., next day. Prayer-meeting was held in the evening, at which the Spirit was poured out, and much testimony given by the saints. Sunday, June 3rd, Conference met at 8 o'clock, opened by singing. Prayer by Bro. Marks. Bro. John McIntosh was ordained one of the seven presidents of the quorum of seventies. Bro. Z. H. Gurley desired the brethren to designate a place for preaching next Sabbath. Union Grove was fixed upon. The morning was mostly occupied by preaching by Z. H. Gurley, and J. W. Briggs, who instructed the elders to let alone all new or strange doctrines not plainly taught in the written word. Bro. J. W. Briggs spoke of the right and duty of presidents of branches to prohibit all teachings in their branches not strictly in keeping with the written law, whether by high priests, apostles or any other, exhorting the saints to give no heed to strange and un-

founded doctrines, which had crept in among us in the dark and cloudy day. Adjourned to 2 o'clock P. M.

Conference met at 2 o'clock P. M. Bro. E. C. Briggs preached from John 7 c. 14, 17 v. On motion Bro. Joseph Smith was accepted and sustained in the office of presiding high priest over the high priesthood of the Church by a unanimous vote. Bro. Gurley stated that he and Bro. Marks would visit certain localities to preach the word and organize branches. On motion the instruction given on re-baptism was endorsed by the Conference. On motion J. W. Briggs was appointed to revise and prepare these minutes for publication in the *Herald*. A two days' meeting was appointed to be held at Galland's Grove, commencing Oct. 6th. On motion adjourned to meet at Sandwich, DeKalb county, Ill., Oct. 6, 1860.

Benediction by the president.

Bro. Sheen, the attendance at the Conference was large, and unusual interest was manifested throughout. The number in attendance I heard variously estimated at from 1500 to 2500. It was held in a grove in the suburbs of the city. The foundation of a good work is laid for that region. To God be the glory.

Yours,

J. W. BRIGGS.

A CARD FROM BRO. JOSEPH SMITH.

In taking the head 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 SMITH.

THE DISCOVERY OF A MASONIC KEYSTONE.

The discovery of a Masonic keystone, in a mound at Newark, Ohio, is eliciting much attention from Free Masons, antiquarians and intelligent people generally. This discovery furnishes strong additional evidence of the truth of the Book of Mormon. Many unbelievers in the divine origin of the Book of Mormon, have conceded that this discovery furnishes strong argument in defense of its divine authenticity. A correspondent of the *Cincinnati Commercial*, (who has published several lengthy communications on this great discovery,) says: "The somewhat celebrated ethnographical tourist, Mr. J. J. Benjamin, who has devoted his life to efforts to trace the lost tribes of Israel, called upon me to make enquiries concerning the holy keystone. * * * Mr. B. is perhaps the best Hebrew scholar now in this country, being more familiar with that language he says, than with his mother tongue. His most important communication was, that the letters of the inscription are identical with the time of Ezra." Dr. Lienthal and Mr. W. L. Cunningham (who are regarded as good Hebraists,) have examined the inscriptions, and their statements concerning

them do not materially differ from Mr. Benjamin's. "The time of Ezra" is nearly identical with the time when Lehi and his family left Jerusalem and commenced their journey toward this "promised land." The Book of Mormon says that they came out from Jerusalem in the first year of Zedekiah, king of Judah, which was ten years before the Babylonish captivity, and six hundred years before Christ. It was during the seventy years' captivity that Ezra commenced his ministrations (see the Book of Ezra). It is now manifested that the particular style of Hebrew writing which was in use in that age of the world, when, according to the Book of Mormon, Lehi departed from Jerusalem, was indeed in use on this land in ancient times. The discovery of this fact and the discovery of the fact that Hebrew itself was understood by some of the ancients on this land, must now be added to the list of discoveries which prove the divine authenticity of the B. of M.

Mr. Benjamin connects the following prophecies with this stone. Zech. 3 c. 9 v., 4 c. 7, 10 v., 2 c. 10 v. He says: "Carpenters is not an accurate translation; the word should be 'artificers.'" It is reported that he is a mason of "high degree." Col. Charles Whittlesey, (who was formerly at the head of the geological survey of Ohio,) was in Newark the day the stone was found, and examined the cavity from whence it was taken. In the last number of the *Ohio Farmer* he recites the circumstances of the discovery, and contends that there is no deception in the case. He says, "The characters are large and distinct, and are the ancient Hebrew letter." Mr. Peixotto, of Cleveland, Ohio, "a man of recognized scientific attainment," says the letters are Hebrew, of the vernacular of Moses. The testimony of all these learned men in relation to the discovery is treated with ridicule and contempt by many editors. Are they afraid that *the truth* will make people believe in the Book of Mormon?

GOOD NEWS FROM UTAH.

We have received a letter from Camp Floyd, Utah, containing a remittance for the *Herald*, in which the writer says: "Send as many of your Joseph Smith True Latter Day Saints' work as you can. * * * I have no doubt you will find abundant subscribers here."

THE first volume of the *Herald* will contain 12 instead of 6 numbers, as we intended, consequently the price will be one dollar.

WM. SMITH'S CONTRADICTION OF A UTAH RUMOR.

In a letter to Bro. Joseph Smith, his uncle, Wm. Smith says :
 " It would seem that Brigham is making use of my influence against you, as you will see by the slip I enclose in this letter. Brigham, you know, boasts of his \$200,000 ; some of this spoils was taken from Nauvoo, and my property was taken along with it. After many invitations to join them, from delegates sent from Salt Lake, to prove to some of the Mormons living about this region of the country, that Brigham was not honest in his professions of justice, I wrote to him to remunerate me for some of the losses I had sustained in the break-up of the Church, and you can see how willing the man is to get influence from the Smith family; and yet how unwilling he is to deal justly; and the lies which they tell are monstrous. God will surely bring them into judgment in some way. As I have told you, I am your friend, and shall sustain your present position as the lawful head and leader of the Mormon Church, and be assured, Joseph, that I have no feelings against you or any of those who have joined in with you."

BROS. W. W. BLAIR and J. BLAKESLEE arrived here July 2nd. A communication from them was too late for insertion. Bro. Blair intends to leave on the 17th, for Coal Valley, near Pittsburgh and Erie, Pa.; and Bro. Blakeslee expects to meet him at Kirtland, Ohio.

LISTEN! O ZION!

TUNE—" *Children of Zion.*"

Listen! O Zion! Jehovah hath spoken ;
 The Lord, thy Redeemer, commands thee arise ;
 For o'er the earth reigns darkness unbroken,
 While Heaven's bright day-star illumines thy sky.

Rise to the rescue! lo! error is stealing
 O'er souls whom the Savior hath died to redeem.
 Listen! O Zion! the angels are crying,
 "The earth shall in darkness no longer remain."

Jehovah hath spoken! all darkness hath vanished ;
 Thy sky has been lit by his glory again.
 Joy that the shades that enwrapt thee are banished,
 Hasten that all may thy happiness gain.

Rouse thee to action! thy Savior is coming ;
 Look up, for the Lord will soon glorify thee.


Listen! O Zion! Jehovah hath spoken ;
 Arise, for his glory thy cov'ring shall be.

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 A Small Tract called "Key to the Bible," or Scripture references will be sent to any address. Price 5 cents. I. S.

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THE TRUE
LATTER DAY SAINTS'
HERALD;

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THE NEW ORGANIZATION

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Church of Jesus Christ of Latter Day Saints.

“Hearken to the word of the Lord: for there shall not any man among you have save it be one wife.”—BOOK OF MORMON.

“My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains.”—JER. 50 c. 6 v.

“I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away.”—EZEK. 34 c. 15, 16 v.

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THE WILDERNESS.

Because there are prophecies in the Bible which show that Israel will be brought into the wilderness in the last days, there are many who contend that these prophecies are now fulfilled, and that those who have gone forth into the wilderness have demonstrated their righteousness thereby. Ezekiel prophesied of a time when the Lord will bring Israel "into the wilderness of the people," but that prophecy shows that the Lord will be angry with Israel at that time. "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." Ezek. 20 c. 33, 36. The emigration to Utah does not fulfill this prophecy. The emigration to California, which was carried on at the same time, was a more mighty work. The fanaticism of many who had been deceived with the "deceivableness of unrighteousness," led them to suppose that the time had come when the signs and wonders, like unto those which were wrought "in the wilderness of the land of Egypt," would be wrought in the western wilderness among them. The time had not come when God's "mighty hand," and "stretched out arm," and "fury poured out," should be manifested in Israel. When the Lord shall plead *face to face* unto Israel like as he plead with their fathers in the wilderness of the land of Egypt, then will the wonders of that day be considered so

much inferior that Jeremiah said, "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." Both these prophecies describe the same great events, which are yet to be fulfilled. They show that the exodus of Israel from the land of Egypt was a type of the exodus of Israel and Judah "from all the lands whither he had driven them." As this latter day exodus will so far transcend the exodus from Egypt, it is the climax of absurdity and fanaticism to say that the travels of the people of Utah are fulfilling, or have fulfilled these great prophecies. When these prophecies are fulfilled then will the revelation in B. of C. Sec. 101, p. 3, be also fulfilled, which says, "the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be." Brigham has led the saints away from the land of Zion, but this man, like Moses, will lead them toward the promised land. Brigham has led them *into* grievous bondage, but this man, to be like Moses, must lead them *out* of bondage. "Ye must be led out of bondage by power, and with a stretched out arm," saith the Lord. The emigration to Utah has fulfilled none of these prophecies, but it has decoyed many honest saints into bondage. If the saints in the last days had not been led *into* bondage, the Lord would not raise up a man, like unto Moses, to lead them *out* of bondage.

It is claimed by some of the believers in Brigham that they have fulfilled the words of the Psalmist in Psalm 107, v. 35, 36, where he says, "He (the Lord) turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation." As the wilderness through which the Utah people journeyed, and made their abode in, has undergone no change, as it has not become "a standing water," and as the dry ground has not been turned into water springs, it is very evident that they have not fulfilled this prophecy. The contiguous remarks in v. 40 and 43 would be far more appropriate, where the Psalmist says, "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet, setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." www.LatterDayProphets.org The Lord has indeed

poured contempt upon the princes of his people. He declared by the prophet Ezekiel how he would pour contempt upon them when he said unto him; "son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, thus saith the Lord God, unto the shepherds: Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed their flocks?" The scattering of the flock by the shepherds occurred when they wandered in the wilderness where there is no way, and the prophecies which have thereby been fulfilled show us how the Lord poureth contempt upon princes. There are two ways of fulfilling prophecies. Wicked men often fulfill prophecies and receive their condemnation thereby. This is the condemnation of these shepherds, for they have fulfilled many prophecies concerning their wickedness. They have fulfilled this great and plain prophecy of Ezekiel concerning them, and instead of the Lord approbating them because they led away the saints into the wilderness, their injustice, cruelty and oppression is portrayed, and they are cut off from being shepherds of Israel. "Thus," said the Lord God, "Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my 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 I will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezek. 34 c. 10, 11 v. The travels of the scattered saints through the wilderness to Utah do not fulfill the prophecies concerning the great work of God in the wilderness in the last days, but prophecies like this are thereby fulfilled very minutely. They were not led by revelation. They had no Moses, nor Aaron, nor Joshua to lead them. Brigham prophesied falsely concerning their destination before he left Nauvoo. In a public speech, in the temple, in the fall of 1845, we heard him prophesy that they were going to a land where the white man had never set his foot, where none should live to come back to tell any tales, and where they would not be under this cursed government. They did not find such a land, and many have lived to come back, to tell heart-rending tales of cruelty, oppression and wickedness against their rejected shepherds. "They were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered." 5 v. They had no shepherd, because their shepherds had been rejected. If the saints had not been brought into bondage, the revelation concerning the man like Moses could not be fulfilled. When they are "led out of bondage by power,

and with a stretched out arm," they must be led out into the wilderness, or they can not be led as their fathers were at the first.

The *Deseret News* contained a sermon of Mr. Wells, in which he said: "We want to make the desert blossom as the rose." The fact that they have settled in a desert, and are laboring under great impediments to make it a fruitful land, will not, in their present condition, fulfill the prophecy to which he alludes, which says: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." The Lord never made his people live fourteen years in a desert, except when they were rebellious and would not obey his law. "The Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed." Num. 32 c. 13 v. As iniquity detained Israel in the wilderness forty years, it has also detained the people of Utah in a wilderness and desert land fourteen years. There can be no cause except this, for God is unchangeable in his dealings with his people; and he never afflicted them in this manner, except when their sins had greatly increased. The same cause would have detained the children of that generation whose carcasses fell in the wilderness, if they had persisted in their iniquity. Moses said unto them: "Ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness." Num. 32 c. 14, 15 v. The Lord chastised Israel for their sins by leaving them in the wilderness; but the leaders in Utah claim that their travels and sojourn in the wilderness is an evidence of their obedience to the commandments of God. As well might the priests of King Noah have claimed that they went into the wilderness by the command of God, when they were driven there by their enemies, and by the judgments of God, in consequence of their abominations. The exodus of the Brighamites into the wilderness was a plan devised by their leaders, that they might go where they could live in rebellion against the laws of God and man. They went into the wilderness before "the period was completed which the Lord had appointed to the children of Israel," as he declared by the prophet, saying: "Behold, I will do a new thing; now it shall spring forth: shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Isa. 43 c. 19, 20 v. The Book of Jasher, 75 c., says: "In the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of

Israel, who were all of the tribe of Joseph, of the children of Ephraim, the son of Joseph. For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham. And these men girded themselves, and they put each man his sword at his side, and every man his armour upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. * * * Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel. * * * And the slain of the children of Ephraim remained in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones. And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them. And their father Ephraim mourned over them for many days." The untimely exodus into the wilderness in our day has also (for the same cause) been attended with the sacrifice of very many lives, and caused unspeakable sorrow and misery. The end of these things is not yet. The prophecy in the Book of M. can not fail, which says: "They shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse even unto destruction." The first Joseph had a fearful vision of this destruction when he saw the saints shedding each other's blood. This untimely exodus was not executed by revelation from God, but it was Satan's work. The revelation in B. of C., sec. 6, p. 1, says: "He (Satan) soweth the tares, wherefore the tares choke the wheat and drive the Church into the wilderness." It was because men of corrupt minds, reprobate concerning the faith, desired to "lead away captive silly women laden with sins, led away with divers lusts," that an exodus into the wilderness was agreed upon. They are fulfilling this prophecy of Paul in his second letter to Timothy. Paul was prophesying of the last days. He commences the prophecy by saying, that "in the last days perilous times shall come." We know that many have applied this prophecy to the old sectarian teachers, because Paul describes these men as "having a form of godli-

ness, but denying the power thereof." We must admit that these "reprobate" men, who "lead away captive silly women," have "a form of godliness," and they do most assuredly deny the power thereof, for the power of godliness is the work of the Holy Ghost in the hearts of faithful saints. The power of godliness is enjoyed only by those who live in obedience to all the commandments of God. The men who lead captive silly women deny the power of godliness which is manifested unto faithful saints. They deny the power of godliness by turning the grace of God into lasciviousness, by giving heed to seducing spirits and doctrines of devils, and calling evil, good, and good, evil. "Having eyes full of adultery," the power of godliness can not be manifested in such men, for the revelation in B. of C., sec. 20, p. 5, says: "If any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith." Having denied the faith, they deny the power of godliness, for without the Spirit of God the power of godliness can not be manifested. Those who deny the holy doctrines which are inculcated by the Spirit, deny the power of godliness. The power of godliness is antagonistic to the power of seducing spirits.

Old Israel that fled from the world for his freedom,
 Must come with the cloud and pillar amain:
 A Moses, and Aaron, and Joshua, lead him,
 And feed him on manna from heaven again.

AN EDITOR'S OPINION.

MR. OSSIAN E. DODGE, editor and proprietor of *Dodge's Literary Museum*, of Cleveland, O., has published a report of his visit to Nauvoo in June last. His remarks concerning Bro. Joseph Smith, jr., are very complimentary. In his lengthy report, he says:

"We had not been in conversation with this gentleman five minutes before we were firmly impressed with the fact that, like Louis Napoleon, whom we met in Paris in 1851, he had been greatly *underrated* by newspaper writers. Like Louis Napoleon, Mr. Smith feels that he has got to sustain the name of the hero that has gone before him; that he has a destiny to fulfill, and, like Louis Napoleon (unless we err in our judgment), he will yet astonish the world by his natural energy and self-reliance. But he and his mother are uncompromising foes to polygamy.

"Mr. Smith was born on the 6th of November, 1832, and will therefore be but 28 years of age this coming fall. He lives in a neat little one-story dwelling opposite the Mansion House; has three acres of land, facing the river, for his garden; has

an accomplished wife and one child, a daughter three years of age; and enjoys the confidence and esteem of the citizens generally to such an extent that he was elected Justice of the Peace, *without opposition*. When, in connection with this fact, it becomes known that the citizens are all opposed to Mormonism, and that there are but two avowed Mormons in Nauvoo, it must be admitted that the compliment is one of no ordinary value or meaning.

“When Joseph, jr, shall sound the trumpet, as he assuredly will ere long, for the true believers to come together and again be united, some of the leading families in the southern part of Illinois, who are now the least suspected, will rally with enthusiasm around Joseph’s standard.

“Since our visit to Nauvoo, we have learned the names of all the leading Mormons from the infancy of the society, and among these we find some of the highest integrity and spotless reputation—people, in short, who, for reasons no doubt satisfactory to themselves, have, for years, kept aloof from the society, waiting, perhaps, for the trumpet of Joseph, jr.

“It is by the choice of the Mormons in Illinois and Ohio, and many of the best of those in Salt Lake City, that the shoulders of Joseph, jr., are to wear the mantle of the famous prophet.”

AID FOR THE HERALD.

The publishing committee are compelled to call upon the friends of the *Herald* for means to continue its publication.

It was begun under rather unfavorable auspices. Yet we trusted the scattered saints would hail it as the harbinger of Zion’s redemption and the day of the Lord’s power, when the saints will be “led out of bondage with power and with a stretched out arm,” and therefore expected them to be prompt in its support.

Near one thousand copies of each number has been sent to the scattered members in the United States, Utah, Canada, and Europe. Some, immediately upon receipt of the paper, remit the amount of subscription; others promise to pay soon; whilst a large proportion remain entirely silent. We would not for a moment impute a want of interest in the great work of the last days as the cause of their silence, for we feel assured that no sane brother or sister who loves truth and virtue, and who has “tasted the heavenly gift * * and of the powers of the world to come,” lacks interest—lacks feeling—deep and abiding in this blessed and glorious work.

We hope all feel interested in the propagation of truth, and

in the speedy redemption of the Church from its sleepy, confused, divided, unclean, and benighted condition. And to these ends, and for these objects, we solicit aid for the *Herald*, believing it to be a mighty means, and well nigh indispensable for their accomplishment.

Let it be borne in mind that every little helps, therefore send up your subscription at your earliest convenience, and get all the new subscribers you can. Don't forget, nor delay it, as very much depends upon your individual efforts.

WM. MARKS,
WM. W. BLAIR, } *Pub. Com.*
Z. H. GURLEY, }

LINEAL PRIESTHOOD.

Our friend W. says, "in No. 1 of the *Herald*, sec. 6, B. of C. is referred to, To prove that the lineage of Joseph is to continue the work of his father. Now, I can't see how that revelation applies to Joseph any more than it does to others, for it commences, 'unto you my servants,' in the plural. It is true that those with whom the priesthood has continued through the lineage of their fathers, have the lawful right to the lineal priesthood, as in the case of a bishop: B. of C. sec. 3." The purport of this statement is this, that this revelation does not apply to Joseph any more than it does to others, therefore, it does not apply to Joseph at all. Undoubtedly Joseph was one of those that the Lord was speaking to, and it makes no difference as to who they were, and how many were addressed. If there were many, with whom the priesthood had continued through the lineage of their fathers, Joseph was one of them. If there were elders, apostles, high priests, priests, teachers and deacons, with whom the priesthood had continued, and if these were all "lawful heirs, according to the flesh," to their respective offices in the priesthood, it would not prove that Joseph's priesthood had not continued through the lineage of his fathers, neither would it prove that Joseph was not a lawful heir according to the flesh, and it would not prove that his priesthood would not 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." Truly the revelation is not addressed to Joseph only, but as there can be only one high priest over the Church to give revelations at one time, so there can be no lineage but Joseph's through which revelations and seers unto the Church can come. W. also says: "As for the other revelation concerning the Nauvoo

House, it is as applicable to others as to Joseph; and further, I contend that revelation is fulfilled not by obedience but by disobedience, and the curse which was predicted has followed." If the failure to build the Nauvoo House has cut Joseph and his seed off from the fulfillment of the blessing that in them "shall the kindred of the earth be blessed," then Abraham has been cut off from his blessing "concerning the kindreds of the earth;" for this blessing of Joseph was to be "even as" the blessing of Abraham. All that pertains to the Nauvoo House, remains for the future to unfold, but this promise unto Joseph and his seed is explained by, and made as certain as, the same promise, which God made unto Abraham. The Lord said unto Joseph: "This anointing have I put upon his 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 all the kindred of the earth be blessed." The fulfillment of this blessing is no more dependent upon the building of the Nauvoo House than the fulfillment of Abraham's blessing was. The Nauvoo House is spoken of in connection with it, to show that the saints should let Joseph "have place therein," because this blessing was for him and his seed. This is the reason that precedes the blessing. The Lord said, "Let my servant Joseph, and his house, have place therein, from generation to generation; for this anointing have I put upon his head," etc. This is also the reason that is annexed to the blessing: "Therefore let my servant Joseph and his seed after him have place in that house." Disobedience to the commands which are contained in this revelation, has been visited with "wrath, indignation and judgments" upon the saints, but the promise of God unto Joseph and his seed remains as sure as the promise of God unto Abraham and his seed. The promise of God unto Abraham can not be fulfilled without the lineal priesthood of Melchizedek. If the priesthood which Abraham received from Melchizedek was not a lineal priesthood, then the promise of the Lord, when he said unto Abraham, "in thy seed shall all the nations of the earth be blessed," can not be fulfilled.

The advent of Christ in the lineage of Abraham would not fulfill this promise, without the lineal priesthood of Melchizedek and Abraham. By it the kingdom of God must be established, and sons and daughters be adopted into it, and the way prepared for the second advent of Christ. Concerning *Herald* No. 2, W. says: "There it is that in the mysteries and revelations there should be another appointed in his stead. In the answer it is said, that it does not say that it shall not be of his seed. Neither does it say that it shall be of his seed; and further, if Joseph's seed are lawful heirs to the office, it was

superfluous or unnecessary for Joseph to appoint another in his stead. It is said that Joseph should only have power to appoint another in his stead, and no other should be unless he was appointed by Joseph." We have shown by indisputable and abundant testimony that the priesthood of Joseph was a lineal priesthood, consequently, no man could be appointed in his stead who is not of his seed. We did not undertake to show by the revelation concerning the appointment of another in Joseph's stead that that appointment was to be of his seed, but we not only undertook the task, but *did* show that this revelation could not be interpreted to mean that another would be appointed in his stead, who is not of his seed. Our correspondent P. had stated that "here is a plain prophecy that God would appoint unto the mysteries and sealed revelations, another in Joseph's stead." We admitted this fact and presented numerous quotations from revelations which *do plainly* define and defend the lineal rights of the Melchizedek priesthood. Abraham did not entertain the idea which W. contends for, in reference to the appointment of a lawful heir to the priesthood. He said: "I sought for mine appointment unto the priesthood according to the appointment of God unto the father's concerning the seed." (See Book of Abraham.) If the priesthood which Abraham was *appointed* unto, was not a lineal priesthood, what does Abraham mean by saying: "I became a rightful heir, a high priest, holding the right belonging to the fathers." If any of our opponents were to become rightful heirs to a large worldly inheritance, they would not find any difficulty in ascertaining what is meant by the words, "rightful heir."

W. says: "My reasons for not believing that the Melchizedek priesthood is a lineal priesthood, is, that in tracing back the ordination, we follow it back to God and not to Adam." What would this priesthood be worth, if it could not be traced back to God? If Adam was the originator of this priesthood, it would be a man-made priesthood, like all the priesthoods of the heathen. Even the Aaronic priesthood can be traced back to God, because it was established, and is perpetuated by his authority. Adam received his patriarchal authority from God, and it was a lineal authority, as the name implies. The patriarchal authority of the Pharaohs over Ham's posterity, was from God, or else Noah could not, by Divine authority, bless Pharaoh "with the blessings of the earth and the blessings of wisdom," when he cursed him as pertaining to the priesthood. W. further says: "Christ was a priest after the order of Melchizedek, and he was from a tribe of which priesthood had no mention." Again: "Jethro was of the same order of priesthood, and as Israel had no authoritative priesthood, therefore Jethro ordained Moses to the higher priesthood, which empow-

ered him to officiate in the lesser priesthood, and he did not confer it on any other; so that when Moses was taken away, the holy priesthood was taken also." We are well aware that at certain times, and under peculiar circumstances, men have received the high priesthood of the order of Melchizedek. That fact is briefly explained in No. 1, but we will make a further explanation. In all cases where men who were not of the tribe of Joseph have received this high priesthood, there has been no man of that tribe at that time, and among that people, holding that authority. Alma says, on p. 253, B. of M.: "There were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God." On p. 252, he says: "This is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the fore-knowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling." These were the reasons which caused Jethro, Moses, and many others, to be ordained to the presidency of this priesthood, although they were not of the tribe of Joseph; but in the last days the lineal priesthood in the tribe of Joseph was to be fully developed. Men of other tribes, in ancient times, received this priesthood because they had "exceeding great faith." It is a *greater faith* than this "exceeding great faith" which now upholds Joseph and his seed in their lineal priesthood. The faith of Jethro did not enable him to obtain the promise of God that his priesthood should be perpetuated among his posterity, or among the Midianites. The faith of Moses (although he had great faith) was not sufficient for the continuation of his priesthood in his lineage or in his tribe. Moreover, "Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued." B. of C., sec. 4, p. 4. There are some points wherein our situation has been like unto Israel in that day. For the same cause Joseph and his priesthood were taken away, and the Church rejected, because of our iniquity; but the faith of the ancient prophets, patriarchs, seers, high priests, and saints, was "exceeding great" in behalf of the lineal priesthood of Joseph, the son of Jacob, and his lineal descendant, Joseph Smith. Jacob had this faith when he blessed his son, Joseph, and his

grandsons, Ephraim and Manasseh with greater blessings than the blessings of his progenitors, and Moses, also, when he compared the glory of Joseph to the firstling of his bullock, and his power in pushing the people together to the ends of the earth, to the horns of unicorns. Of Joseph, the son of Jacob, Lehi says: "Great were the covenants of the Lord which he made unto Joseph." B. of M., 66 p. This is the commencement of the record of the great covenant which God made with ancient Joseph concerning our Latter Day Joseph. This covenant can not be fulfilled without the lineal priesthood of Joseph, the seer. This covenant could not be fulfilled if he had not been a lineal descendant of ancient Joseph. It was a lineal blessing which could not be fulfilled without the lineal priesthood of Melchizedek. Moroni says: "Blessed be him that shall bring this thing (B. of M.) to light." On p. 518, 519, he also says: "Those saints who have gone before me, who have possessed this land, shall cry; yea, even from the dust will they cry unto the Lord, and as the Lord liveth, he will remember the covenant which he hath made with them. And he knoweth their prayers, and they were in behalf of his brethren. And he knoweth their faith; for in his name could they remove mountains; and in his name could they cause the earth to shake; and by the power of his word did they cause prisons to tumble to the earth; yea, 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." Surely the prayers of saints who had such exceeding faith must be answered. W. says: "The Melchizedek priesthood is God's priesthood, and he confers it on whom he will;" but we have shown by the preceding testimony that the great covenants of the Lord granted this priesthood to Joseph and his seed. W. says: "Brethren, I do not wish to be contentious, but I have been led round and round so much, that I am like the burnt child that dreads the fire." If we were like the "shepherds of Israel that do feed themselves"—that eat the fat and clothe themselves with the wool, then there would be great propriety in this excuse; but we protest against such iniquity, and we will not tolerate nor uphold it. We continue to bear the burden and heat of the day, and we say as the Macedonians said: "Come over and help us."

W. says: "How is it with Christ, for it is said that he sprang from a tribe of which priesthood had never been spoken of." Jesus is the head of what is called the Melchizedek priesthood. Before the time of Melchizedek, "it was called the holy priesthood after the order of the Son of God." Jesus was "the only begotten Son of God;" therefore he obtained his priesthood by inheritance—by lineage, before it was conferred upon any of

the sons of men. As he received it by inheritance and by lineal right from his Father, it was a lineal priesthood from the foundation of the world. His priesthood was "an unchangeable priesthood" (Heb. 7 c. 24 v.); therefore it can not cease to be a lineal priesthood. His lineal right to the priesthood was more ancient than any man's. From him, Adam received it. The Psalmist says of him: "Thou hast loved righteousness, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Having received his priesthood by inheritance from the Father, before the days of Adam, he needed not to receive it by lineage from man.

GLADDEN BISHOP AND THE BRIGHAMITES.

This man has been an opposer of the Latter Day Work of the Lord, for many years. As Korah, Dathan and Abiram opposed Moses, so did he oppose the first Joseph, and we are informed that he is yet engaged in the same work of iniquity, deceiving those who are unacquainted with his past history, and contradictory theories. He gathered under his influence, a few years since, a small party in this city, but their adherence continued only a few months. Here he advocated spiritualism, and lectured for the spiritualists. We not only heard much of his public teaching, but he labored zealously to convince us that he was divinely commissioned. He said that polygamy in Utah was sinful, because it was practiced without any commandment from God. We asked him whether God would, at any time, authorize the practice of polygamy. He said that he would, in the Millenium. We enquired whether the Millenium would not have already commenced as soon as he should succeed in gathering a small company of believers in him, on land of their own. He said that the Millenium would then have commenced. We replied that there was no difference between him and Brigham on that subject, that Brigham had gathered people in a country by themselves, and claimed divine authority for this iniquity, as he confessed that he would under the same circumstances. We expressed our detestation of such an abominable doctrine, and in return for our protest against his scheme of iniquity, he uttered curses profusely against us. We informed him that we were accustomed to the curses of such men, and did not fear them in the least. To those who are unacquainted with his wiles, we would say, "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." We write knowingly, and therefore with plainness; and like unto a man

when the sheep of his fold are attacked with devouring wolves, so do we desire to rescue wandering sheep of Christ's fold from the jaws of ravening wolves.

We have been repeatedly requested to publish our sentiments on this subject. One correspondent says: "I have been somewhat entangled with Gladden Bishop's work, but the Book of Mormon so decidedly says, 'repent and be baptised all ye ends of the earth,' that it comes in collision with his written covenant." Immediately after we had copied this statement, we opened the Book of Mormon to see more particularly what it says on this subject, and undesignedly we opened to these words: "Behold I say unto you, that this thing shall you teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptised, and humble themselves as their little children: and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins:" 565 p. Unto all that teach contrary to any of the commandments of God which are recorded in the Book of Mormon, the revelation of September, 1832, is applicable, in which the saints were commanded, saying: "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." Whosoever teacheth or doeth contrary to the commandments of God in the Book of Mormon, whether it is in relation to baptism, polygamy, or any other subject, does not bring forth fruit meet for our Father's kingdom. The excuse for teaching contrary to it, on baptism, is as groundless as on polygamy. In the B. of M., p. 67, Lehi says, concerning that book and the Bible: "The fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions," etc. If the B. of M. contains false doctrine, or doctrine which is "no longer needed," this prophecy can not be fulfilled. It is by what is written therein that the false doctrines of those that reject baptism and abstinence from polygamy must be confounded, and the contentions which they have raised must be laid down. This is the test by which these doctrines must be tried. The purpose of God and the prophecy of Lehi, concerning this book is a failure, if it contains any false doctrine, or any doctrine which is no longer needed. Instead of the B. of M. containing doctrines "which have been taken away" from the doctrines of Christ, the angel of the Lord said unto Lehi,

“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.” 33 p. Concerning some of these things which are “plain and precious,” and which had been taken away from the Bible, Bishop and other false teachers say that they are done away and no longer needed, and that it is sinful to govern ourselves by what is taught us in the Book of Mormon on these subjects. At the same time they confess that this book is a revelation from God. The revelations of God, concerning baptism and polygamy are “plain and precious” in the Book of Mormon. Such plainness can not be found in the Bible. “These last records” supply the deficiency of the Bible on these subjects particularly. The Book of Mormon is a revelation of God unto “all kindreds, tongues and people,” and it reveals that “all men must come unto him (God) or they can not 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:” 33 p. Can we come unto God according to the doctrines of the Book of Mormon, and at the same time reject some of the doctrines which teach us how we *must* come unto God, if we come unto him at all. The proclamation from heaven, is unto “all kindreds, tongues and people,” yea, unto *all men*, that they must come unto God, according to his commandments, which are in the Book of Mormon, and in the Bible. They can not come unto him unbaptized, “for the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins:” B. of M., 566 p. They can not come unto God in the practice of polygamy, “because of the strictness of the word of God,” concerning that abomination.

THE BRANCH.

Mr. Bishop says that he is “the Branch” which is spoken of by the prophets, but Isaiah shows that the Branch of the Lord shall be beautiful and glorious in that day “when the Lord shall have washed away the filth of the daughters of Zion.” The Branch will not repudiate baptism any more than Ananias did when he said unto Paul, “arise, and be baptized, and wash away thy sins, calling on the name of the Lord:” Acts, 22 c. 16 v.

With an astonishing perversity Bishop contended with us that "Joshua, the high priest spoken of in Zech. 3 c., is the first Joseph, and that he is the Branch spoken of there. On this chapter, our correspondent says: "Speaking of the last prophet who is to bring in the Millenium, being called the Branch, Gladden says he is that man, and Joseph resisted him. Now, Gladden resists all, and declares they will all fall but himself. I want to know who the Branch is, and by whom resisted. Who are his enemies?" There is not a word in this prophecy about the Branch being resisted, but Satan was to resist Joshua the high priest. Zechariah said (1 v.): "He shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." In v. 2, the Lord rebukes Satan, and describes Joshua as "a brand plucked out of the fire:" 3 v. Now, Joshua was clothed with filthy garments:" 4 v. The filthy garments are taken from Joshua, and the Lord said unto him, "behold! I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." If this prophecy concerning Joshua is in relation to the first Joseph, his condition was glorious. Although we know that he was a choice seer, yet we can not honestly apply this prophecy concerning Joshua unto him. The 5 v. shows that Joshua *did* or *will* hold the high priesthood of the order of Aaron, and not as Joseph held it. Zechariah said: "And I said let them set a fair mitre upon his head, so they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." When was it that a fair mitre was set upon Joseph's head? In Exodus, 28'c. 2 v., we read that the Lord said unto Moses, "make holy garments for Aaron thy brother." The garments were to be a breast plate, an ephod, a robe, a broidered coat, a mitre and a girdle: see 4 v. Again the Lord said unto Moses: "Thou shall take the garments, and put upon Aaron the coat and the robe of the ephod, and the ephod, and the breast plate, and gird him with the curious girdle of the ephod. And thou shall put the mitre upon his head, and put the holy crown upon the mitre:" Ex. 28 c. 5, 6 v. In conformity to these commandments concerning Aaron and his lineal successors, the filthy (unconsecrated) garments were to be taken away from Joshua, and he was clothed with raiment, and a fair mitre set upon his head. It will be seen that Moses was commanded to "put the holy crown upon the mitre." This was also commanded to be done unto Joshua. The Lord commanded Zechariah to "take silver and gold and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest:" 6 c. 11 v. Now, if it can be shown that Joseph was of the seed of Aaron, and received all this consecration unto that priesthood; that "Josedech the high priest" was his father, and that all that is recorded in

Haggai, 1 c. 1, 12, 14 v.; 2 c. 2 v.; Ezra, 3, 4 and 5 c.; and 1 Chron. 6 c. 15 v., have been fulfilled on Joseph and his father, we would then conclude that Joshua meant Joseph, and that he had been honored of his God, sustained in his priesthood, and his iniquity pardoned. Joshua was the high priest in those days, and we believe that he was a type of a man whom God will raise up to officiate in the priest's office as *he* did, but it can not be Joseph, and there is no prophecy of evil concerning him. The connection of his name with that of "the Branch" is near the close of Zech. 3 c. The Lord said unto him, "Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold 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: beheld I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." 8, 9 v. G. Bishop's preposterous interpretation of this chapter is sufficient evidence, independent of the numerous facts which might be presented, that he is not the Branch. The 6th c. contains the command of God, through Zechariah, unto Joshua. He said: "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." There is no evidence of any antagonism between Joshua and the Branch in these revelations. Joshua must *have been, or will be* a faithful servant of God, or such glorious revelations would not be given unto him. Among the popular sects, the idea is prevalent that "the Branch" spoken of in the prophecies, is Christ, but this prophecy says that the Branch "shall build the temple of the Lord." Malachi says (3 c. 1 v.), "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." As he will suddenly come to his temple, he will not build it.

He is therefore not the Branch. His "messenger" is the Branch. Building his temple is included in the work of preparation. There are many deceivers who claim to be "the Branch," as there are now, and have been, many who profess to be the Christ. To expose the false claims of these men who claim a divine commission and leadership under the assumed title of the Branch, it is necessary that we should show who the Branch is. Many have been led astray by the cunning craftiness of men who lie in wait to deceive on this subject. Some of these deceivers confess that the Book of Mormon is a revelation from God. Mr. Bishop is one of these men; but in that book, the seer,—the choice seer,—the man that was to bring forth the word of the Lord unto the seed of Joseph, the son of Jacob, the man whose name was *to be called after that*

Joseph, and "after the name of his father," is called "a branch," and "a righteous branch." When Lehi blessed *his* son, Joseph, he said: "I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph; wherefore Joseph truly saw our day. And 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, that the Messiah should be manifested unto them in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom." 66 p.

In this description of the great covenants which the Lord made unto Joseph, Lehi is particularly cautious that it should be understood that the branch is not the Messiah. His description of the branch is so exceedingly sublime, that if he had not emphatically said that he was not speaking of the Messiah, it might have been supposed that he was. He desired that it should be understood that he was speaking of a great and "righteous" man, but not the Messiah. In speaking of "a branch which was to be broken off," he was speaking of a man whose death he immediately described in words which resemble the prophecies of Isaiah and Daniel concerning the Messiah's death. The death of the branch was to be by violence. He is called "a branch which was to be broken off." In like manner, Isaiah says of the Messiah: "He was cut off out of the land of the living, (Isa. 53 c. 8v.); and Daniel said: "After three score and two weeks shall Messiah be cut off." Dan. 9 c. 26 v. Joseph was "cut off," or "broken off;" nevertheless, to be remembered in the covenants of the Lord." This is what Lehi said, and what his ancestor Joseph foretold. They knew that the branch which was to be broken off was, "nevertheless, to be remembered in the covenants of the Lord." Why is he to be remembered in the covenants of the Lord? Lehi first states the facts that he would be broken off, and that, nevertheless, he would be remembered in the covenants of the Lord; and then he states the reasons *why* he will be remembered in the covenants of the Lord. This is the reason: "That the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness, and out of captivity, unto freedom." Many have supposed that the Lord had fulfilled all his covenants unto Joseph at his death, and that he died in transgression; but this prophecy repudiates that idea, and Lehi evidently intended to positively oppose it, and he has done so. The supposition that Joseph died in transgression is in opposition to the prediction that he was

to be broken off—*nevertheless*, to be remembered in the covenants of the Lord. Lehi evidently knew that some would say that Joseph died in transgression; he, therefore, in plainness said, that he would *nevertheless* be remembered in the covenants of the Lord. Others said he was killed because he was an imposter. With the same spirit of delusion when Jesus was on the cross, his revilers said: "He saved others; let him save himself, if he be Christ, the chosen of God;" and the soldiers said: "If thou be the king of the Jews, save thyself." In their blindness they believed that his crucifixion proved that he was not the Messiah. On the contrary, his Messiahship was demonstrated thereby. "He was wounded for our transgressions, he was bruised for our iniquities." By Joseph's death, the covenants of the Lord unto him and his seed will be fulfilled, that in him and in his seed the kindred of the earth may be blessed, that the Messiah should be made manifest unto the house of Israel, as Lehi prephesied, and that the revelation of March, 1833, might be fulfilled, in which the Lord says: "The keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church." B. of C., 85 Sec., 2 p. We learn by this revelation that he was to hold the keys of the kingdom in the world to come, and through him the oracles would be given to another. This is the work which he was to perform after he would be broken off. This is the way he is remembered in the covenants of the Lord and the Messiah made manifest unto the house of Israel. The magnitude of the Latter Day work and the isolation of the ten tribes of Israel make it necessary that the ministry of Joseph and his seed should both be continued until the coming of Christ. In the B. of C., Sec. 104, p. 6, the Lord said: "Rebel not against my servant, Joseph, for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come." As he holds the keys of the kingdom, and will continue to hold them in conjunction with his seed until the coming of Christ, it was for this purpose that he was broken off, and by these means that he is remembered in the covenants of the Lord, and that the Messiah will be manifested unto the house of Israel. Lehi continued his explanation of the way that the branch is to perform his work, and in his explanation he called him "a seer," and "a choice seer." He said: "For Joseph truly testified, saying: A seer shall the Lord my God, raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give command-

ment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers." There was a party in Kirtland, Ohio, about twenty years since, who were in opposition to Joseph, as they are now in opposition to his son, and they acknowledge that he was the seer spoken of. They did so for the purpose of contending that he had disobeyed the commandment which follows the foregoing, which says: "And I will give unto him a commandment, that he shall do none other work save the work which I shall command him." They could believe that he is the choice seer spoken of; nevertheless, they contend that he was cut off from the seership; and, as an argument in defense of that doctrine, they said that he had been engaged in secular work, contrary to this commandment. Suppose that he had disobeyed this commandment, was it an unpardonable sin. All the great, precious, and sure promises which were made unto him in this prophecy, were disregarded by that party, and are now by them and their successors; and they manifest their wickedness and folly by their rebellion against him, unto whom all these great and precious promises were made. In the midst of all these promises, they wickedly sought for some ground-work of reproach against him. Annexed to the commandment which was given unto him, the Lord said: "I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O, house of Israel!" It is truly an awful consideration that there should be people who are constrained to acknowledge that the Book of Mormon is a Divine revelation, and that Joseph is the man spoken of, who was to be great in the eyes of the Lord, who was to do his work, and be great like unto Moses, and yet speak evil against him, as they spake against Moses, whose carcasses fell in the wilderness. *Their* iniquity is greater than Balaam's was when he was tempted greatly by Balak to curse Israel. In a season of enlightenment he replied: "God is not man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed, and I can not reverse it." Num. 23 c. 19, 20 v. Neither can this shower of blessings upon the head of Joseph be reversed. They are irrevocable. The Lord furthermore said: "And Moses will I raise up, to deliver thy people out of the land of Egypt. But 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 my work only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them."

An inquirer, in a letter which we have received, says: "It has been generally believed that Joseph Smith was the one that was spoken of as the choice seer that should be raised up out of the loins of Joseph of old. Now, is that the case; for he was to have power to bring forth the word unto the seed of his loins; and not to bring forth the word only, but to convince them of the word which had already gone forth among them. Did Joseph do either? If he did, when, or where? The question is, was Joseph that seer? or are we to look for a literal descendant of Ephraim, as he was to be the first born?"

[To be Continued.]

For the Herald.

PROGRESS IN IOWA.

COUNCIL BLUFF CITY, IOWA, }
July 16, 1860. }

Brother Sheen—It is with pleasure that I again take pen in hand, to communicate to you the progress of the work of our blessed Redeemer in western Iowa. On the 1st instant I baptized nine persons, and organized the North Star Branch. Since that time, others have united with the Branch. Yesterday nine more united with the Branch by baptism. The Branch now numbers about twenty-five members. Others have expressed their determination to unite soon. Elder Woldo is President, and George Graybill, Priest. The other officers are not chosen yet. Elder George Outhouse of Belvidere Branch, Monona county, wrote me good news of their Branch; how they enjoy the gifts of the gospel, and that ten persons more have united by baptism with the Branch. Galen's Grove Branch is prospering. Elder McIntosh is preaching and baptizing. He organized a Branch in Crescent City, two weeks since, of fourteen members, and the interest generally of the people is growing more intense and effective, rather than abating, and truly the prospect is glorious and good, for a great work in this country. While many are turning to the Lord, hundreds are convinced of the truth. Pray for us that we may be found faithful.

Yours in the bond of the Covenant,
E. C. BRIGGS.

THE ISRAELITE INDEED

Is published monthly in New York, by an association of Jewish converts to the belief that Jesus is the Messiah, that his

second advent is nigh at hand, and that Israel will be gathered preparatory to that event. It is an historical record of Jewish converts to these doctrines, who have become numerous in Jerusalem, Europe and America, confirming the truth of the prophecy in the Book of Mormon, which said that after that book should come forth, the Jews should begin to believe in Christ, and gather to the land of Jerusalem. The August number contains a rabbinical interpretation on Moses' blessing of the tribe of Joseph. The Editor says, "in Deut. 33 c. 17 v., when Moses blessed Joseph's children, he said, 'his glory is like the firstling of his bullock, and his horns are like the horns of the unicorn; with them he shall push the nations together to the ends of the earth.' This, says the Jalkut, means the anointed one of the great wars (the Messiah, the son of Joseph), who shall carry on great wars before the coming of King Messiah, the son of David." We have long since ascertained that many of the Rabbies in former times taught that God would raise up a man of the tribe of Joseph to prepare the way of the Messiah. In their blindness they often united the prophecies which *do* establish that fact, with the prophecies which were fulfilled in the birth, life and death of Jesus. False prophets have often arisen, who claimed that they were of the tribe of Joseph and seed of Ephraim, and that they had been divinely commissioned as the Messiah, the son of Joseph, to prepare the way for the Messiah, the son of David. To an established truth they added falsehood and imposture.

Mr. Lederer, the Editor of the *Israelite Indeed*, in a letter which we have received says, "in the next number, however, I shall, the Lord willing, present a long article on the rabbinical teachings of the Messiah, the son of Joseph, which will surprise and interest you." This article, we have no doubt, will be highly interesting and instructive, and show that Israel, in her degenerate days, retained the outlines of the great truths which her ancient prophets taught concerning the great prophet which God had covenanted to raise up from the tribe of Joseph, to prepare the way before the Messiah. The *Israelite Indeed* contains much valuable information concerning ancient Israel, and modern Judah and Jerusalem, and we take pleasure in recommending it to the patronage and support of the saints. Popular Gentile religionists generally prefer Gentile publications, in which the promises of God unto Israel are spiritualized, and therefore falsified. The consequence is that the *Israelite Indeed* is badly supported, although the services of the Editor are given gratuitously.

The subscription is one dollar per annum in advance. Address the Editor, G. R. LEDERER, No. 234 East 10th Street, New York.

SIGNS IN THE HEAVENS.

The appearance of great lights in the heavens are among the marvellous events of 1860. We suppose that our readers are in possession of the facts concerning these events. In a religious aspect we have seen no comments on the subject in the newspapers, which are worthy of our attention, except one paragraph. The Cincinnati *Daily Press* says:

“These meteors must portend something momentous, and their increasing frequency, size and nearness indicate that the crisis is at hand. Portents in the heavens have preceded great events in all ages of the world. A flaming sword in the heavens over Jerusalem, and armies of fiery horsemen and chariots contending with each other in the skies, portended the destruction of that city while Titus besieged it. Wonders in the heavens were to announce the end of the world. Can it be possible that these signs portend the fall of our country from the strife of factions in the Presidential contest? Will parties persist in their sectional strife in the face of these mighty warnings, just as the Jewish factions did, while the heavens were covered with fiery warnings, and the battering-rams of Titus were thundering at their walls?”

MISSION OF ELDERS.

Brothers Blair and Blakeslee preached in this city, July 8th and 15th. This people was given up to their wickedness twenty-nine years since. They are “a people who are well nigh ripened for destruction:” B. of C., 72 sec., 5 p. As their dreadful end approaches their contempt for the gospel increaseth, therefore, only a few are on the Lord’s side. July 19th, Bro. Blair left for Wheeling, where he found a Branch of about twenty good saints. They received him kindly, and he held four meetings. From thence he went to Coal Valley, near West Elizabeth, Pa., where he preached to a small company of saints, and in West Elizabeth to a good congregation.

Bro. W. Wagoner informs us, that on the 11th inst. a Branch was organized at Coal Valley. The officers were: Elder James Wagoner, President; Webster Wagoner, Elder; Matthew Hunter, Priest; Timothy Cadman, Teacher. At Pittsburgh and Alleghany City he found about thirty-five who were formerly members of the church. They received him kindly. He held a meeting in Alleghany City, and much interest was manifested. He arrived in Kirtland, O., Aug. 8th, and found that Bro. Blakeslee had been preaching there from Aug. 1st. Bro.

Blakeslee found some saints in Dayton, and visited Judge Styles at Cardington (formerly of Utah), who received him kindly, and he preached in the Baptist Church. At Kirtland they found that foul spirits were still active, but a good work had commenced. One of them was going to Erie, Pennsylvania.

Bro. A. M. Wilsey has been preaching in Wisconsin, and had been received kindly by sectarian preachers and their congregations.

Bro. Powers has been to Burlington, Wis. : he preached twice and baptized four, and then went to Boone Co., Illinois, where he was preaching with success. Bro. A. G. Jackson has been preaching with success in Knox Co., Illinois.

SYRIA AND DAMASCUS.—The events which are now transpiring in Syria and its ancient capital Damascus are a fulfillment of the prophecies in Amos, 1 c. 3-5 v. and Jer. 49 c. 23-27 v. The great European powers have undertaken the task of establishing law and order in that land. Then may Judah return and dwell in safety in the land of the Lord, and in "Jerusalem the holy city." Now, let Judah know that "kings shall be thy nursing fathers, and their queens thy nursing mothers." Lebanon will not be desolated as at this time, for thus saith the Lord : "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."

THE GATHERING of the saints is a subject which elicits much enquiry at this time, and it is a work which requires a revelation from God to enable us to gather together in righteousness. We must therefore wait for the Lord's time. Some suppose that while the saints are "upon all the face of the earth," the manifestation of God power will not be experienced, but Nephi saw them in vision, in that condition, and he said : "I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth : and they were armed with righteousness and with the power of God in great glory." B. of M. 35 p.

THE SEMI-ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints will be held at Sandwich, De Kalb Co., Illinois, commencing October 6, 1860.


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The price of this periodical is \$1.00 per volume, (twelve numbers,) and it may be remitted to the Editor, or deposited with any authorized Agent.

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THE TRUE
LATTER DAY SAINTS'
HERALD;

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THE NEW ORGANIZATION

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Church of Jesus Christ of Latter Day Saints.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50 c. 6 v.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. 34 c. 15, 16 v.

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THE G O S P E L.

The idea is prevalent among people who profess to be Christians, that baptism is not essential to salvation, and that a person can obey the gospel without being baptized. This doctrine is often taught by men who are erroneously called, ministers of the gospel, and it is one of the doctrines of many of the Churches of the present day, but it is an unscriptural and anti-christian doctrine. If baptism by water could be non-essential in any case, why was it essential that even Jesus, the Immaculate Son of God, should be baptized? If any person could "fulfill all righteousness" without being baptized, he could. Although he was without sin, neither was guile found in his mouth, yet he did not, like self righteous and sinful people in our day say that he could be sufficiently righteous without baptism. He came "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 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 c. 13-15 v. John would have made an exception *only* in this case, but even Jesus could not fulfill all righteousness without baptism. Jesus taught that this ordinance was essential unto him, and unto all, when he said "thus it becometh us to fulfill all righteousness." It is charging him with falsehood to say that we can fulfill all righteousness without baptism. If baptism is not essential it was an act of folly for Jerusalem, and all Judea, and all the region round about Jordan, to be baptized by John the Baptist. When Nicodemus came to Jesus by night, the indispensable necessity of baptism was the first subject which Jesus expounded. The doctrine

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which he taught is shamefully misrepresented by many interpolators on the doctrine of Christ. Jesus said unto Nicodemus, "except a man be born again he can not see the kingdom of God." These interpolators will zealously and elaborately contend that a man must be born again, but if Nicodemus had enquired of them how a man can be born again, he would have remained in ignorance of the first principles of the doctrine of Christ. They have sought out plans of their own to answer this all important question. Their plans are diversified, but they agree on one point, viz: to set aside the answer which Jesus gave, and to answer the question in their own way. We prefer the answer of Jesus, to the wisdom of men. We would rather that he should teach us how we "must be born again." We have sufficient faith in him to make us believe that he would not teach a superfluous, or unimportant, or non-essential doctrine. He did not come down from the mansions of glory to teach such doctrines. He did not waste his precious time on earth in teaching such doctrines. His paramount love for the children of men would not suffer him to give an unimportant answer to a ruler of the Jews who came to him to enquire what he should do to be saved. His answer must be the most pertinent that Infinite Wisdom could present. It must be easy to understand, for it is an explanation of his declaration that "except a man be born again, he can not see the kingdom of God." The emphatic explanation is, "verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." That Jesus intended to impress upon these words the utmost importance is further evident from the fact that he introduces this, and also the preceding answer by saying, "verily, verily." He thereby invites particular attention to his answer. Notwithstanding all these impressive facts, the answer of Jesus is treated with silent contempt by many who say that they are his disciples and his ministers. If a person enquires of them what they shall do to be saved they will never quote these words of Jesus. They will not say, "verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he can not enter into the kingdom of God," but they may tell him to come to the anxious seat, or the mourners bench and get religion, or to come and be prayed for. They may tell him that he must be born again, or he can not see the kingdom, or he can not enter the kingdom of God—that he must be born of the Spirit. They skip all round the first act which Jesus declared with an emphatic style—with a "verily, verily," that it must be done. Instead of telling him that he must "be born of water," they will most likely tell him that he can be baptized or not. It makes no difference. It is all the same. It is not essential. If Jesus did not mean water when he spoke of water, he did not

mean Spirit when he spoke of the Spirit. We can not make one part of the sentence figurative and not the other part. Water, can not mean Spirit. Such an interpretation would make the sentence ridiculous. We would then have to read it thus: except a man be born of Spirit, and of the Spirit he can not enter into the kingdom of God. There is no possibility, with the least degree of propriety, of making water, mean anything but water in this sentence. When Jesus spoke figuratively he presented as much evidence of the fact as we do in the use of such language. When he conversed with the woman of Samaria, at Jacob's well, he said, "whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water which I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." John 4 c. 13, 14 v. Although the woman did not immediately understand him; yet, by his instructions on that occasion, which to those who "hunger and thirst after righteousness," would be like cold water to a thirsty soul, he made manifest what he meant. Annexed to the instructions of Jesus unto Nicodemus, it is written that 'after these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John was also baptizing in Enon, near to Salim, because there was much water there.' John 3 c. 22, 23v. "The Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples," 4 c. 1, 2 v. From these statements we learn that under the direction of Jesus his disciples baptized while John also continued to baptize. Baptism by water was therefore one of the doctrines of Christ from the commencement of his ministrations. It was also a prominent part of the last commission which he gave unto his apostles after his resurrection. "He said unto them," go ye into all the world, and "preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16 c. 15, 16 v. If we can be saved without baptism, uninspired teachers know more about the gospel of Christ than Christ himself. If salvation can be obtained without it, would not he have said so, on that important occasion. He was then communicating unto them the laws of adoption into the kingdom of God, and the plan of salvation. It was the great proclamation—the gospel of the kingdom of God which was to be preached in all the world and to every creature. The eternal destiny of all mankind was to be dependant on their obedience or rejection of this gospel. Can it be possible that there can be any defect or misrepresentation or falsehood in this great commission? Jesus says that "he that believeth and is *not* baptized shall be saved? Who is he that dares to add to, or *take* from the gospel of Christ? He

that doeth any of these things is not a believer in Christ. If he that believeth and is *not* baptized can be saved, then he that believeth not can be saved. The apostles did not fulfill their mission in this way. On the day of Pentecost they commenced this work. On that day Peter preached to the multitude who had collected together from various nations, concerning Jesus and his resurrection. "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren what shall we do?" Acts 2 c. 37 v. A question of greater importance could not have been asked. The answer must have been the most appropriate imaginable. Because the apostles were qualified in the highest degree to give the most appropriate answer. Just before Jesus ascended to heaven, he commanded his apostles "that they should not depart from Jerusalem; but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts. 1 c. 4, 5 v. This commandment they had obeyed and they had been baptized with the Holy Ghost as Jesus promised. At the same time Jesus also said, unto them, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We are also informed that on the day of Pentecost, they were all filled with the Holy Ghost. They were therefore fully qualified and authorized by the inspiration of the Holy Ghost to teach mankind what they must do to be saved. Whosoever preacheth contrary to what they preached on this subject is guilty of that sin which Paul delineated when he said, "though we or an angel from heaven, preach any other gospel 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." Gal. 1 c. 8, 9 v. If the gospel should at any time be preached in plainness and simplicity it was when the earnest enquiry was made of the apostles—when thousands of enquirers were anxious to know what they should do to be saved. The reply of Peter was, "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 gospel is very different from the doctrine which is called the gospel and which is preached in our day. Peter did not set aside baptism. He did not tell them that baptism was not essential. His strict command that *every one* of them should repent and be baptized, presented the subject of baptism before them as an indispensable duty. It was the duty of every one, first to repent and then to be baptized in the name

of Jesus Christ, for the remission of sins. There was no anxious seat, nor mourner's bench, nor six month's probation for these 3000 converts. These are inventions of men who "pervert the gospel of Christ," and lead enquiring souls away from it, disregarding the inspiration of the apostle Peter and the Divine Illumination which was manifested on that occasion." They that gladly received his word, were baptized: "and the same day there were added unto them about 3000 souls," 41 v. The law of adoption into the Church of Jesus Christ is unchangeable. The gospel can not be changed to suit the notions of men. The objection is sometimes made against baptism as an essential ordinance, that when Peter preached on one occasion he told the people to repent and be converted and said nothing about baptism. He was then preaching to men who "killed the Prince of life, whom God raised from the dead." Acts. 3 c. 15 v. Peter did not tell these murderers of Jesus to repent and be baptized as he commanded the Jews who were assembled together on the day of Pentecost, who had come out of every nation. No murderer can be baptized for the remission of sins, "for no murderer hath eternal life abiding in him." John 3 c. 15 v. Peter therefore said unto them, "repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," 19—21 v. He did not tell them that their sins would be blotted out in that day, even if they did repent and were converted. Baptism is for the remission of sins, but as their sins could not be blotted out until the times of refreshing shall come from the presence of the Lord, baptism would be of no use to them. They could not be admitted into the Church of Jesus Christ.

Whosoever obeyed the gospel of Jesus Christ must first believe in him. "He that believeth and is baptized shall be saved," saith the Savior. Faith in God is the first principle in the gospel. Paul said, "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." Heb. 11 c. 6 v. He must believe these things before he comes to God, otherwise he will not come. He can not repent of his sins unless he first believes that he has sinned. He can not believe that he has sinned unless he believes that there is a God who has given a law to man. Faith in God and in his Son Jesus Christ must precede repentance. When Peter commanded his audience to repent and be baptized, they did already believe. He had

preached Christ unto them as a crucified Redeemer and risen Saviour, and they believed what he had preached and under the impulse of that belief they said, "men and brethren, what shall we do?" Repentance was therefore the next thing required of them. Repentance is required before baptism. When John the Baptist "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance." Baptism is for the remission of sins. Many suppose that it is an ordinance which may be attended to *after* our sins are remitted. Peter did not say so. He said, "repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins.*"

If a remission of sins can be obtained without baptism, or before being baptized, with what propriety did Peter command them to be baptized for that purpose? If the doctrine of the Baptists is correct, he would have told them to obtain a remission of their sins by faith in the atonement of Christ, and afterward to be baptized. If a remission of sins can be obtained by unbaptized persons praying for it or being prayed for by others, the commandment through Peter was a perversion of the Gospel. When Ananias was sent by a divine command unto Saul, to tell him what he should do to be saved, he said, "Now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22 c. 16 v.) This is not the doctrine which is commonly preached in our day. The washing away of sins by baptism is a doctrine which is ridiculed and misrepresented by many so-called Christians. What virtue (say they) can there be in water to wash away sins? The virtue is in obeying the commandment of God. It is an ordinance of divine appointment. To God belongs the right to make known unto us how his blessings shall be bestowed upon us. Those who contend against this divine ordinance manifest their folly much more than Naaman the Syrian, when Elisha directed him to go and wash in Jordan seven times, that he might be healed of his leprosy. Naaman said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" (2 Kings 5 c. 12 v.) It was the leprosy of the body which Naaman the Syrian desired to be divested of, but he refused to submit to the simple remedy which was provided for him, until his servant came to him and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, 'Wash, and be clean.' Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean." It is the leprosy of the soul, and the

remedy which God hath ordained for it, that we desire to call attention to. By this narrative concerning Naaman we may learn this important fact, that God bestows his blessings on his own terms, and will not be dictated to by short-sighted mortals. If we comply with the conditions on which his blessings are offered unto us, he will fulfill his promises, but we can not change his inevitable decrees by our obstinacy. When Jesus commanded the man who had a withered hand, spoken of in Mat. 12 c., to stretch forth his hand, if he had not obeyed the command, would he have been healed? When Jesus anointed the eyes of a blind man and said unto him, "Go and wash in the pool of Siloam," if the blind man had disobeyed the Saviour, would he have received his sight? When Moses lifted up the serpent in the wilderness, that they might look upon it, who had been bitten with the fiery serpents, would they have been healed if they had not looked upon it? These were special commandments for special purposes, and if the people to whom they were given had been disobedient, they would have forfeited the blessings which were promised only on those conditions. Baptism is spoken of by Isaiah (4 c. 3, 4 v.) where he says, "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." The time which is here spoken of is yet in the future, for holiness has never characterized every one in Jerusalem at any time since that day. An objection is sometimes raised against this doctrine by quoting Rev. 1 c. 5 v., where John, speaking of Jesus, says, "Unto Him that hath loved us, and washed us in His blood." The objector says, "If we are washed from our sins by the blood of Christ, it is not by baptism that they are washed away." We reply that Christ's atoning blood is the foundation of the whole subject, but His atonement does not wash away the sins of those who do not keep His commandments and who reject the testimony of His apostles. Peter said, "Him hath God exalted with His right hand, to be a Prince and Saviour, for to give repentance to Israel and forgiveness of sins and we are His witnesses of these things." (Acts 5c. 31, 32 v.) To reject what Christ's witnesses taught, is to reject Him. Jesus said, "Ye are my friends, if ye do whatsoever I command you." The blood of Christ hath not washed them from their sins who refuse to be baptized for the remission of sins, and baptism for the remission of sins would be of no avail, if Jesus had not made atonement for sin. Another objection is, that Jesus forgave the sins of some who were not baptized. He said unto a man who was sick of the palsy, "Thy sins be forgiven thee." In reply, we say that it is not shown whether the man had or had not been baptized. He might have been baptized by John. If he had not, his case was only an exception

to an established and general law, which was made so by the authority of Jesus Christ, who is the law-giver. This case furnishes no excuse for any to reject baptism for the remission of sins.

The baptism of the Holy Ghost follows baptism for the remission of sins. John the Baptist said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." John understood that baptism by water preceded the greater baptism and that he was only authorized to baptize with water. Jesus held the authority to baptize with the Holy Ghost, and to ordain others to that authority. It was after Jesus was baptized that the Holy Ghost descended and remained on him. Jesus, before his ascension, commanded his apostles, "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts. 1 c. 4, 5 v. So we perceive that although the apostles had preached and baptized in the name and by the authority of Jesus Christ, they had not been baptized with the Holy Ghost. What then shall we say concerning those who say that they have been baptized with the Holy Ghost whereas they have not taken the preparatory step, by being baptized for the remission of sins. The baptism of the Holy Ghost was the qualification which was promised unto the apostles. The Saviour said unto them, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This promise was fulfilled. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts. 2 c. 1 4 v. This was the baptism of the Holy Ghost which Jesus had promised unto them, which was ridiculed and condemned by unbelievers in that day as it is in our day. This baptism is not done away. As Jesus had said that the apostles should be witnesses unto him, first in Jerusalem, it is necessary that we should understand what the testimony of Peter was on that occasion. When the multitude came together who were Jews out of every nation, they were confounded because that every man heard the apostles speak in his own language. Others mocking, said, these men are full

of new wine. But Peter, said, "ye men of Judea and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which is spoken by the prophet Joel, 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." There are some people who say that Peter intended that it should be understood that this prophecy was entirely fulfilled in that day, but this could not be, for the Spirit was not poured out upon *all* flesh in that day. The 3000 who were added to the Church on that day, could not be called "all flesh." Peter said, "this is that which was spoken by the prophet Joel." He evidently meant that the work of the Spirit which was then manifested was that which was spoken of by Joel. The Spirit produced the same effect on those who received it at that time, as it will in that day when it will be poured out upon all flesh. Peter intended to show, that the work of the Spirit was the same in those who received it in that day, as it will be upon all flesh in the last days. This is further shown by the fact that he spoke of signs which are to be seen in that day, which were not seen in his day. In his quotation from Joel, he further said, "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 shew wonders in heaven above, and 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." These events are therefore to be cotemporaneous with the pouring out of the Spirit of God, upon all flesh, and were to precede the great and notable day of the Lord. The baptism of the Holy Ghost which the apostles, and all the saints received in their day, "is that which was spoken by the prophet Joel," concerning all flesh, in the last days. It was the same baptism wherewith all flesh will be baptized. It was not confined to the apostles. It was for all to enjoy who would obey the gospel. It is a prominent part of the gospel, and is inseparable from it. On the day of Pentecost, Peter did not merely command the people to repent and be baptized, every one of them in the name of Jesus Christ for the remission of sins, but in connection therewith he said, "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 c. 38, 39 v. We discover that this promise was very comprehensive. It was a promise unto the people who were then assembled together, that if they would repent and be

baptized for the remission of sins, they might receive the gift of the Holy Ghost, even as the apostles had received it. This is not all. If Peter had merely said, "the promise is unto you," we might have supposed that the rest of mankind could not receive the gift of the Holy Ghost, but he said, "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." It was not confined to them and their children, Therefore, if our readers are not their children, they are not excluded from receiving the gift of the Holy Ghost. The promise is "to all that are afar off, even as many as the Lord our God shall call." This includes every person in this age of the world, for they are included among "all that are afar off," and are therefore only required to accept the terms, and perform the duties on which this promise is predicated. The apostolic order by which the Holy Ghost was received after baptism, is taught in the New Testament. We will quote Acts. 8 c. 5-8 v. as an introduction to the subject. "Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed. And there was great joy in that city." What was the cause of their joy? Had they received the Holy Ghost? There are many of the sectarians in our day who have great joy in their religious devotions, and suppose that their great joy is by the gift of the Holy Ghost, and they would probably imagine that the great joy of the Samaritans was from the same source, but in both cases they are mistaken. They had great joy because they "gave heed unto those things which Philip spake." They gave heed unto "the true Light which lighteth every man that cometh into the world." John 1 c. 9 v. This is not the gift of the Holy Ghost. If it is, then every man has it. It is that common illumination of the Spirit, "which lighteth every man that cometh into the world." Without this light the world would be filled with violence and sin of every kind as it was before the flood, when mankind rejected the Spirit of God, and the Lord said "my Spirit shall not always strive with man." Those that zealously endeavor to keep all the commandments of God, have great joy, but it is inferior to the joy of faithful saints who have received the gift of the Holy Ghost. It was subsequent to the great joy of the Samaritans that they received the Holy Ghost. "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. 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; 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, let it be distinctly understood that when they "received the word of God" and when they were baptized, they had not yet received the Holy Ghost. Therefore receiving the word of God, is not synonymous with receiving the Holy Ghost. They received the word of God by giving heed unto and believing those things which Philip preached, and they received the Holy Ghost by the laying on of the hands of Peter and John.

This is not the way that many pretend that they receive the Holy Ghost, but it is the apostolic doctrine and practice. It is the doctrine of the New Testament. It is the doctrine of Christ, for he commissioned his apostles, and sent them forth to preach his Gospel, and to be his witnesses in all the world, and they understood how the Holy Ghost was to be received. The schemes of men, by which they pretend that they receive the Holy Ghost, are a delusion. Are the doctrines of uninspired men better than the doctrines which the ancient apostles taught? Can men, by their own wisdom, know more about the gift of the Holy Ghost than Peter and John, who were sent by the Apostles from Jerusalem to Samaria, that the Samaritans might receive the Holy Ghost by the laying on of their hands? Was it in consequence of their ignorance of modern inventions, that they were not acquainted with an easier way for people to receive the Holy Ghost? Even Simon the sorcerer did not deny the fact that by the laying on of hands the Holy Ghost was given. "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 16 c. 1-6 v. has another explanation of this doctrine, as follows: Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, "Have ye received the Holy Ghost?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost." And they 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, 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 in tongues and prophesied. We perceive that these disciples were baptized while they were ignorant of the design of bap-

tism as a preparatory work for the reception of the Holy Ghost. Therefore they were re-baptized, and afterwards received the Holy Ghost when Paul laid his hands on them. There was a regular order in adopting citizens into the kingdom of God. The accommodating and irregular systems of the present day are very dissimilar. The power of godliness was connected with the ordinances when they were administered in righteousness, when the gifts of the gospel were not despised, as they are in our day, by so-called Christians. To convince the believing Jews that the Gentiles might be saved, the Lord poured out the Holy Ghost upon Cornelius and his friends before they were baptized, but the strong prejudices of the Jews against the Gentiles made it necessary. That purpose was thereby fulfilled. Their case was an exception for an extraordinary purpose.

OUR CORRESPONDENCE.

“As cold waters to a thirsty soul, so is good news from a far country.” Since our last number was issued, we have received “good news” from more than one far country. In a letter which we have received from Bro. W. S. Myers, of Sheffield, England, dated Aug. 14th, he says: “We have organized a Branch at Sheffield, at the house of Bro. G. Lancaster. We number 14, and rejoice in the principles of the Gospel as we received them when we first were baptized into the Church, before polygamy was taught; and the gifts and blessings are manifest amongst us. We ask God, the Eternal Father, to bless us in our efforts, and that his especial blessings may rest on the seed of Joseph, the son of the Prophet, and his counsellors for the deliverance of the people, that they may be a holy people, that truth and righteousness may go hand in hand together among them. Although the Brighamites are more numerous than we are, and say that the New Organization has in it all the rakings of hell, we know that devils fear and tremble. If the saints in the Organization that have friends in England would communicate with them, giving our address, if they are willing to push forward the work of God, they might unite with us in spreading the work. The saints here are desirous of your sanction of their work, and your counsel as to their proceedings.” It is calculated to inspire us with more zeal in our labors to reunite the scattered saints, when we receive such good news, and learn that the blessing of God makes the circulation of the Herald effective in far countries, in restoring the saints to the old paths, and bringing solace and great joy to the hearts of many saints, who have been weeping in solitude for many years over the desolations of Zion. In the east, in our native land, the good

work has commenced. Where sorrow and grief reigned, songs of everlasting joy do now abound, and the gifts and blessings of the Gospel are restored. The saints who are scattered abroad in all parts of the world have not only the right, but it is their duty to unite themselves together and organize Branches of the Church. As many as were baptized into the Old Organization could not be cut off by the Brighamite or any other apostate Church, neither could they be cut off from their priesthood by those who had cut themselves off by apostasy. As Bro. Blair writes, with reference to the Sheffield saints, "The 66 c. of Isaiah refers especially to this latter day work. The 5th verse is very expressive with reference to this *cutting off* that has been so common." To those who have been unrighteously cut off the prophet says: "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake, said, 'Let the Lord be glorified:' but he shall appear to your joy, and they shall be ashamed." Let the old saints unite together regardless of the past or future cutting off of apostate leaders. Let them choose a presiding Elder over each Branch from among the Elders of the Old Organization. Let those whom you choose be men of righteousness and haters of iniquity. Let every saint stand in his place according to his standing or priesthood in the Old Organization. Make reports of your proceedings in each Branch thus organized, and unite yourselves in the bond of fellowship with the New Organization. Bro. Blair says, "If the saints at Sheffield have organized, according to the pattern given in the B. of Cov., as doubtless they have, and are determined to serve God and cease putting their trust in the arm of flesh, we can endorse their doings, and give them the hand of fellowship in the pure love of Christ. Tell them to use every means in righteousness for the advancement of truth, and rely mainly upon the B. of Cov. and B. of M. for Church doctrine, as those books are without fault."

From Utah we have received a letter from a brother who was formerly known to Bro. W. T. Cole, of this city, as a worthy brother. His letter appeared to have passed through vandal hands, for the seal had been broken. He says, "Dear Brother Sheen, when I first read the 5th number of your Herald, there was quite a company in the house, all a little inclined to believe the contents of it, and rejoice greatly in the news concerning the Prophet Joseph. They want me to send for your Herald; also to have private correspondence with you by letters, that we may know, if any of us would truly believe your system, how to act and be in union with the New Organization. If you would take the trouble, we would feel greatly obliged to you for such kindness. Please to accept our orders for two of

without fault in Church doctrine

each number of your worthy Herald. As we are not in a land of liberty," etc. From letters which we have received, and from the statements of Utah *missionaries*, we have learned that a large proportion of the people of Utah believe that Brother Joseph is the legal successor of his father, and we may soon expect that a noble band of saints will show their determination to contend for "the faith which was once delivered unto the saints," and who will be willing to suffer persecution and martyrdom for Christ's sake, knowing that the Saviour said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

We have received a letter from Syracuse, (near Pomeroy,) Ohio, which, in the first sentence shows what is the character of some of the *missionaries* who have lately been sent from Utah. The letter is from five brethren, and they say, "We have the privilege, through the missionaries of Salt Lake that went this way lately, to hear about your paper, the True L. D. S. Herald." The result of this missionary labor was, that each of these brethren subscribed and paid for the Herald for one year, and have obtained five additional subscribers, and expect to get more. In repeated interviews which we have had with some Utah *missionaries*, we found that they were desirous to become acquainted with the Herald, and a gentleman informed us that they said that they should never return to Utah; but among the Brighamites they professed to be on missions, and were assisted in their travels.

On the 11th inst., Brother J. Blakeslee wrote that he had just arrived home. He says, "at Galien, Mich., we held several meetings, and baptized four persons, and blessed several children. Bro. Ezra Thayre was rebaptized, and his ordination confirmed. If nothing forbids, he will be at the Conference. His name you may see in a revelation of Oct., 1830, in the B. of Cov. He is going out to thrust in his sickle again, to reap in the Lord's vineyard. From Galien, Bro. Blair went by Chicago and Batavia to Sandwich, Ills., and I to Joliet, Ottawa and Lasalle, calling on old saints by the way, and to Mission Point, where I held meetings, on Sept. 1st and 2d, and baptized one, and from thence to Brother I. L. Rogers, where I met with Bro. Blair, Sept. 3d, and spent two or three hours with him and others. He left for Amboy, and I for Big Indian, in company with Elder John Shippey, of Iowa. The power of God has attended the preaching of the word in all our labors, and a field for as many Elders as can be called out is now open before us in Ohio, Michigan, Illinois, Wisconsin, Iowa, Indiana, Pennsylvania, Canada, and, in fact, in all the world."

Many of the old saints in Texas are waked up, and are returning to the old paths. Sister Wight, the widow of Brother Lyman Wight, is zealously enlisted in the work. www.Truth.org

THE BRANCH.

(Continued.)

Joseph the seer was a literal descendant of Ephraim, therefore, by his appointment as "a choice seer," and by the blessings which the Lord promised to confer upon him and his seed, the word of the Lord is fulfilled concerning Ephraim. He said, "I am a Father to Israel and Ephraim is my first born," Jer. 31 c. 9 v., and by the mouth of Jacob he said of Ephraim, "in thee shall Israel bless, saying God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh. Gen. 48 c. 20 v. Concerning Joseph and more especially concerning Ephraim, Moses said, "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 c. 17 v. If Joseph the seer had not been of the tribe of Joseph and seed of Ephraim, he could not have brought forth the word of the Lord. If he had not been of this lineage he could not have been appointed to bring forth "the dispensation of the fulness of times," and if any was to be appointed to stand in his place, who was not of that lineage, the glory of Ephraim would not be "like the firstling of his bullock;" neither would it be in Ephraim that Israel would bless.

As we are now reasoning with those who believe in the Book of Mormon, we shall not undertake to prove the conceded fact that Joseph did bring forth the word of the Lord, and as all the kindred of the earth are to be blessed in him and in his seed, as he was to be great like unto Moses, as he was raised up to be "a righteous branch unto the house of Israel," and as he was to hold the keys of the kingdom in this world and in the world to come, and until the coming of Christ, God hath given him power to convince the seed of Joseph of his word which had already gone forth among them before the Book of Mormon came forth. The seed of Joseph are scattered over the earth. The saints in the last days are, to a great extent, of the seed of Joseph. The Bible had therefore already gone forth among them before Joseph brought forth the Book of Mormon. To fulfill this prophecy it is not requisite that Joseph *in person* should convince them of the word of the Lord, which had already gone forth among them. The man that superintends a work is called 'the doer of the work. The Lord said unto David, "Solomon thy son, he shall build my house and my courts." I. Chron. 28 c. 6 v. Solomon however did not build the house of the Lord *with his own hands*, but he committed the work unto superintendants and managers and they em-

Joseph Smith was of the lineage

ployed many workmen to perform the work. Joseph received not only power to bring forth the word of the Lord, (the Book of Mormon,) unto the seed of Joseph, but he received the priesthood and a commandment to ordain many to the priesthood, that the seed of Joseph might be convinced of the word of the Lord—that the records of Joseph and Judah might “grow together, unto the confounding of false doctrines, and laying down of contentions.” This great power was given unto Joseph, because he was appointed of God to hold the keys of the kingdom in this world and in the world to come, “that in the dispensation of the fulness of times he (God) might gather together in one all things in Christ, both which are in heaven and which are on the earth; even in him” To obtain a correct understanding of this prophecy in the Book of Mormon, it is necessary that we should pay attention to the fact that every sentence is connected with that which precedes it, in one long paragraph with such words as and, for, yea, but, wherefore, behold, yet, and because. Every sentence commences with one of these words, and generally with the conjunction, *and*, showing the inseparable connection of each sentence in describing the work of the self-same prophet.

With this connecting link the prophecy is continued, and also with the pronoun *he*, which also shows that the seer just spoken of is the man described. So, with this connection, made doubly sure, the prophecy says, “*and* out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel,” saith the Lord. The work of the Lord, for the restoration of Israel, was to commence also among the ten tribes, when *he* is made strong. It could not have commenced among *all* the Lord’s people, when it had not commenced among them. Joseph looked forward with assurance to the time when he would be made strong. That all the kindred of the earth may be blessed in him, and in his seed he will be made strong; when Zion is redeemed with judgments. A revelation, in Joseph’s journal, which was published in the Times and Seasons, Oct. 15, 1844, shows that the Lord will send one mighty and strong, “*and* it is not a mortal man that the Lord will send to fulfil this prophecy. Joseph, there says, “thus saith the still small voice, which whispereth through, and pierceth *all* things and oftentimes maketh my bones to quake, while it maketh manifest saying, and it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter 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 inheritances 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; while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning." Truly the mighty and strong one before whom the usurper will fall, is not to be a mortal man. The time and work spoken of in this revelation is that which the Psalmist prayed for when he said, "give ear, O Shepherd of Israel; thou that leadest Joseph like a flock. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved;" 80 Ps. 1, 2 v. The Psalmist saw the backsliding of the saints in the last days and that afterwards, the strength of the Shepherd of Israel would be manifested in leading Joseph like a flock. When Jacob blessed his son Joseph he said, "from thence is the Shepherd and stone of Israel." Jesus was not of the tribe of Joseph, therefore he is not the Shepherd of Israel spoken of in these scriptures, but he is the Shepherd and stone of Israel in a still more exalted sense. As he was from the tribe of Judah, another bearing the same title was to come from the tribe of Joseph. Was it a man that would make an abortive effort to lead Joseph like a flock? In connection with this prayer for the stirring up of the strength of the Shepherd of Israel, the Psalmist compares Israel to a vine which the Lord brought out of Egypt, and caused it to take deep root, and it filled the land, but mark the change. He saw that after the hills were covered with the shadow of this vine, and the boughs were like the goodly cedars, her hedges would be broken down, and it would be plucked, wasted and devoured, then he prayed and said, "return we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." The vine, vineyard, and branch were prayed for. The vine was Israel, and the vineyard his land, and the branch, the Shepherd of Israel. They all needed the prayer of the Psalmist, or he would not have prayed for all. The comparison does not apply to the vine alone that "it is burnt with fire." The words "it is," are put in, by the translators. The branch, and the vineyard are included. The Lord had provided a remedy for this evil. The Deliverer is called the branch whom the Lord made strong for himself, and the son of man whom he made strong for himself, and also the man of his right hand. This is the branch, who out of weakness shall be made strong. In connection with

this promise Lehi said, "and thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father." As it is so positively declared that Joseph is the man prophesied of in this great prophecy, let us see what the Lord has promised concerning him in addition to all the preceding promises. First, "behold that seer will the Lord bless." It is strange indeed, but it is nevertheless true, that there are people who say that they believe in the Book of Mormon, and yet believe that Joseph was rejected of God. If he was rejected or cast off, he could not be blessed. God does not bless fallen prophets, and wicked men. An opponent says that this prophecy was fulfilled before Joseph transgressed and was rejected. If this was the way that the Lord blessed him, it would have been better for him, to have never received such a blessing. Such a blessing is a great curse instead of a blessing. Peter said of such persons, "it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." This promised blessing is annexed to the promise that "out of weakness he shall be made strong," and these promises are identical and likewise the promise that "they that seek to destroy him shall be confounded." As the murderers of Jesus were confounded so will Joseph's murderers be confounded. In both cases the purposes of God were fulfilled by their death, and in both cases their murderers supposed that their death proved that they were imposters. There was to be no uncertainty about the fulfillment of this promise. Joseph of old was *sure* of it. Joseph of old knew that Joseph the seer would be worthy to be called by his name, and if the latter became a reprobate, why did the Lord suffer him and his father to be called after the name of their ancestor Joseph? Was Joseph of old honored thereby? If the doctrine of our opponents is true concerning Joseph, it would have been far more appropriate that the honor of the name of Joseph should have been conferred on one of them; but among the various pretenders to Joseph's office, there is no Joseph among them that we ever heard of. They have not been permitted to dishonor the name of Joseph, the first Deliverer of Israel. In connection with the prediction that the latter day prophet should be called Joseph, his ancestor said, "and he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation, yea thus prophesied Joseph, ^{I am} ^{sure} of this

thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed for ever." We can not see how the latter Joseph could be like the former Joseph if he became a false prophet or reprobate. An objector says, "he never commenced any great work but that was marred in his hands," and yet the same man professes a belief in the Book of Mormon. The contradiction between such statements and this prophecy is very plain. The thing which the Lord brought forth by ancient Joseph, brought his people unto salvation. The latter day Joseph was to be like him in this thing. How is this prophecy to be fulfilled? Let us see what the latter day Joseph said about it. The Times and Seasons of Nov. 1, 1845, says that at a Conference Oct. 8, 1845, in a speech delivered by Joseph's mother, "she mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said he had done all that could be done on earth to obtain justice for their wrongs; but they were all from the President to the Judge, determined not to grant justice, but, said he, these cases are recorded in heaven. Keep good courage and I am going to lay them before the highest court in heaven." It appears that Joseph knew at that time, that his mortal career would soon be ended, and that there was a greater work for him to perform in the world to come, and that in the performance of that work the saints will obtain justice for their wrongs, whereby Zion will be redeemed. Then will the prophecy of ancient Joseph be fulfilled. He was sure, and said, "the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." Revilers against Joseph say that he died in transgression, but he foretold his death long before it occurred and knew that God's people could not be brought unto salvation without it. They did not know who he was, but the time is coming when they will know. In a sermon which he preached, he said, "you never knew my heart; no man knows my history; I can not tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself. When I am called at the trump of the arch-angel, and weighed in the balance you will all know me then." Times and Seasons, Aug. 15, 1844. In ancient days that Joseph might bring his people, the house of Israel, unto salvation, he was separated from his brethren until the time arrived for their deliverance and exaltation, and the latter Joseph was to be like him in bringing his people unto salvation. In a letter which Joseph wrote to the saints, when he was in Liberty jail Mo., he said, "God has set his hand to change the times and 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, be-

cause their hearts are corrupt." T. & S., May, 1840. In the next place ancient Joseph compared Moses to the latter day Joseph. He said, "and the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins: unto the fruit of thy loins and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins." As these events transpired when the Book of Mormon was written by Joseph, and when the Lord appointed a spokesman unto him, we have shown unmistakably that Joseph is the person spoken of in this prophecy from first to last.

As the Lord appointed a spokesman unto Moses, he did also appoint one unto Joseph. The Lord said unto Moses concerning Aaron, "he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shall be to him instead of God." Ex. 4 c. 16 v. Oliver Cowdery was Joseph's spokesman. He was called to stand in the place of Aaron, and to have "the gift of Aaron." A revelation of April, 1829, unto him, said, "you have another gift which is the gift of Aaron: behold it has told you many things; behold there is no other power save the power of God, that can cause this gift of Aaron to be with you; therefore doubt not, for it is the gift of God, and you shall hold it in your hands and do marvellous works." B. of C. 34 Sec. 3 p. John the Baptist was sent unto Joseph and Oliver, to ordain them unto this first priesthood, even as Aaron. See 50 Sec. 2 p. In Sept., 1830, a revelation unto Oliver said, "no one shall be appointed to receive commandments and revelations in this Church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses; and thou shall be obedient unto the things which I shall give unto him, even as Aaron to declare faithfully the commandments and the revelations with power and authority unto the Church," 51 Sec. 2 p. These quotations show that Oliver was the first spokesman unto Joseph. When he declared the revelations unto the Church, he did thereby declare them unto the seed of ancient Joseph, and he was also appointed by revelation to declare them unto the Lamanites. See Sec. 51, p. 3, 5, and Sec. 52, p. 2.

SIGNS IN THE HEAVENS.

“Thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day.” 2 Esdras 5 c. 4 v. One of this class of phenomena was seen in this city on the 13th and 14th instant, by hundreds of people. On the 13th the planet Venus was seen with the naked eye for some hours at mid-day. The next day it was again visible, and as the dazzling sunshine prevented persons with weak eyes from seeing it, we saw it through a telescope. It resembled a half moon. It was a little south of west, about mid-way between the horizon and zenith. We have not ascertained how far from the city it was seen. Baron Humboldt said that he had heard of miners seeing stars at the bottom of deep mines, where a part of the sky was visible, that while engaged in mining many years, he endeavored to make that discovery, but always failed. The idea of seeing a star at noon, on the earth’s surface, and so near the sun (except at the time of a total eclipse), is not hinted at in the least, and we believe that no person, learned or unlearned, can show when or where such a phenomena was ever seen. It was an astonishment to many, but very few appeared to regard it as one of the signs of the speedy advent of the Messiah. This idea they regard as a superstition, whereas they manifest their ignorance of one of the great purposes of the Wise Creator in establishing the sun, moon and stars in their orbits. God said, “let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs.” Gen. 1 c. 14 v. This is what God said in the beginning, but men in the pride of their hearts say that they care not “for signs.”

The sun with blackness shall be clothed,⁶²
 All nature look affright,
 While man, rebellious, wicked man,
 Gaze heedless at the sight.

A Methodist preacher who is stationed in this city says, Venus is not a star. We had supposed that it is the morning star, but as Jesus said that there should be signs in the stars before his coming, this man would deny that the morning star is a star, thereby fulfilling the prophecy of Peter concerning scoffers who would say, “where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Can one of these scoffers, be a minister of the gospel? No, but he may be a minister of a perverted gospel.

G. W.'S QUESTIONS ANSWERED.

Q.—“What right has Wm. Marks to preside over the High Council when it is said, ‘the President of the Council, is appointed by revelation?’” A.—Bro. Marks was appointed, to that office in the 1st Joseph’s day and by his authority. The Amboy Conference only confirmed that appointment. Numerous cases might be referred to wherein the President of the Church delegated and divided a part of his authority unto others. In fact when he ordains men to be high priests, elders, priests, teachers or deacons, he divides with them a part of his authority. When “Moses sat to judge the people: and the people stood by Moses from the morning unto the evening,” his father-in-law said unto him, “why sittest thou thyself alone, and all the people stand by thee from morning unto even?” His counsel was, “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. So shall it be easier for thyself.” Ex. 18 c. Moses did so, and thereby delegated a part of his authority unto others.

Without any intention on our part, we have opened the B. of M., to these words: “Alma delivered up the judgment seat to Nephihah, and confined himself wholly to the high priesthood of the holy order of God.” P. 226. This is one among the many instances where the President of the Church “delivered up” a part of his authority unto another man.

Q.—“What authority had the Conference for electing, and W. W. Blair, Z. H. Gurley and Samuel Powers for ordaining, Israel L. Rogers a Bishop, when by revelation of God we are told, he must be *called and set apart and ordained* unto this power, under the hands of the First Presidency of the Melchizedek priesthood? D. & C. Sec. 22, p. 2.”

A.—It was by the direction of the First President and the Conference combined that this ordination was attended to, which was according to this revelation and also, B. of C. Sec. 2 p. 17 which says, “every president of the high priesthood (or presiding elder) bishop, high counsellor, and high priest is to be ordained by the direction of a high council or General Conference.” “Under the hands of the First President,” means under his direction or by his direction. We read that the Lord left Israel “in the hand of their enemies,” or under their direction.

THE Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints will be held at Sandwich, De Kalb Co., Illinois, commencing Oct. 6th, 1860.

For the Herald.

THE PROPHETIC PAST AND FUTURE OF THE PRIESTHOOD AND CHURCH.

How different is our situation as a people at the present time from what we formerly anticipated. We looked for peace and prosperity, but behold the very reverse. This turns our attention to the causes which have led to our present situation as a people, and to the prophetic past and future. A few years ago the location of a city was "*sought out*," a city eventually not to be forsaken, Isa. 62, 12. This city is also called Zion, and we have something to do with her history and children.

Micah says, 4 c. and 10 v., speaking of Zion: "For now thou shalt 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." A few of the saints commenced to dwell in the city, "sought out" in the land of Zion and soon were compelled to leave it. They were next permitted to dwell in "the fields of the wood" (the prairies of Far West), and from thence were dispersed in Babylon. So Zion has gone forth out of the city and dwelt in the field, and from the field to Babylon. This is our exact prophetic history; and Micah continues and says: "There shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies." Do we believe in this deliverance and redemption, and if so what have we to do? Are we to stand still waiting for deliverance to come, or arise from our slumbers and labor for Zion, beseeching God to work with us. Another prophet says: "Deliver thyself O Zion which dwellest with the daughter of Babylon." Babylon properly refers to the seat of empire, and those under her control in the old world. Our nation sprang from those foreign nations, and became the "daughter of Babylon," and this is the dwelling place of Zion with this daughter, and the word says, "Deliver thyself O Zion." Then the question arises, what shall we do to deliver ourselves, and how long shall we be wanderers in Babylon. The Lord hath said that he sent forth his servants to be chastened. See also Sec. 101 p. 1, "And that those who call themselves after my name, might be chastened for a little season, with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them." We here see the cause of our dispersion, and in Sec. 4, p. 8, we see the length of it; please read; "And your minds in time past have been darkened by 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." We have now the cause why Zion is an outcast in Babylon, and that her condemnation will cease only by repentance, and doing the things written in the new covenant and former commandments.

BAPTIZED, MURDERED AND SAVED.—The Utah correspondent of the New York Times publishes, in his frequent correspondence, his fulsome adulation of Brigham Young. In a late communication he said, "Yesterday was the Mormon day of fasting and prayer.....Friend Grow (Almeiron Grow,) devoutly asked to be restored to fellowship. When Grow had concluded, Brigham arose and piled the agony upon Grow most alarmingly, telling him he was truly willing, as he had said, to do anything, good or evil; that he had been baptized twenty times, and 'cut off' half as many times, and that he should not be baptized again, unless it were after the fashion of the baptism of the Jew by the Catholic priest, to be promptly pushed under the ice the nearest way to heaven, to keep him saved when once in a condition for it." The proposition to murder and save a man by baptizing him is the most horrid perversion of the sacred ordinance that we have ever heard of. Brigham need not attribute the origin of the idea to a Catholic priest, for they do not baptize. However, the blood-thirstiness which is manifested in this declaration is (like many other characteristics of Brighamism,) a Popish doctrine. It is also a Pagan doctrine.

CONCERNING THE HERALD.—Our supply of Numbers 1, 3, 4, and 5 is very small. Those who have more than they need of those numbers would greatly accommodate us if they would return them at the next Conference or send them by mail to our address. New subscribers should say which number they want to commence with.

DIED :—Sister HARRIET CADWELL, daughter of Bro. Edwin and Parmelia Cadwell, at Amboy, Lee Co., Ill., August 20th, 1860, aged 19 years.

Sister, thou wast mild and lovely,
Gentle as the summer's breeze.
Pleasant as the air of evening,
When it floats among the trees.

Dearest sister, thou hast left us,
And thy loss we deeply feel.
But 'tis God that hath bereft us,
He can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in thy grave so low.
Thou no more shall join our number,
Thou no more our songs shall know.

Yet again we hope to meet thee,
When the day of life is fled.
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

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HERALD;

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“Hearken to the word of the Lord: for there shall not any man among you have save it be one wife.”—BOOK OF MORMON.

“My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains.”—JER. 50 c. 6 v.

“I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away.”—EZEK. 34 c. 15, 16 v.

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MYSTERIES OF MORMONISM

—(SO-CALLED)—

EXPLAINED, WHICH HAS BEEN HID:

A letter to the Editor of the T. L. D. S. Herald, to be published if he pleases in the true Latter Day Saints Herald, for the information and instruction of President Brigham Young and his Council, and also to the twelve apostles, and to all the saints of Utah Territory,—to answer and refute if they can, and I wish them to publish this letter in the Deseret News, and also in all the publications, for information and instruction of all the saints throughout the world, with their answer and refutation if they can; and if they can not answer and refute this letter, let them like honest men say so, so they may not deceive the world at large any longer, with their deception. And if they count me an enemy for writing this letter, let them do as their own book says—I will quote for their information: “Wherefore confound your enemies, call upon them to meet you both in public and in private, and inasmuch as ye are faithful their shame shall be made manifest.” B. of C. sec. 91, p 2. The rejected Mormons dwell in the valleys of the Rocky Mountains. See B. C. sec. 103, p. 10, 11, 13. “But I command you, all ye my saints, to build an house unto me and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold at the end of this appointment your baptisms for your dead shall not be acceptable unto me, and if you do not these things at the end of the appointment ye shall be rejected as a Church with

your dead, saith the Lord your God." It is well-known that this temple spoken of was never finished. Therefore they must be a rejected people, for which I feel sorry and I am grieved to my heart. But, says one, we were hindered by our enemies, therefore the temple was accepted by the Lord, and we were not rejected. But look here, Sir, the 13th par. saith, "If ye labor with all your mights I will consecrate that spot that it shall be made holy, and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily, I say unto you, they shall not be moved out of their place." Now it is well-known that the Mormons were moved out of their place, which is the land of Zion. Therefore, they, the Mormons, could not have labored with all their mights to build the temple, neither could they have hearkened unto the voice of the Lord, nor unto his servants. For they were moved out of their place even from the land of Zion. See p. 14, "Ye by your own works, bring cursing, 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 speaks loud enough to show why the Mormons in Nauvoo, were *rejected* and cast out of the land of Zion. Again, the set time had come to favor Zion, so said the Lord, through his prophet Joseph, and if the saints had been living their religion by hearkening unto the voice of the Lord and unto them who led them, I ask, would the Lord have suffered a few enemies to overthrow his set time to favor Zion. Verily, no. For He, the Lord, would have said, why do the heathen rage and the people imagine a vain thing? The Lord would have spoken unto them in his wrath and vexed them in his sore displeasure, and would have said the time has come to favor Zion. See 102 Ps. 13 v. But, again—to prove that the Mormons of Nauvoo were rejected, and cast out of the land of Zion. See B. C. sec. 101, p. 2. "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." For proof that they became as salt which had lost its savor and was trodden under foot of men, see Orson Pratt's own account in the Seer, page 183. "They, the enemies of the saints have proceeded to the most savage and outrageous persecutions, have fallen like demons upon their defenceless prey, burned hundreds of houses, destroyed their furniture, and their stock of hay and grain, and shot down their cattle and flocks for sport, dragged little children from their hiding places and placing the muzzels of their guns

to their heads, having blown out their brains with the most horrid oaths and imprecations. They have thrust ministers of the gospel into loathsome dungeons, bound them in chains and handcuffs, and fed them on human flesh; at one time they drove twelve hundred men and women from their homes and firesides, and compelled them to wander in the wilderness, without house, shelter or home. At another time the great prophet of the last days and others of the servants of God, were thrust into prisons, and there some seventy or eighty individuals painted and blacked for the occasion, are permitted in open day to fall upon their defenseless victims and murder them in a most shocking manner. At another time, thirty thousand men and women and children after seeing much of their property destroyed, and many of them murdered, were forced at the point of the bayonet to again flee from their houses and their lands, whipped, immured in dungeons, driven from settlement to settlement, and from State to State, and at last expelled from the States and told that they must not stop short of the Rocky Mountains. They have been tortured, shot and murdered in various ways, and to cap the climax, they have en masse been cannonaded not only from a State but from the United States, and threatened that if they stopped short of the sandy deserts, west of the Rocky Mountains, they should be butchered and exterminated without regard to age or sex, oppressed and afflicted, and tormented, and cast out of the mountain deserts." See 269 p. If this does not prove that they were cast out and cut off from the land of Zion, and became as salt that had lost its savor and was trodden under foot of men, then nothing can prove it. Why was all this done? Because they had forfeited the kingdom, and in order to fulfill the revelations of God given by the prophet Joseph, the Lord permitted all this to befall them. See another revelation which proves all that has been said by Orson Pratt to the very letter. B. of C. sec. 21, p. 7. "Behold the Lord requireth the heart and willing mind, and 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." Now take the words of Orson Pratt which I have quoted from the Seer, in connection with the revelation given by the prophet Joseph, and it proves as clear as the noon-day sun, that the Mormons of Nauvoo were plucked out and cut off from the land of Zion and sent away and shall not inherit the land. See Orson's words. To cap the climax, they have en masse been cannonaded not only from a State, but from the United States, and threatened that if they stopped short of the sandy deserts west of the Rocky Mountains,

they should be butchered and exterminated without regard to age or sex. I ask, where 'now is all their boasted power, that they will roll out of the Rocky Mountains as a stone to smash the Babylonish image. See the Seer. But again, "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 (the kingdom) which ye have received." B. of C. sec. 14, p. 3. There we are again informed that the kingdom should be taken from them, if they did not act in all holiness before the Lord. For proof that they did not, see the words of the Lord, "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. B. of C. sec. 103, p. 14. Notwithstanding the Lord has forsaken Zion (see the Seer, page 267, Pratt's own words), he has not cast them off forever. Therefore let all the faithful saints say as David said, "Arise for our help and redeem us for thy mercies' sake." 44 Ps. 26 v. And the Lord *will* redeem Zion. "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." B. of C. sec. 98. p. 14. If this revelation be true the Rocky Mountains can not be the gathering place for the saints. The Rocky Mountains are the place where the rebellious were sent to when they were plucked out and cut off from the land of Zion, and sent away that they should not inherit the land of Zion. The Mormons of the Rocky Mountains think that they are so highly set up that no one can bring them down. But what saith the Lord, "The pride of thy heart hath deceived thee, thou (Mormons) that dwelleth in the clefts of the rock, whose habitation is high, and saith in his heart, who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord—but upon Mount Zion shall be deliverance," Obadiah. Again. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my peo-

ple a man who shall lead them like as Moses led the children of Israel." B. of C. sec. 101, p. 3. Some say that Brigham Young is the man that the Lord will raise up. I heard Orson Hyde say so, when preaching in the tabernacle, but we have no proof or promise of this. But the Lord said unto Joseph Smith, "For this anointing have I put upon his head, that his blessing shall also be 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. sec. 103, p. 18. Again. "And it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God." Given November 27, 1832. Millennial Star, page 284, vol. 14. This proves that the house of God would get out of order, and that a prophet would be wanted to put the Church in order. Again. "I have given unto him (Joseph) the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead." B. of C. sec. 51, p. 2. I will leave thinking minds to make their own conclusions, and say, from whose seed the prophets will be raised up. But, says one, if the valleys in the Rocky Mountains is not the place of gathering for the saints, where is it? It is in the west part of the United States? For proof of this the Lord says, "Behold it shall come to pass that my servants shall be sent forth to the east, and to the west, and to the north, and to the south, and even now let him that goeth to the east teach them that shall be converted to flee to the west. B. C. sec. 13, p. 18; see also sec. X, p. 2. "Wherefore the decree is gone forth from the Father that they shall be gathered in unto one place, upon this land (not into the Rocky Mountains where the rebellious were sent to that they should not inherit the land of Zion). I will, saith the Lord that my saints should be assembled upon the land of Zion." But says one, what part of the States does this land lay in. See B. of C. sec. 27, p. 1. "Hearken, O ye elders of my Church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints, wherefore this is the land of promise, and the place for the city of Zion." Again, sec. 98, p. 4, "And behold there is no 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." Again, sec. 15, p. 12, "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 to the western countries (not into the Rocky Mountains), 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 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, insomuch that the wicked will not come unto it, and it shall be called Zion." From this revelation we learn that they were to go into the western countries, and inasmuch as they received them they were to build up churches and the people were to remain there, until the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. B. C. sec. 13, p. 3. Now if this is not definite and plain positive proof, where the place or land is for the saints to gather, and that there is to be none other place appointed. Then there can not be anything proven. And yet in opposition to these plain revelations the leaders of the Rocky Mountain Mormons say that the valleys of the mountains is the land for the saints to gather to. But who will the saints believe God, or men? Paul says, "let God be true, but every man a liar." Rom. 3: 4. And Peter also says, We ought to obey God rather than man. Acts 5 c. 9 v. Nephi also says, "Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." 2 Book of Nephi 12 c. page 106. See also B. of C. sec. 1, p. 4. Where is the revelation that has been given by the power of the Holy Ghost, that says the saints should be gathered upon the land in the valleys of the Rocky Mountains? Point out the book and page, and the man through whom it came, and you will point out a book that lies, and a man that had a false revelation, or otherwise the revelations of Joseph Smith given on this subject are all false. For the Holy Ghost does not contradict itself. But says one, are there not some places in the Bible, Book of Mormon, and Book of Covenants that has a reference to mountains, to which the saints were to gather? There are some passages in the Bible, Book of Mormon, and Book of Covenants, that have a reference to mountains to which the saints are to gather. But they are not the Rocky Mountains of Upper California, where the rebellious Mormons were sent to, so that they should not inherit the land of Zion. B. C. sec. 21, p. 2. If it is so, then the revelations of Joseph Smith are false, for he says there is none other place appointed than that which is appointed. But we will examine those passages spoken of in those three books. I will quote

one passage out of the Book of Mormon that has a reference to the latter day work upon the mountains, and we will see if it has any reference to the Rocky Mountains in Upper California, where the Mormons are gathered to. It reads thus: "And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall 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 he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. "Book Mormon, 2 Nephi 2 c. See also Isa. 2: 1; Micah 4: 1. There we have the testimony of three prophets about the house or temple which is to be built in the last days in the tops of the mountains. In the first place we will prove that it has no reference to the temple that Brigham Young and his adherents pretend to build in the valley of G. S. L. City, for these three prophets bear testimony that this temple spoken of in the Book of Mormon shall be built in the tops of the mountains (not in a large valley) and it shall be exalted above the hills, and there are no hills in the valley for Brigham's temple to be exalted above. Therefore the temple spoken of by these three prophets can not be the temple which Brigham pretends he is going to build in the valley of G. S. L. City. Again, when this temple spoken of in the Book of Mormon is established in the tops of the mountains, the law is to go forth out of Zion, which will be for the government of all nations. If they ever do build a temple in the valley of Salt Lake City, I ask, will the law then go forth from them to govern all nations as spoken of by the prophets? Verily no, for the Mormons are to be subject to the powers that be "until he (Christ) reigns whose right it is to reign, and subdues all enemies under his feet." B. of Cov. sec. 18, p. 5. When this temple spoken of by these prophets is established in the tops of the mountains the nations will have to beat their swords into plow-shares and their spears into pruning-hooks. I ask will the Mormons make the nations do these things if ever they get their temple built in the valley of G. S. L. City, and will they themselves do these things. Again, when this temple spoken of in the Book of Mormon is established in the tops of the mountains, the loftiness of man shall be bowed down, and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish, and they (the wicked) shall go into the holes of the rocks, and into the caves

of the earth for the fear of the Lord shall come upon them: and the glory of his majesty shall smite them when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold which he hath made for himself to worship, to the moles and to the bats; to go into the the clefts of the rocks, for the fear of the Lord shall come upon them." Book of Mormon, 2 Nephi, 8 c. Again, when this temple spoken of by these three prophets is established in the tops of the mountains, Micah says, "They shall sit every man under his vine and under his fig tree, and none shall make them afraid." Micah 4: 4. I ask, will all this take place if ever they build a temple in a valley of the Rocky Mountains? If not, it is plain to be seen by all that will see, that the prophet had no reference to the temple that Brigham Young pretends he is going to build, to blind the saints and cause them to gather into the Rocky Mountain, into which he and his adherents were driven for their wickedness, that they should not inherit the land of Zion. B. of C. sec. 21. p 7. I guess their temple will be like the canal which they went to work to make for to bring rock to build this pretended temple and they could not finish it nor never will, for all Kimble used to say that they would have it finished in so many days. Well may the Lord say, I have seen folly in the prophets, they prophesied in Baal, and caused my people Israel to err. Jer. 23: 13. So we see that the temple spoken of by these three prophets is to be built in the tops of the mountains in the land of Zion. See B. C. sec. 4. "A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people as he has spoken by the mouth of the prophets, and for the gathering of his saints to stand upon Mount Zion." (This is the mount or mountain on which this temple spoken of by those three prophets shall be built.) "Which temple shall be reared in this generation?" Par. 2. But says one, what do you make of that passage in the Bible which says, "O Zion that bringest good tidings get thee up into the high mountains." Isa. 40: 9. The Mormons have deceived thousands by misapplying this passage. Professor Pratt in his Seer says, "I will again say to the saints do you wish deliverance in the day of trouble, if you do, arise and flee to the mountains." I would like to know what deliverance there is in the valleys of the mountains more than any other place. Do not the people in the Rocky Mountains sicken and die, are not a great many shot and stabbed, and murdered in various ways, and hung, and has not Brigham Young and others been obliged to keep themselves partially hid, had not his clerks revolvers and daggers hanging in the office by them for fear that some person should come in

and attempt to take Brigham? Did they not, and do they not at this present time keep a guard about Brigham's house and offices, have not people been shot down in open day? If these are facts, what deliverance or safety is there in the Rocky Mountains, more than any other place? It is all a humbug, got up to scare and deceive the saints abroad in the earth, to drive them up into the Rocky Mountains, and hundreds of the saints die on their way to these Rocky Mountains. O, shame on the elders who quote this passage to deceive the saints. The prophet had not the least shadow of reference to these Rocky Mountains. The passage reads, "O Zion that bringest good tidings get thee up into the high mountain," *not mountains*. Now what high mountain is it that the prophet Isaiah exhorts the saints to get up into, for there are many high mountains, and if the Mormons will look well to it, they will find that they got into the valleys of the Rocky Mountains of Upper California, and not into the high mountain which the prophet had in view. Isaiah saw that great destruction was coming on the earth a little before the second coming of Christ would take place. Therefore he exhorted the saints to get up into this high mountain, which he explained in his second chapter and third verse. For says he, many people will say, "come ye and let us go up to the mountain of the Lord." And this mountain is in the land of Zion, and not in the Rocky Mountains of Upper California. For proof see Joel 2 c. 1 v. "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, 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. "This is the high mountain of deliverance spoken of by Isaiah and Joel; again Joseph Smith the prophet of the Lord, bears testimony to what Isaiah and Joel says. See B. of C. sec. 108, p. 4. "Watch therefore for ye know neither the day nor the hour, 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 house." I ask where now is the Mormon foundation for quoting this passage to made the saints believe that it means the Rocky Mountains. O what nonsense and deception men will run into to make people believe that they are right. But says one there is another passage which the Mormons apply to the Rocky Mountains, which I would like to have cleared up if they are wrong. It reads thus: "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains and when he bloweth a trumpet, hear ye." Isa. 18: 3. In order to find out where these mountains are, we will have to find out what kind

of an ensign or flag has been lifted up to all the world, and where it was lifted up, and then we will ascertain where these mountains are. The Book of Mormon is the ensign which has been lifted up to all the world to look at, or see, as the prophet says. For proof of this see Book of Mormon. "And he (the Lord) shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." 2 Nephi 9 c. Again, my words shall hiss forth unto the ends of the earth for a standard (or ensign) unto my people which are of the house of Israel." 2 Nephi, 12 c. page 107. Again, Joseph Smith, the prophet of the Lord in a revelation says, "I have sent my everlasting covenant into the world to be a light to the world, and to be a standard (or ensign) 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." B. C. sec. 15, p. 2. This is definite and plain, and positive, and undisputable proof that the Book of Mormon is the ensign which the prophet calls upon all the inhabitants of the world to see when it should be lifted up on the mountains, and when he bloweth a trumpet, hear ye. I ask, did not Joseph Smith the prophet of the Lord, who was called of God and ordained an apostle of Jesus Christ to be the first elder of this Church. (B. C. sec. 2 p. 1.) lift up this ensign and blow the trumpet on the land of Zion, and also hundreds more? I ask was Joseph Smith and others on the Rocky Mountains of Upper California, when they lifted up this ensign and blew the trumpet for all the world to see? If not, then this passage spoken of by Isaiah has not the least reference to the Rocky Mountains, or any other mountains. But the very land on which they dwelled when they lifted up this ensign and blew the gospel trump for all the world to see and hear. Away then with such nonsense and deception ye deceptive Mormons, and let light and truth shine forth in its purity, lest the Lord smite you in his anger and there be none to deliver you. For where ever the ensign was first lifted up and the gospel trumpet blown there are the mountains on which the prophet said, when he liftheth up an ensign see ye, and when he bloweth a trumpet, hear ye. Again. Behold, I the Lord have made my Church in the last days like unto a judge sitting on an high hill, or in a high place, to judge the nations. This revelation was given in 1831, fourteen years before the Mormons were cast out of the land of Zion, and sent to the Rocky Mountains. The Lord says in this revelation, I have made my Church, not I will make my Church in these last days like unto a judge sitting on an high hill or in a high place, to judge the nations. Therefore the prophet had no reference to your Rocky Mountains, when he said, all you inhabitants of the world and dwellers on the earth, see ye when he

lifteth an ensign on the mountains, and when he bloweth a trumpet, hear ye. No more than he had a reference that the ensign which should be lifted up should be made of cotton and painted, or that the trumpet which should be sounded, should be a real trumpet made of brass or any other material. But says one what do you make of that passage in Book of Covenants, sec. 65 p. 5, which says, "Zion shall flourish upon the hills, and rejoice upon the mountains." In the first place there are no hills here, they are all mountains, neither do they live on the mountains but in the valleys. It does not read Zion shall flourish *in the valleys* and rejoice *among* the mountains; but *on the hills and on the mountains*. Therefore it has no reference to your location in the valleys of the mountains; but its simple meaning is, that the saints shall flourish and rejoice upon the land of Zion, which is called a mountain or high place. For proof of this see B. C. sec. 59, p. 4, given to James Covil in 1831. "Thou art called to labor in my vineyard and to build up my Church, and to bring forth Zion, that it may rejoice upon the hills and flourish." Again a revelation given to Sydney Regdon says, "Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills, and flourish." B. C. sec. XI, p. 6. I ask, do these hills mean the Rocky Mountains in Upper California? Common sense says no. The Lord says in another revelation, sec. 15 p. 13, "And it shall be said among the wicked let us not go up to battle against Zion." Again, "Let my servant Titus Billings, who has the care thereof, dispose of the land that he may be prepared in the coming spring to take his journey up unto the land of Zion. Let all the moneys which can be spared, be sent up unto the land of Zion." Sec. 20, p. 10, 11. Again, "Behold he will deliver in time of trouble, otherwise we will not go up unto Zion. Sec. 102, p. 3. Again, It is my will that my servant P. P. Pratt, and my servant Lyman Wight should not return to the land of their brethren until they have obtained companies to go up unto the land of Zion." Sec. 101, p. 6. See also sec. 90, p. 5. These revelations which I have quoted given by Joseph Smith to the Church, prove positively and clearly, and plainly, that the land of Zion is in a high place, therefore it is called Mount Zion. Sec. 4, p. 1. It is also compared to mountains; see a revelation given to Sydney Rigdon: "Verily I say unto you if my servant Sydney will serve me and be counsellor 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 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 spokesman

before my face." Sec. 103, p. 32. If these revelations are not definite and prove clear to every reasonable person, where those hills and mountains are, upon which Zion was to flourish and rejoice, then no one need try to prove anything out of this book. I ask, what mountains were they that Sydney Rigdon lifted up his voice upon? For he was to lift up his voice again upon them, if he would obey the Lord. It is certain that it was not upon the Rocky Mountains of Upper California, where the cast out Mormons of Nauvoo were sent to for their rebellion (See sec. 21, p. 7) for Sydney never saw them, therefore he could not have lifted up his voice upon them. Then it is plain to all who have any understanding where those hills and mountains are upon which Zion was to flourish and rejoice. Well says one, I am astonished to see that you have proven beyond contradiction where these hills and mountains are upon which Zion was to flourish and rejoice. For I always thought according to what the Mormons teach and publish that they were in the Rocky Mountains, but I am now convinced to the contrary, and I thank God for it. But, says one, if the Mormons of Nauvoo as a Church were plucked out and cast off out of the land of Zion and sent away that they should not inherit the land and were rejected, how will you get over that passage in Daniel, which says, "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 shall break in pieces and consume all these kingdoms?" Dan. 2: 44. Allow me to say that this kingdom which is to be set up in the days of these kings, has not yet been set up. Although the stone which Nebuchadnezzar saw cut out of the mountain without hands, has been cut out of the mountain and is rolling forth with the gospel in the name of the Church and kingdom of God, yet it has not and will not become that kingdom which shall be set up in the days of these kings as spoken of by Daniel, until the law goeth forth from Zion, and the word of the Lord from Jerusalem. And the ancient of days sits and the Son of God makes his appearance before him. For let it be remembered that all these kingdoms of the world which the Lord showed unto Nebuchadnezzar in the figure of a great image rising in succession until they were complete. He saw also by what means these kingdoms would be cast down, and that was by the stone which was cut out of the mountain without hands. The Lord showed these same kingdoms unto Daniel, by the figure of four great beasts rising up out of the sea, diverse one from the other. The Lord also showed Daniel how and when these kingdoms would be cast down. For says Daniel 7 c. 9 v. "I beheld till the thrones were cast down. I saw in the night a 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 (the Son of man) near before him (the ancient of days) and there was given him (the Son of man) 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." Dan. 7: 13, 14. This is the very same kingdom that Daniel says in 2 c. shall not be destroyed when it is set up in the days of these kings. So we see that this kingdom spoken of by Daniel, which is to be set up in the days of these kings, is not yet set up. For more proof see John's Revelation XI: 15 v. "And the seventh angel sounded and there was a great voice in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Again he says, "I beheld and the same horn (or king) made war with the saints and prevailed against them. (How long Daniel?) 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." V. 21, 22. This is the exact time when that kingdom which is spoken of in 2 chp. of Daniel is to be set up, which shall never be destroyed or given to other people. Daniel says again, "And he (one of these kings) shall speak great words against the Most High, etc. "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end, 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." V. 25, 26, 27. Jesus himself speaks of this same kingdom, and gives the signs to the people for them to know when it is nigh at hand or about to be set up. For says he, when you see these things come to pass, such as 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, for the powers of heaven shall be shaken; then "know ye that the kingdom of God is nigh at hand," (Luke 21: 31,) to be set up which shall never be destroyed or given to other people. Dan. 2 c. 41. A great many Mormons believe and preach and publish to the saints, and to the world that the stone which Nebuchadnezzar saw in his dream cut out of the mountain without hands is to be cut out of the Rocky Mountains of Upper California. Prof. Pratt in his Seer, page 309, say that Nebuchadnezzar saw the stone rolling from the mountain, of course he meant the Rocky Mountains in which they are located. Again, on page 310 he says, the head, breast, and arms, belly and thighs, and iron legs still exist, as well as the feet and toes, and they will all continue to exist until a kingdom of divine origin shall come

down from the mountains upon the feet and toes and then comes the mighty crash of republics, kingdoms, thrones, and empires, all desolated, all destroyed, no more to rise again, no more place on the earth can be found for them. Of course then they will have all the world to themselves when they come out of the Rocky Mountains. Again page 316, he says, it is certain then that Zion or the kingdom does not take its first origin in the mountains, but after having been built up, it is commanded to take its journey up to the mountains and there to be located in its proper place, against the time when it shall roll as a stone to smash the old Babylonish image. This is all deception got up to deceive the saints at large, and to bring them into their out cast place, to which the Lord sent them for their wickedness and rebellion when he sent them off from the land of Zion, and sent them away that they should not inherit the land. B. C. sec. 21, p. 7. "But wo unto them that are deceivers and hypocrites, for thus saith the Lord I will bring them to judgment." B. C. sec. 17, p. 2. I wish to say to the saints that this stone which Nebuchadnezzar saw in his day cut out of the mountain (not mountains) without hands was cut out of the mountain fifteen years before the Mormons were cut off out of the land of Zion and sent to the Rocky Mountains. So Joseph Smith, the prophet of the Lord, says in a revelation given in 1831, B. C. sec. 24, p. 1, "Hearken and lo a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea whose voice is unto men—prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall *the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands, shall roll forth until it has filled the whole earth.*" Now who will the saints believe, Prof. Pratt, who says it is to be cut out of the Rocky Mountains of Utah, or the Lord who said in 1831, *it is cut out of the mountain*, and that mountain is in the land of Zion. See B. C. sec. 4, p. 1, 2. "A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts, and lifted their voices on high; yea the word of the Lord concerning his Church established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, (not the Rocky Mountains) which shall be the city of New Jerusalem, which city shall be built beginning at the Temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri." This is the mountain for the saints to be upon when they will roll forth as a stone to smash the old Babylonish image. The Lord says, "Search these commandments for they are true and faithful, and the prophecies

and promises which are in them shall all be fulfilled." B. C. sec. 1, p. 7.

My prayer is that God will give the saints eyes to see and hearts to understand the revelations given by his servant the prophet Joseph. I prophecy by the great mountains in which I dwell and in the name of Israel's God that wherever this letter will go and is read, it will kindle up a light which will never be put out.

Yours truly,

B. Bm. Bc. R.

G. S. L. CITY, August, 1860.

MINUTES OF THE SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD NEAR SANDWICH, ILLINOIS, OCT. 6TH TO 9TH, 1860.

9 o'clock, A. M.—The Conference was organized by electing Bro. Joseph Smith President, and Isaac Sheen and Wm. W. Blair, Clerks. After singing, Brothers Joseph Smith, Edmund C. Briggs, John Sanders and W. W. Blair led in prayer.

Bro. Wm. W. Blair made a report of his mission in the States of Illinois, Ohio, Virginia, Pennsylvania and Michigan. He said that he and Bro. James Blakeslee were successful in their ministry in this State, on their way to Cincinnati. He went alone to Wheeling, Va., where he was kindly received, and he believed that his preaching there was attended with some good results. At Coal Valley and West Elizabeth, Pa., he preached several times, and the result was that at Coal Valley a Branch of the Church was organized. He preached in Allegheny City, and some able brethren became zealously engaged in the work. At Kirtland, O., he united his labors again with Bro. J. Blakeslee. The Lord raised up laborers in the good work in that place, and some who were giving heed to foul spirits did nevertheless publicly corroborate their testimony.

Bro. J. Blakeslee said that he and Bro. Blair were sustained by the Lord in their mission, and that he expected to labor all his days in the ministry, and to warn men of the coming of the Lord to the utmost of his ability.

Bro. John Landers reported that he went to Woodford Co., Illinois, and labored to convince some of the truth, and that he believed that he was successful to some extent. He said that the eyes of the people were opening more and more. He performed his mission with Bro. Cairns. He said he baptized two, and many were convinced of the truth, and that he was devoted to the work of the ministry.

Bro. Edmund C. Briggs reported that he walked most of the way from the Amboy Conference, preaching on the way. In

Harding county, Iowa, he preached on the way, and found many of the higher class glad to receive him. He labored in Mills, Pottowatomie, Harrison and Monona counties, and organized two Branches. He said that there is great anxiety in that region where he labored, and that many who never heard a gospel sermon before, heard him with much attention. They want one or two elders from this State. Elders sent there could do much good. People felt interested and desired preaching. He said, "Every time a Salt Lake Elder undertakes to preach there, his preaching only forwards this work.

Most of the foreign elders who are returning, received nothing but the first principles of the gospel before they went to Salt Lake. Many are returning from Utah. The gifts and blessings followed the ministry of the word as was promised by our Saviour. The work is prosperous, and the prospects bright and promising. A very large proportion of the people in Western Iowa are old saints, and are mostly favorable to the cause."

Bro. George Morey made a report of his ministry in Decatur county, Iowa, and of his determination by the assisting grace of God to continue in the work of the Lord.

Bro. A. M. Wilsey made a report of his labors in Wisconsin and Illinois. He said that he has been preparing business to enable him to go into the vineyard again.

Bro. C. G. Lanphear made a report of his labors in Kendall and Grundy counties, Ill.

I. Sheen reported that he was almost daily receiving letters from the different States, Utah, Canada, and Europe, expressing friendship for the New Organization, and that these manifestations of friendship are becoming much more frequent, and subscriptions to the Herald rapidly increasing.

On motion, *Resolved*, that the labors of those who have reported be received.

Adjourned to 2 o'clock, P. M.

Met pursuant to adjournment. Opened by singing and prayer by Bro. A. M. Wilsey. Pres. Joseph Smith said that it was necessary that the quorum of 12 apostles should be filled, and that as many of the elders as are found worthy and qualified and properly situated should be ordained to the quorum of seventies.

On motion, *Resolved*, That three persons be ordained to the quorum of 12 apostles.

On motion, *Resolved*, That a committee of three be chosen to make the selection.

The committee appointed were Bros. W. W. Blair, Wm. Marks, and O. P. Dunham. They selected Bros. John Shippy, Jas. Blakeslee, and Edmund C. Briggs. This selection was confirmed by the Conference and they were ordained by Bros. Z. H. Gurley and W. W. Blair.

Adjourned to 9 o'clock next day.

Oct. 7th. Met pursuant to adjournment. The sacrament was administered. Bro. Edwin Cadwell preached on the duties of the saints.

Adjourned to 1 o'clock P. M.

Met pursuant to adjournment. Bros. John Shippy, and Z. H. Gurley preached on the first principles of the gospel.

Adjourned till 9 o'clock A. M., next day.

Oct. 8th. Met pursuant to adjournment. Bro. Joseph Smith delived an address to the saints. Bro. Z. H. Gurley made a report of his mission to Council Bluffs.

On motion, *Resolved*, That Bro. W. W. Blair be released from the office of Church Recorder.

On motion, *Resolved*, That Bro. Isaac Sheen be appointed his stead.

Adjourned to 1 o'clock P. M.

Met pursuant to adjournment.

On motion, *Resolved*, That the Herald be continued.

On motion, *Resolved*, That a vote of thanks be tendered to Bro. Isaac Sheen for his labors in publishing the Herald.

On motion, *Resolved*, That Bro. Joseph Smith be sustained as the President of the Church. Resolutions to sustain Bros. Jackson W. Briggs, Z. H. Gurley, Samuel Powers, E. C. Briggs, W. W. Blair, J. Blakeslee and John Shippy as apostles were adopted.

On motion, the following preamble and resolution was adopted :

Whereas, the Israelite Indeed of the city of New York is the organ of the Israelites who believe that Jesus is the Messiah and that Israel will be gathered, and Jerusalem rebuilt by the children of Judah, therefore,

Resolved, That we recommend it to the patronage and support of the saints and we recommend our elders and all the saints to exert themselves to extend its circulation among all classes of people who profess to be Christians.

Resolved, That a copy of the foregoing preamble and resolution be forwarded to the Editor of the Israelite Indeed.

On motion, *Resolved*, That Bros. E. C. Briggs and W. W. Blair go to Western Iowa on missions.

On motion, *Resolved*, That Bro. J. Blakeslee go to Kirtland, O., on a mission.

On motion, *Resolved*, That we desire Bro. Samuel Powers to travel and preach in Canada.

On motion, *Resolved*, That Bro. Jason W. Briggs be requested to go to England on a mission.

Adjourned till 9 o'clock A. M., next day.

Oct. 9th—Met pursuant to adjournment www.LatterDayTruth.org

On motion, *Resolved*, That the committee which were appointed to select hymns for a hymn-book be discharged.

On motion, *Resolved*, That Sister Emma Bidaman be appointed to make a selection of hymns, to make a hymn-book.

On motion, *Resolved*, That Bro. Isaac Sheen be authorized to publish the said hymn-book on the most advantageous terms.

On motion, *Resolved*, That the Presidents of all the Branches of the Church are instructed to obtain subscriptions for the hymn-book and forward the same to Bro. Israel L. Rogers, the Bishop of the Church, or to Bro. Isaac Sheen.

BRANCHES REPRESENTED.

The Galien Branch, Mich., by Bros. J. Blakeslee and W. W. Blair, having 13 members.

Nauvoo, Ill., by Bro. Joseph Smith, having 5 members.

Montrose, Iowa, by Bro. Joseph Smith, having 9 members.

Fox River Branch, Kendall Co., Ill., by Bro. W. W. Blair, having an increase of 14 members since the April Conference.

Amboy, Ill., by Bro. W. W. Blair, having one member more.

Little River Branch, Decatur Co., Iowa, by Bro. Geo. Morey, having 9 members.

Henderson Grove, Knox Co., Ill., by Bro. Z. H. Gurley, having 11 members.

Shokokon, by Bro. O. P. Dunham, having 4 members.

Burlington, Wis., by Bro. Wm. Adrich, having 11 members.

Batavia, Ill., by Bro. J. Blakeslee, having one member more.

Crescent City, Pot. Co., Iowa, by Bro. E. C. Briggs, having 21 members.

North Star, Iowa, by Bro. E. C. Briggs, having 49 members.

Raglan, Harrison Co., Iowa, by E. C. Briggs, having 9 members.

Belvidere, Monona Co., Iowa, by Bro. E. C. Briggs, 3 members added.

Boomer, Pot. Co., Iowa, by Bro. E. C. Briggs, having 11 members.

Union Grove, Pot. Co., Iowa, by Bro. E. C. Briggs, 3 members added.

Farm Creek, Mills Co., Iowa, by Bro. E. C. Briggs, 1 member added.

Boyer Branch, Crawford Co., Little Zion Branch, Harrison Co., and Galland Grove Branch, Iowa, were represented by letter from Bro. John A. McIntosh as being in a flourishing condition. Further particulars concerning these Branches were not given. Many Branches in good standing have probably neglected to forward their reports.

On motion, *Resolved*, That the next Annual Conference of the Church of Jesus Christ of Latter Day Saints be held at Amboy, Lee Co., Ill., commencing April 6th, 1861.

On motion, *Resolved*, That a Special Conference of the Church be held at Council Bluff City, Iowa, commencing on the first Friday, in June, 1861.

There were 22 persons baptized and confirmed during the Conference, some of them for a renewal of their faith. Nine members of the old organization united with the Church, without rebaptism.

Prayer meetings were held every evening during the Conference and the spirit of God was poured out upon the saints in an extraordinary degree. The gift of tongues, interpretation of tongues, the gift of prophecy and other gifts, were graciously bestowed by "the self-same Spirit, dividing to every man severally as he will" as in ancient times. Thousand more of the old saints would attend these Conferences, if they could only realize what unspeakable joy and what inestimable blessings the Lord does there pour out upon his saints. The world at large would abandon their follies and wickedness and obey the gospel if they could realize the facts concerning the bliss of the saints, when they worship God in Spirit and in truth.

Adjourned.

ISAAC SHEEN, *Clerk.*

HUMAN SACRIFICES.

Burnt offerings of men and women, "that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them." A doctrine which has been often preached by Brigham Young and others.

It is with a sincere and earnest desire that we may be instrumental, by the grace of God, in restoring many to "the old paths" and checking the torrent of iniquity in Utah, which has engulfed thousands in misery and woe, spiritually and temporally, that we present this subject.

Multitudes have left their peaceful and comparatively happy homes in Europe and America, and in the midst of great toils and sufferings have gone to that land, where they expected that peace and righteousness would abound, and that there would be none to molest or make them afraid, and that oppression would be unknown. They went there in ignorance of the height and depth and the length and breadth of the awful wickedness of men who "have gone in the way of Cain, and ran greedily after the error of Balaam for reward." They went there in ignorance of the fact that among the leaders of that people there are those, spoken of by Jude as "raging waves of the sea, foaming out of their own shame; wandering

stars, to whom is reserved the blackness of darkness forever. And Enoch also prophesied of these, saying, "behold the Lord cometh with ten thousand of his saints, etc."

Jude and Enoch fortold that this iniquity would be manifested in the last days, just before the coming of the Lord.

There are many who have gone to Utah who were ignorant of the way that these "wandering stars" have been "foaming out of their own shame." Many unsuspecting saints were ignorant of those abominable doctrines which had been added to the first principles of the gospel of Jesus Christ. Even many of the English saints, although they might have seen what shameful doctrines were preached in Utah, by reading the sermons which were published in England by their direction, were ignorant of what they contained. Those volumes prove conclusively and extensively how they have been "foaming out their own shame" as "raging waves of the sea," and their mouths speaking "great swelling words." The title of these volumes is "Journal of Discourses, by Brigham Young, President of the Church of Jesus Christ of Latter Day Saints, his two counsellors, the twelve apostles and others. Reported by G. D. Watt."

We do not intend to make mention of the numerous murders and other outrages which have been attributed to Brigham Young and some of his colleagues, which they disown; but we have a more sure word of testimony, by which we can demonstrate their awful wickedness, blood-thirstiness and malice—by their own words which are published by their direction, these facts can be tested. If they have not been guilty of shedding the blood of men and women who would not submit to them, why have they publicly advocated that doctrine for years past, and on numerous occasions, in their sermons, speeches, and "Journal of Discourses." If it is a doctrine of Brigham that there are many who can not be saved except by shedding of their blood, and none have been saved by shedding their blood, then the doctrine is a dead letter, and they are recreant to their own teachings, practicing one thing and preaching another.

In a sermon which Brigham Young preached in the Tabernacle in Great Salt Lake City, Feb, 8th, 1857, and which is published in the "Journal of Discourses" vol. 4, p. 219, 220, he says:

"When will we love our neighbor as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this

congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauties and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he can not attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin and be saved and exalted with the Gods, is there a man or woman in this house but what would say 'shed my blood that I might be saved and exalted with the Gods.' All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving ourselves even unto an eternal exaltation. Will you love your brothers or sisters likewise when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never. He never meant any such thing; his language is left as it is for those to read who have the Spirit to discern between truth and error; it was so left for those who can discern the things of God. Jesus Christ never meant that we should love a wicked man in his wickedness.

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be), if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the Devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell, and the grave.

I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them.

The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it.

Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood except the sin unto death, would not be satisfied or rest until your blood should be spilled, that you might gain that salvation you

desire. That is the way to love mankind. * * Light and darkness can not dwell together, and so it is with the kingdom of God.

Now brethren and sisters will you live your religion? How many hundreds of times have I asked that question? Will the L. D. Saints live their religion?

I am ashamed to say anything about a reformation among saints, but I am happy to say that the people called L. D. Saints are striving now to obtain the Spirit of their calling and religion. They are just coming into the path, just waking up out of their sleep. It seems as though they are nearly all like babies; we are but babies in one sense. Now let us begin like children and walk in the straight and narrow path, live our religion and honor our God."

These are some of the arguments which are presented by the supreme head of the Utah Church, and when the doctrine is fully enforced it will inaugurate scenes of carnage and misery, which have no parallel on the earth, scarcely in the kingdom of Dahomey. Our hope and prayer is that this accursed doctrine never may be established according to the intentions of this wicked man. He unblushingly and openly declares that this doctrine will be "in full force" and at the same time he confesses that it can not be enforced now because the nations forbid it. Let every adherent of Brigham, Young who intends to emigrate to Utah, remember what he may expect to witness if this doctrine should be enforced, and let them remember why it is that this doctrine is not now enforced, according to the bold avowal of Brigham Young himself.

"The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force." This is a plain statement of murderous designs on a large scale, to be blasphemously inaugurated in the name of the Lord—a hypocritical pretense to save men and women by shedding their blood—a restoration of heathen barbarities—an imitation of King Noah, who burnt the prophet Abinadi—of the Egyptians and various heathen nations who sacrificed burnt offerings of men, women and children unto their gods. Truly in the midst of the boasted civilization of the 19th century—in a territory (so called) of "the the land of the free"—in the midst of a people who had received and obeyed the fullness of the gospel of Christ, and by men who profess that they have retained their apostleship in the Church of Christ, the establishment of one of the worst practices of the heathen has been boldly determined on.

When wars and commotions in the nations, leaving the people of Utah to take care of themselves, will that be the time that Brigham has reference to, when this doctrine is to be fully enforced? It is not "the wickedness and ignorance of the na-

tions which forbids that this principle should be in full force but it is their power to crush such revolting enormities. That power is of short duration. The judgments of God will soon be poured out upon all the nations of the gentiles, and this nation can not escape, for the prophet Esdras has declared (in accordance with the prophet Joseph) that the Highest shall say unto the *eagle*, "thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm; therefore is thy wrongful dealing come up unto the Highest and thy pride unto the Mighty. The Highest also hath looked upon the proud times and behold they are ended." 2 Esdras 11 c. 42-44 v.

When the Lord shall "arise and come forth out of his hiding place, and in his fury vex the nation," then may the saints who have gone forth in "the dark and cloudy day" into captivity, expect that the chastisements of heaven will fall heavily upon them, because they have put their trust in man, and followed after rejected shepherds, until the purpose of God is fulfilled in their chastisements, for he said "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." Ezek. 34 c. 16 v.

(To be Continued.)

A SIGN IN BRAZIL.—A correspondent of a New York paper says, "On April 18th, the sun became obscured about noon in Brazil, although no clouds were visible in the sky. The darkness continued several minutes, and Venus became quite visible to the naked eye." This was a literal fulfilment of the promise of the Lord in Amos 8 c. 9 v., where he says: "I will darken the earth in a clear day."

It is also a specimen of that which will be more fully experienced "For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light." B. of C. sec. 7, par. 24.

THE HERALD.—This number will be the last which we shall send to those persons who have paid nothing for it, except in those cases which are specially provided for.

We can supply no more copies of No. 1 and No. 3, and not many of No. 4 and No. 5 unless some of our friends can return some of these numbers.

A NEW HYMN BOOK.—The minutes of the late Conference will show what arrangements have been made for the publication of a hymn-book. Presidents of branches are requested to forward subscriptions as the minutes direct. Where it is convenient they may send by drafts. Individuals may also send their subscriptions without the intervention of a president, where it is more convenient. It is expected that the price will be 50 cents per copy. If there should be any variation from this sum, it can be afterwards rectified. Sister Emma Bidaman was appointed by a revelation in July, 1830, to make a selection of sacred hymns. B. of C. sec. 48. par. 3 says, "It shall be given thee, also, to make a selection of sacred hymns as it shall be given thee, which is pleasing unto me, to be had in my Church; for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." She has therefore been reappointed to the performance of this work.

Those who have hymns which may be deemed suitable for this purpose are requested to forward them to her at Nauvoo, Ill. If they are written, they must be plain and legible.

THE LATTER DAY WORK.

A SONG BY THE SPIRIT.

Be up and be doing, now while the day lasts,
The night is soon coming, the hour will pass,
When Zion no longer in bondage will be,
The gospel will triumph, the saints will be free.

Then be up and be doing, the day will soon come,
When Jesus from heaven in clouds will come down,
And thousands of angels his escort will be,
The Gentiles will tremble at their destiny.

Oh saints be not weary, the gospel proclaim,
Let every nation now hear of his name,
That they may all gather to their glorious home,
And never again in such darkness they'll roam.

Then be up and be doing, the day will soon pass,
The harvest will end, and the autumn will pass,
And thousands will perish, and sink into hell,
But few will be spared with their Savior to dwell.

Then be up and be doing, the day will soon come,
When Jesus from heaven in glory shall come,
And thousands of seraphs will bow at his feet,
And sing on forever the praises of God.

Then haste, spread the gospel in every land
And you shall be kept by a mighty God's hand;
Oh hasten to publish salvation abroad,
And prepare, a tried people to meet their great God.

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THE TRUE
LATTER DAY SAINTS'
HERALD;

PUBLISHED BY

THE NEW ORGANIZATION

OF THE

Church of Jesus Christ of Latter Day Saints.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife."—BOOK OF MORMON.

"My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains."—JER. 50 c. 6 v.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away."—EZEK. 34 c. 15, 16 v.

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1860.

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VOL. I.

HUMAN SACRIFICES.—No. 2.

Burnt offerings of men and women, "that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them." A doctrine which has been often preached by Brigham Young and others.

We need not be surprised that men who have lost an exalted position in the kingdom of God should so soon endorse the heathen doctrine of human sacrifices, for we are informed in the scriptures that when Israel turned their hearts away from the Lord; the Lord said, "they have set their abominations in the house which is called by my name, to pollute it; and they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." Jer. 7 c. 30, 31 v.

In numerous instances we find that Israel ran greedily into this iniquity when they forsook the Lord their God.

When the Nephites forsook the Lord, many of them were sacrificed unto idols. In the B. of M. p. 511, we read, "The Nephites were driven and slaughtered with an exceeding great slaughter; their women and their children were again sacrificed unto idols." Brigham is therefore walking in the footsteps of the ungodly and idolatrous in Israel of different ages, and of both continents. This was a part of the religion of the Lamanites in Mexico and Central America when those countries were discovered by Europeans, and the histories of those discoveries represent that many of the Spaniards were offered up as sacrifices upon their altars. Within a few years past a white man is reported to have been sacrificed to the heathen gods in

a temple in the secluded city from which the celebrated Aztec children came from. This idolatrous practice has been handed down from their idolatrous progenitors in the land of Palestine. We could cite a multitude of passages in the scriptures to show how often the kings and people of Israel plunged into this awful crime, and that it was invariably connected with idolatry, as it is now in Utah. The Psalmist said, "They sacrificed their sons and their daughters unto devils." 106 Ps. 37 v.

Brigham's horrible teaching on this subject is connected with some palpable contradictions. He says, "Will you love your brothers and sisters likewise when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? He urges his adherents to kill a brother or a sister because they love them. If a man or woman could commit such a shocking deed under the influence of love, he would of necessity love them before he killed them. However, in his next statements he contradicted himself. He said, "That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never." Again, he said, "Jesus Christ never meant that we should love a wicked man in his wickedness. To obey these instructions would be as difficult as it would be horrible. His adherents are to love a wicked man or woman well enough to kill them, yet they are not to love them in their wickedness. His last conclusion is, that they must kill them because they *hate* them, and not because they are wicked, but because they are too righteous to receive the horrible doctrines of Brigham Young.

How blasphemous is this misrepresentation of the character of the Merciful Redeemer! How opposite were his teachings! "Love your enemies—bless them that curse you—do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Mat. 5 c. 44, 45 v.

Under the influence of this doctrine, enforced by the Holy Spirit, the saints feel as Brigham himself stated in a lucid interval. Balaam had a lucid interval when he undertook to curse Israel and he could not; therefore, under the transitory influence of the spirit of God, he blessed Israel.

Brigham also preached a sermon in Salt Lake City, on Feb. 1st, 1857. See vol. 4, p. 198, where he says, "How did you feel when the spirit of the gospel first entered into your hearts? * * * Did you hate any body at that time? No. I was filled with peace and union; I loved God and all the works of his hands. There was no anger or wrath in me. Do you feel so now? Many of you would tell me, no."

It is undoubtedly true that *many* do not feel so now. It is evident that Brigham Young does not feel so now.

Hatred, malice, revenge and a thirst for blood has driven out the Spirit of God—the Spirit which actuated the Saviour who prayed for his murderers and said, “Father, forgive them for they know not what they do.”

Brigham said, “I shall not spare the wicked; I shall be like a flaming sword against them, and so will all those that live their religion. It is not to be tolerated any longer.” See a sermon preached Sept. 21, 1856, in Jour. of Discourses, vol. 4, p. 43. There is certainly a great contrast between these words and the words of the Saviour, and even his own words on the occasion referred to. On the same day that he made this display of malice towards his opponents, the Jour. of Dis., vol. 4, p. 49-51, represents that his counsellor, J. M. Grant, also preached and approbated what Brigham had said, and he said, “They are the old hardened sinners, and are almost, if not altogether past improvement, and are full of hell, and my prayer is, that God’s indignation may rest upon them, and that He will curse them from the crown of their heads to the soles of their feet. I say that there are men and women that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye. You may think that I am not teaching you Bible doctrine, but what says the apostle Paul? I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated where we can shed their blood. Talk about old clay; I would rather have clay from a new bank than some that we have had clogging the wheels for the last 19 years. They are a perfect nuisance, and I want them cut off, and the sooner it is done the better. We have men who are incessantly finding fault, who get up a little party spirit, and criticise the conduct of men of God. They will find fault with this that and the other, and nothing is right for them because they are full of all kind of filth and wickedness. And we have women here who like anything but the celestial law of God; and if they could break asunder the cable of the Church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors, and say that they have not seen a week’s happiness since they became acquainted with that law, or since their husbands took a second wife. They want to break up the Church of God, and to break it from their husbands, and from their family connections.

If I hurt your feelings let them be hurt. And if any of you ask, do I mean you? I answer, yes. If any woman asks do I mean her? I answer, yes. And I want you to understand that I am throwing the arrows of God Almighty among Israel; I do not excuse any. * * *

We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word, but in deed. I go in for letting the wrath of the Almighty burn up the dross and the filth; and if the people will not glorify the Lord by sanctifying themselves, let the wrath of the Almighty God burn against them, and the wrath of Joseph and of Brigham and of Heber and of high heaven. *

I will just tell you that if an angel of God were to pass Great Salt Lake City, while you are in your present state he would not consider you worthy of his company. * * *

Except the inhabitants of Great Salt Lake City repent, and do their first works they shall all likewise perish, and the wrath of God will be upon them and round about them. You can scarcely find a place in this city that is not full of filth and abominations; and if you would search them out, they could easily be weighed in the balances, and they would then find that they do not serve God, and purify their bodies. But the course they are taking leads them to corrupt themselves, the soil, the waters, and the mountains, and they defile every thing around them.

Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that can not be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid."

There is none of that "Spirit of the gospel" which Brigham spoke of in these remarks. They are in direct conflict with the idea of loving God and all the works of his hands, and of not hating anybody. The attempt to support such iniquity by the apostle Paul is an astonishing absurdity. He said, "what says the apostle Paul?"

He did not answer the question, so we will answer it. Paul said, "Bless them which persecute you: bless and curse not." Rom. 12 c. 14 v. "Recompense to no man evil for evil." 18 v. "Dearly beloved avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I, will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good." 19-21 v.

This is what Paul said on this subject, and if his advice was heeded we should be contented. We should not hear of men being cursed "from the crown of their heads to the soles of their feet."

The talk about shedding their blood to save them, and after they had been so maliciously cursed would be heard no more.

This spirit of vengeance and wrath is not raised against iniquity, but against the truth—against men and women who refuse to be co-workers with these ungodly men. It is the scheme of Satan whereby he intends to persecute and slay the saints as they awake from their slumbers and renew their covenants with their God. This is what these men mean, when they talk about letting the wrath of the Almighty be unsheathed, letting the wrath of the Almighty burn up the dross, and throwing the arrows of God Almighty among Israel. Let all the honest saints in Utah prepare, as much as possible to escape from the vengeance which is threatened against them by these men, and those who are free from their tyranny let them beware how they run into captivity, lest sorrow and grief overwhelm them as thousands can testify in reference to their experience. The confession of Mr. Grant alone in reference to their mothers in Israel shows their sufferings are great, and it is not a few of them that are in that condition, but there is scarcely a mother in Israel but would break asunder the cable (polygamy) of the Church this day. "They talk it to their husbands, to their daughters and to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife."

Mr. Grant describes nearly all the people of Utah as a very wicked people. Nearly every mother in Israel is in open rebellion against that Church which he calls, "the Church of Christ," and "you can scarcely find a place in this city that is not full of filth and abominations." Less than two months before he made this sweeping denunciation against the mothers in Israel and the people of Salt Lake City, he made a prayer which contained an entirely opposite statement. At their celebration July 24, 1856 he prayed and said "thou knowest we have not sinned against thee in these groves."

The horrible preaching of Mr. Grant on shedding the blood of people of his own Church, that they may thereby atone for their sins is only an endorsement of Brigham's preaching at the same time, with additional sophistry and variety in the arguments to make the doctrine agreeable to their deluded followers. This sophistry we have exposed with that plainness which the importance of the subject demands.

In the Journal of Discourses, vol. 4, page 53, 54, there is another sketch of the sanguinary doctrines which Brigham preached on the same memorable day. In this sketch it is plainly shown that he "counted the blood of the covenant," even the blood of the Son of God, as "an unholy thing," and has substituted the blood of men instead thereof, as an atonement for their own sins, not even the blood of righteous

men, if his representation of their character is correct, but the blood of men whom he denounces as great transgressors. He says: "I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, 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. As it was in ancient days, so it is in our day; and though the principles are taught publicly, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, can not remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine, and throw out a few words about it. You have been taught that doctrine, but you do not understand it."

As Brigham makes pretensions to a belief in Christ as the Son of God, the circumstances connected with the presentation of this doctrine is far more horrible than it would otherwise be. "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord." Heb. 10: 29, 30. The Son of God is "trodden under foot" when Brigham undertakes to make a man (and more especially a wicked man) believe that his blood would be effectual in making atonement for his sins, that "it is the only condition upon which he can obtain forgiveness," and that the blood of the Son of God has no virtue in it in reference to his case. The contrast is wide between Brigham's teaching, and the gospel which Peter preached when he was filled with the Holy Ghost, and said unto the rulers of the people and elders of Israel, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby

we must be saved." Acts 4: 11, 12. No doubt these men would much sooner have believed in the atonement of Christ than in the atonement of wicked men for their own sins.—Brigham's doctrine is far more opposed to the gospel than the rulers and elders of Israel in the Saviour's day. Paul taught that the Father "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. It required a perfect sacrifice of one "who knew no sin"—of one who was anointed with the oil of gladness above his fellows, because he loved righteousness and hated wickedness: See Ps. 45: 7. According to Brigham's doctrine it required the sacrifice of him who knew no sin to make atonement for *small* sinners, but *great* sinners are good enough to make atonement for their own sins. Theoretically, this is his doctrine, but practically it is this: Those who obey all the commandments of Brigham Young need not make atonement for their sins, by having their blood shed, but those who "contend earnestly for the faith which was once delivered to the saints," are invited in Brigham's sanguinary exhortations to have their blood shed, and if they do not voluntarily submit to this ordeal, Brigham has another way to execute vengeance upon them. In a sermon, which we have already referred to, he said: "I shall not spare the wicked; I shall be like a flaming sword against them, and so will all those that live their religion; it is not to be tolerated any longer. * * * * There may be one here and there that understands, but generally the eyes of the people are closed upon eternal things. I tell you this people will not be suffered to walk as they have walked, to do as they have done, to live as they have lived." On this occasion he did not invite the wicked (as he calls his opponents) to have their blood shed for the remission of their sins, but he threatens that he shall not spare them, and he shall be like a flaming sword against them, "without asking any odds of them." Toleration and Brighamism are incompatible, therefore he unblushingly declares that his opponents shall not be tolerated any longer.

The Journal of Discourses, vol. 3, p. 226, says that in a sermon that Brigham preached, March 2, 1856, he said: "The time is coming when justice will be laid to the line, and righteousness to the plummet; when we shall take the old broad sword and ask, are you for God? and if you are not heartily on the Lord's side, you will be hewn down." It does not appear that "the old broad sword" is to be used to hew down voluntary victims, but those who "are not heartily on the Lord's side," that is, on Brigham's side.

Two weeks after this murderous threat was made, according to the record in the Journal of Discourses, he threatened the lives of every man and every woman that "violates the cov-

enants made with their God." Of course he means his own god, which is a false god. Brigham says: "There is not a man or woman who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it."

If any of the great potentates of the earth were to make such universal and reiterated public threats against the lives of all their subjects, both men and women, whose religion might be obnoxious to him or them, the whole civilized world would be arrayed against that emperor, king or pope. Although Brigham is the Pontiff of a small pontificate he surpasses all the ecclesiastical and political rulers of the civilized world in the exercise of tyrannical power, and bold threats against the lives, and unalienable civil and religious rights of his subjects.

There is another class of people who never were under the ecclesiastical or political government of Brigham Young, but he has publicly manifested his desire "to baptize such characters, and then send them to preach to the spirits in prison," that is, to murder them. The Journal of Discourses, vol. 3, p. 279, contains a sermon, which it says Brigham preached, March 23, 1856, and it is stated that he said: "You will find a great many 'Mormons' who have lived in the States ever since they were driven from Missouri, and who still have a wish to be 'Mormons,' but they mingle with the world, and some have joined the Methodists, some the Baptists, etc., so as to be on hand when this people go back to Jackson county. They think that they are going to slip in with the crowd, but they will find themselves mistaken, for if any one presents them saying, 'let this or that man in,' I will reply, 'he stayed in Missouri all the time that the saints were in the wilderness.' I should want to baptize such characters, and then send them to preach to the spirits in prison. After they have been there a long time, we will then send for them to make our farms, attend to our gardens, to our houses and stables, and to do all the drudgery."

Blood-thirstiness and blasphemy appeared to be linked together in this sermon. Sometimes, as we have shown, it is the blood of voluntary victims that he desires to offer up as an atoning sacrifice to his god, then it is his own subjects, who have broken their "covenant with death," and their agreement with hell (see Isa. xxviii: 15), and have repented of the awful wickedness which they had been enticed into. Then again, it is all that are opposed to him among his own people, and that are not heartily on his side that he says he will take the old broad sword against, and that they will be hewn down. On this occasion, however, he expressed his desire that he may kill some of the old saints who were in Missouri, because they have not followed him to the Salt Land, but have remained where they are, waiting for the redemption of Zion. www.LatterDayTruth.org

These are the precious sons and daughters of Zion who have been for a long time weeping over her desolation. They have been waiting for the time when the Lord shall say, "awake, awake again, and put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city. Loose thyself from the bands of thy neck, O captive daughter of Zion! For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money." B. of M., p. 484, and Isaiah lii, 1, 3. Some have sold themselves for nought to Brigham, and these that he spoke of have sold themselves to others; but a remnant of them will be redeemed, and "they shall see eye to eye when the Lord shall bring again Zion." "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."

Brigham and his associates may continue for a short season to thirst for their blood, and to afflict many of the saints, but the cup of the fury of the Lord will be taken from his people. He says: "Thou shalt no more drink of 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:" Isaiah 51; 22, 23. If Brigham's desires should be realized, those who have sold themselves for nought would neither be redeemed *with*, nor *without* money.

The blasphemous pretensions of Brigham in presuming that he will dictate who shall, and who shall not return unto Zion, when "the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered," remind us of the word of the Lord concerning Lucifer in Isaiah 14: 13-15, where it is written, "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell to the sides of the pit."

We have looked upon Zion, as "a captive, and removing to and fro," and we have sought for God's assisting grace that we might be enabled to redeem some of the captives of Zion from the captivity of them that rule over them who make them to howl: See Isaiah 52: 5. For this purpose it was necessary that we should use great plainness in describing the wickedness and tyranny of their oppressors. We have endeavored to show the extent of the iniquity into which they have been led that they might realize the indispensable necessity of returning to the old paths, and that they might no longer be fed on husks, but in their Father's house enjoy the blessings of the Holy Ghost, and the salvation of Zion.

For the Herald.

AN ADDRESS TO THE SAINTS,

FROM BRO. JOSEPH SMITH.

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.

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 the 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.

Communicated.

A UTAH GEM.

The Utah Slave Trade.—New Fetters forging, old Fetters breaking.

G. S. L. CITY, October 11th, 1860.

Brigham intends to send sixty-one wagons from S. L. City, in the spring, with provisions to bring in the poor; and they intend to have no more hand carts. So you will learn from this that they are getting afraid that the poor saints will not come of their own consent, but they will give this out as a bait to catch them; but before long they will find a hook in the bait, which they will not like; for I expect that Brigham will keep an account of every fraction that it will cost to bring them here; and they will find that out before they are long in the valley, whenever they are worth anything. I understand that Brigham intends to make the people give the provisions and wagons to bring the poor with, and all that will not give will be cut off. Go it ye cripples for crutches are cheap! I have been informed that a great many saints in Box Elder county, in the north, are going to return in the spring to Zion, to unite with Joseph.

Orson Hyde said, at Conference, all the apostate's books that he had read yet, had no life in them. But you know they must say something, when they see their craft in danger, for the true light is beginning to shine, and ere long it will break

through the thick clouds of mist, and shine upon the poor saints, and cause their hearts to leap for joy. God speed this letter, and send it quick to the United States. Amen.

Delay no time in sending my numbers, for good news from afar is like a drink of cold water to a thirsty soul in a hot summer's day. Remember, we are shut up in the barren mountains, and depend upon you for good news. May God bless you all, and increase your faith and enlarge your love and enlighten your minds that they may swell as large as eternity.

A. F.

NEW BRANCHES.

Brother E. C. Briggs wrote that he went from Conference by Fairfield, Jefferson county, Iowa, where he held two meetings, and baptized and ordained an elder, Brother Frederick Johnson, a Dane. Brother Briggs says: "We got to Farm Creek, on Friday, 18th ultimo. We found the saints all well, and all welcomed us home again. Monday, 22d ult., I went home with Brother Pack, where I held several meetings; and on the 29th ult., I organized a Branch, immersed seven; organized a Branch and ordained Daniel B. Harrington, who was appointed President. On the 30th, I baptized four more, and the next day three more. I think that there will be a large Branch built up there soon." While we were copying the foregoing extract we received another letter from Brother Briggs, from Council Bluff City, dated November 21st, and he says: "I have just returned from a visit into Harrison and Shelby counties. The saints are all flourishing and in good spirits. I have immersed eighteen dear souls since last Sabbath, and organized a Branch of seven, called the Round Lake Branch, Harrison county; Iowa; Henry Shensen, President."

On the 14th instant, Brother Elias Thomas came from Syracuse, Ohio (about two hundred and fifty miles by the river), to be baptized. The next morning we baptized him and ordained him an elder. Some years ago he was the President of the Brighamites at Syracuse. In the evening we started together for Syracuse, where we arrived late on Saturday night, the 17th instant. The next morning before holding any meeting we baptized six more, and in the evening one more. Seven of them we ordained to be elders, and one to be a priest. Six of these elders had been Brighamite elders, and some of them had preached much in Wales, and in this country. They are all from Wales, and are very anxious that the glad tidings of a restoration to "the old paths" should be sent to the thousands of old saints in Wales. We were informed that after having

received and read the *Herald*, some of them fasted and prayed for an evidence from God concerning this work, and the Lord showed them that the New Organization was established on the truth, and that Brother Joseph was the rightful successor of his father. They were commanded to rent a Hall for public meetings, and to conduct them by the Spirit, waiting for a more complete organization by the authority of the priesthood. It was therefore a great privilege to be permitted to baptize, ordain, and organize into a Branch, these highly favored servants of the Most High. Their regular prayer meeting was held in the afternoon, and the gifts of the gospel were largely bestowed and exercised. In the evening I preached on the contrast between the idolatry of Brigham, in setting up Adam as "the only God, with whom we have to do," and the revelations, through the first Joseph, concerning Adam. The special visitation of the Holy Spirit, which had rested upon this people we participated in, so that we could speak on this, and the three succeeding evenings, with a greater demonstration of the Spirit than we had ever done before. Our last meeting was on the other side of the river in New Haven, Va. A large number attended, and we suppose that all (except probably a few Brighamites) became satisfied that Brighamism, both in theory and practice, is antagonistic to the revelations which were given to the Church through Joseph, and we trust that the way of truth will no longer be evil spoken of, but that there will be many who will obey the gospel which we also preached. We believe that a great work has there commenced. Brother Elias Thomas was appointed President of the Branch of Syracuse. Appointments were made for preaching every Sunday on both sides of the river.

SPECIAL CONFERENCE.

Minutes of the two days' meeting held at Galland's Grove, Iowa, by the members of the Church of Jesus Christ of L. D. S., October 6th and 7th, 1860.

At the place appointed, the members assembled from different parts of the country, and at ten o'clock A. M. order was called by Brother J. A. McIntosh. On motion, Brother Wm. Vanausdall was appointed President; U. Roundy, Assistant; and Thomas Slater, Clerk.

Meeting opened by singing, prayer by Brother U. Roundy. Brother J. A. McIntosh read the second chapter of Peter. He also called upon the brethren and sisters for their faith and prayers, so that they who might get up to speak, might speak by the Spirit and power of God. Brother U. Roundy made a

few remarks, and called upon backsliding Israel, to come back and do their first works over again. Brother J. A. McIntosh preached from James 1: 26; also from the Book of Jacob, 2 c. (B. of M.) Meeting adjourned for one hour.

According to appointment, met at one o'clock P. M. Opened by prayer, by Brother U. Roundy. Brother David Jones preached from the Revelation given in August, 1831.—“Hearken O ye people,” etc. Meeting adjourned at four o'clock P. M., until ten o'clock A. M., Sunday. Dismissed by Brother U. Roundy. In the school house this evening, the power of the Holy Spirit was made manifest. At the close of the meeting, several made known their intentions to become members.

October 7th.—Met according to appointment at ten o'clock A. M. Opened by singing. Prayer by Brother D. Jones. On motion, it was resolved that this meeting sustain Brother Jos. Smith, as legal successor to the office that his father held, also that we sustain this New Organization. (Unanimous vote.)

Brother J. M. McIntosh dismissed the meeting at noon, and it adjourned until two o'clock P. M.

During intermission, seventeen persons were baptized by Elder J. A. McIntosh, and confirmed by Brothers Vanausdall and Roundy.

Met at two o'clock P. M., and Brother J. A. McIntosh spoke on the subject of Rev. 6: 7. Brother F. Leland preached from Luke 24: 44.

A prayer meeting was held in the evening, and the gifts of the gospel were made manifest.

Brother Sheen, in conclusion I must inform you that there was a good attendance during our two days meeting, and good feeling prevailed throughout; and good desires prevailed for the spreading of the truth throughout the land. I can not close without remarking that Elder J. A. M'Intosh, of Galland's Grove, is doing much good, in spreading the gospel of truth, and bringing many into the Church in several counties in this region of country.

Yours in the new and everlasting covenant,

THOMAS SLATER, *Clerk.*

For the Herald.

BRIGHAM YOUNG'S GOD *examined and refuted by the Scriptures of truth.*

Brigham's god, whom he claims to worship, is Adam, or Michael the Archangel or Chief Prince. Brigham says in “the Journal of Discourses,” and also in “the Millennial Star,”

vol. 15, page 769: "Adam is our Father and our God, and the only God with whom we (Brigham and his adherents of course) have to do." Also in the *Deseret News Extra*, September 14th, 1852, page 14, he says: "Adam came down from heaven a God, with Eve, one of his wives, into the garden of Eden, and continued to eat and drink of the fruits of the corporeal world until the grosser matter is diffused sufficiently through their celestial bodies." He says: "This is a key for you."

In the first place we will try and find out from the scriptures of truth, who Adam is, to see if he is in reality God or not, for Brigham says, "he is the only God with whom we have to do," meaning himself and some of the Mormons, for some do not believe in Adam as the only true and living God, whom to know aright is eternal life: See John 17: 3. Luke calls "Adam the son of God:" Luke 3: 38. Joseph Smith, in the inspired translation of the Book of Genesis, says: "Behold Adam thou art one in me, a son of God, and thus may all become my sons. Amen:" See Pratt's Seer, page 87. Therefore Adam can not be the God whom we ought to worship, as Brigham says, and whom he claims to worship. Therefore, Brigham Young, and all who worship Adam as god, must be idolators. For the Lord says, when speaking of false gods, "Thou shalt not bow down thyself to them, for I, the Lord thy God, am a jealous God:" Ex. 20: 5. Again, Nephi says: "Yea, wo unto those that worship idols, for the devil of all devils delighteth in them." 2 Nephi, 2 c.

Adam can not be the God whom we ought to worship, for his children worshiped the same God that their father Adam worshiped. "Adam called on the name of the Lord, and so did Eve, his wife, also, and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord, and Adam was obedient unto the commandment. In process of time Cain brought of the fruits of the ground, an offering unto the Lord, and Abel also brought of the firstlings of his flock. And the Lord had respect unto Abel and his offering:" See Joseph Smith's second Lecture on Faith: Par. 22, 26, B. of C. Thus Adam taught his children to worship the same God that he worshiped. "Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God:" Par. 31. I ask do we find in this lecture given by the prophet Joseph, that Adam taught his children that he was God, and that they ought to worship him, as Brigham teaches his adherents? Verily, no. Therefore, Adam can not be the God whom we ought to worship, but Adam's God is the God whom we ought to worship, as he taught his children.

Enoch, who lived in the days of Adam, continued his speech, saying: "The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven? (*As Brigham and his adherents do.*) The heavens hath he made: the earth is his footstool, and the foundation thereof is his. And death hath come upon our fathers: nevertheless, we know them, and can not deny, and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God. * * * And he (God) called upon our father Adam by his own voice, saying I am God: I made the world. * * * He also said unto him, if thou wilt turn unto me and hearken unto my voice, and believe and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatsoever ye shall ask, it shall be given." Joseph Smith's inspired translation: See Pratt's Seer, p. 86. Here we find that Adam had to believe, and repent, and be baptized for the remission of his sins, as well as any other man, therefore Adam can not be the God whom we ought to worship, as Brigham says, but the God whom Adam and his posterity worshiped, is the true God whom we ought to worship. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent:" John 17: 3. We learn from these words of Enoch, that the people in his day denied the God of heaven, but did Enoch tell them that Adam was the God of heaven? No. For he said, "the Lord which spake with me, the same is the God of heaven." He was Adam's God, for Joseph Smith said: "Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity." See B. of C., Sec. 2, par. 30. This is a positive proof that Enoch's God was Adam's God, and that Adam, and Eve his wife, and all his posterity, worshiped the same God. "So that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God." B. of C., Sec. 2, par. 44.

To prove that Adam is not our God we quote B. of C., Sec. 3, p. 28: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah,

who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-on-di-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them,* and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever." By this revelation we learn who Adam is, and also his office, and how long he will hold this office. We are also informed in another revelation that God hath given unto Adam the keys of salvation, under the direction of the "Holy One, who is without beginning of days or end of life." B. of C., Sec. 76, p. 3. This proves also, that Adam is not God, and he only has the keys of salvation, under the counsel and direction of God.

"Adam or Michael, the seventh angel, even the archangel, who holds the keys of salvation, to deliver his people in time of trouble, will fight their battles at the end of the Millenium, when the devil will rise up against them with all the host of hell, and shall come up to battle against Michael (Adam) and his armies, and then cometh the battle of the great God; † and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all." See B. of C., Sec. 7, p. 35. From what has been advanced, it is proved, to all reasonable beings, that Adam is nothing less or more than the seventh angel, even the archangel, who is, no doubt, great and glorious, but a distinct being from the true and living God, who claims our worship, and also Adam's, although he is a great angel. See Heb. 1: 6, and Ps. 148: 2. "Praise ye him all his angels."

To prove that Adam is nothing less or more than an angel of God of high standing, I will refer to John's Revelations, for he said, when speaking of Adam, or Michael the seventh angel: "And I saw a mighty angel come down from heaven, clothed with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. * * * And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10: 1, 2, 5, 6. To prove that this angel, spoken of here,

*This is the true and living God that Adam and his posterity worshiped.

† Who gave the keys of salvation unto Adam to fight their battles, and deliver them in time of trouble?

by John, is Adam, or Michael, the seventh angel, even the archangel, I will refer to B. of C., 7 Sec., 35 p.: "The seventh angel shall sound his trump, and he shall stand forth upon the land and upon the sea, and swear in the name of him that sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies; and Michael, the seventh angel, even the archangel, shall gather together his armies; even the hosts of heaven."

This angel spoken of, which is Adam, or "Michael, the seventh angel, even the archangel," is the angel whom John the Revelator fell down at his feet to worship, thinking, I suppose, that he was God, because he was so glorious; being clothed with a cloud, and whose face was as the sun, and his feet as pillars of fire. But this angel Adam, knew that he was not God, and if he had allowed John to worship him, he knew it would be idolatry; therefore he said: "See thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them that keep the sayings of this book—worship God:" Rev. 22: 8, 9. For proof that this Angel Adam, is the very same person that John fell down at his feet to worship, see Rev. 21: 15. "And he (the Angel) that talked with me had a golden reed to measure the city." Now, compare this with Rev. 10 and 11: 1, 2, and you will find that Adam is the same Angel who talked to him, and gave him *a reed like unto a rod to measure the temple*: Lev. 11: 1. This same Angel, Adam or Michael, the chief prince, came to the assistance of another great angel whom the Prince of Persia detained, and contended with him for twenty-one days, when on a mission to Daniel to get his words, and reveal something of great importance unto him. See Dan. 10: 13. These two angels, Adam or Michael, the chief Prince, and the other angel appeared unto the Prince of Persia, as two men whom he did not know, and they (Adam, the chief Prince, and the other angel,) talked as men, and the Prince of Persia withstood or contended with them for twenty-one days, which proves that he was a smart prince. See a similar circumstance (Josh. 5: 13, 14), where an angel appeared as a man unto Joshua: "And it came to pass when Joshua was by Jericho that he lifted up his eyes, and looked, and behold there stood a man over against him with his sword drawn in his hand, and Joshua went unto him and said unto him, "art thou for us or for our adversaries, and he said nay, but as captain of the host of the Lord am I now come." See Gen. 19: 1, also Heb. 13: 2. I ask where now is Brigham Young's foundation for teaching the Mormons that Adam is the only god with whom they have to do; when it has been proved

beyond contradiction that Adam is nothing less or more than the seventh Angel, even the Archangel, the chief Prince over the human family for ever, and who holds the keys of salvation under the counsel and direction of God, and that he refused adoration or worship when John fell down at his feet to worship him, for he said: "See thou do it not, for I am thy fellow servant, and of thy brethern the prophets, worship God." O shame on Brigham Young, the pretended Mormon prophet, who has set up a false god for the Mormons to worship. He is as bad as Aaron, who made a golden calf for Israel to worship. See Ex. 32: 1-6.

If Adam came down from heaven with Eve, one of his wives, as Brigham says, how could the Lord say: "It is not good that the man should be alone" (Gen. 2: 18); for it is evident that he could not be alone if Eve came down with him, as Brigham says. Again, if Adam and Eve came down from heaven and were gods, their eyes must have been open, and they must have known good and evil. Then what sense would there be in the words of the devil to them, when he said: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil:" Gen. 3: 5. Such talk would have been nonsense. If Adam and Eve came down and were Gods, as Brigham says, surely their eyes were open, and they also knew good and evil, or they must have been blind and senseless gods. If Adam and Even came down from heaven and were Gods and naked, surely they knew it, or they must have been stupid gods; and if they knew it, what sense would there be in the words of the Lord to Adam, when he said, "who told thee that thou wast naked:" Gen. 3: 11. It would be all nonsense and humbug of the highest degree, and darkening counsel, by words without knowledge: Job 38: 2. Therefore Brigham ought to say as Job, "therefore have I uttered that which I understood not; things too wonderful for me, which I knew not:" Job 42: 3. But I am afraid that Brigham Young is too proud to humble himself like Job, and acknowledge his sins.

In proof that Adam is not God, Moroni says, the Lord God swore in his wrath unto the brother of Jared, "That whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off, when the fullness of his wrath should come upon them;" but says one, who is the true and only God? Moroni informs us who he is, for 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." See B. of Ether, 1 c., page 526. This proves positively and plainly who is the true and only God,

beyond all contradiction. Mosiah also says: "Teach them that redemption cometh through Christ the Lord, who is the very eternal Father:" Mosiah, 8 c., 185 p. David also said: "He that is our God is the God of salvation:" Ps. 68: 20. Mosiah said: "Behold the time cometh, and is not far distant, that with power, the Lord Omnipotent, who reigneth, who was and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; and he shall cast out devils, or the evil spirits which shall dwell in the hearts of the children of men. . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning, and his mother shall be called Mary. They shall consider him a man, and say he hath a devil, and shall scourge him, and shall crucify him. His blood atoneth for the sins of those who have fallen by the transgression of Adam." Mosiah, 1 c., page 157. "Abinai 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 the 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 of the power of God (or the Holy Ghost); and the Son, because of the flesh; thus becoming the Father and Son, and they are one God; yea, the very eternal Father of heaven and of earth:" Mosiah, 8 c., page 182. "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 (mark this ye that make light of it, as Brigham does), and bring forth a son, yea, even the Son of God:" Alma, 5 c., page 235. This is the true and only God (and not Adam), whom we ought to worship. "This is life eternal to know the only true God and Jesus Christ, whom he hath sent:" John 17: 3.

[To be continued.]

A FALSE SUPPOSITION concerning the origin of a prophecy in relation to a division of the Northern and Southern States.

The newspapers often contain predictions of Brigham Young, or of some of his colleagues, concerning the dissolution of the American Confederacy, and the pouring out of the wrath of God upon this nation, and many who read these predictions suppose that they originated with these men.

Not long since, in the habitual laudations to Brighamism, with which the Utah correspondence of the New York *Herald* and *Express* abounds, it was stated that Orson Hyde had prophesied that there would be a dissolution of the Union—that the Northern and Southern States will be divided, and that the latter will call upon Great Britain for assistance, etc. By Brighamite evidence we shall show that this prophecy did not originate with Orson Hyde, nor with any of the Brighamite leaders. In 1851 the Publishing Department of the Brighamite Church in England published a work, the title of which is, "The Pearl of Great Price, being a choice selection from the revelations, translations, and narrations of Joseph Smith, first Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter Day Saints." On the 35th page, this volume contains the following :

**"A REVELATION AND PROPHECY BY THE PROPHET, SEER,
AND REVELATOR, JOSEPH SMITH.**

Given December 25th, 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 Sabaoth, 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.'

Will some of our friends send us the name, volume and number of the periodical in which this revelation was first published?

THE LATEST UTAH NEWS.—We received a letter, just in time to extract a few highly interesting statements from. It describes a small settlement in Utah, in which it is stated that there are about forty families believing in the New Organization. There are about two hundred souls in these families, who are mostly from Wales. At least three of these saints have been Presidents of Conferences in Wales. The majority of them intend to emigrate eastward in the spring.

THE RECORDS of every Branch of the Church should be kept with regularity, to prevent confusion and *imposition*.

To the name of each member should be added as many of the following items as pertain to each case: Where born, when born, where baptized, when baptized, by whom baptized, by whom confirmed; when ordained, to what office, by whom ordained; when received by letter, when removed, when expelled, when dead. Each Branch should also keep a record of the names of all children who have been blessed, with the names of the parents of each child, and when and by whom they were blessed. Every elder, should also keep such a record of all his baptisms, confirmations, ordinations and blessings.* A copy of the record of each Branch should be sent to every annual and semi-annual Conference of the Church after it has been signed by the President and Clerk of the Branch. Each Elder should present a copy of his record.

THE DELAY IN PUBLISHING the *Herald* might be easily prevented. If the *many* subscribers, who are in arrears for their subscriptions, would remit the same, it would be a great relief, and a *sure* remedy for this evil, at this time. If *all* our subscribers will henceforth pay in advance, there will be no need of delay. Past experience shows that these remedies are unreliable, because they are beyond our reach; but we state the facts that it may be know how easy is the remedy which might be applied, hoping that many will *act* accordingly.

Saints of the New Organization, are the blessings of the kingdom of God more precious to you than all the temporal riches of the earth? and will you not make a *small* sacrifice of your temporal means, that the good news which has saluted your ears and reached your hearts, may salute the ears of thousands, who are weeping in solitude in the dark corners of the earth, over the desolations of Zion? Shall we pray for the spread of this work, and *do* little or nothing for its extension? Faith without works is dead, being alone. Shall a few (comparatively) bear the heat and burden of the day, in laboring in the Lord's vineyard, while many labor for themselves, and

* The Branch which each member became connected with should be mentioned.

not for the Lord? Shall the publication of the *Herald* continue to be "slow, but sure," or prompt and early?

THE ANNUAL CONFERENCE of the C. of J. C. of L. D. S. is appointed to be held at Amboy, Lee county, Illinois, commencing April 6th, 1861.

Strangers on their arrival at Amboy can enquire for Brother Edwin Cadwell.

ELDERS ABROAD.

Brother James Blakeslee started on his eastern mission November 16th, and arrived that day at Galien, Michigan, where he tarried; and over two weeks after he was yet preaching there. We suppose that he will next visit Whitestown, and Franklin, Indiana, and this city; afterward Syracuse, Ohio; Wheeling, Virginia; Alleghany City; Elizabeth, Pennsylvania; Kirtland, etc.

He says: "I have received a letter of November 16th from my son Harvey, from Franklin, Iowa. He and Brother Blair had baptized four at that place, and expected to baptize more before they leave for Pleasant Plains. They had good success in their mission."

Brother Lanphear has started on his mission. He was at Troy Grove, Illinois, and intended to go to the north part of Iowa.

Brother I. L. Rogers wrote, November 22d, that Bro. Powers expected to start in a few days. He expects to go to Canada.

THE NUMEROUS LETTERS, which we have received recently, show that the Branches of the Church, generally, are blessed with prosperity, and the outpouring of the Holy Ghost. Many old saints, who were heretofore unacquainted with the resuscitated Latter Day Work, have been made to rejoice in the glorious news.

BRIGHAM YOUNG'S Idolatry is the subject of a long and excellent communication from "A Stone in the Mountain," which we publish in this number. Brigham says, "Adam is our Father and our God and the only God with whom we have to do." The atrocious wickedness of this doctrine is proved with overwhelming evidence from the new translation of the Bible, Book of Abraham, revelation to Moses, B. of C., and B. of M.,"


WANTED.—The post-office address of C. E. Reynolds, Edwin Dort, Hans Hyer.

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SUBSCRIPTION.

The price of this periodical is \$1.00 per volume, (twelve numbers,) and it may be remitted to the Editor, or deposited with any authorized Agent.

 A Small Tract called "Key to the Bible," or Scripture references will be sent to any address. Price 5 cents. I. S.

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THE TRUE
LATTER DAY SAINTS'
HERALD;

PUBLISHED BY

THE NEW ORGANIZATION

OF THE

Church of Jesus Christ of Latter Day Saints.

“Hearken to the word of the Lord: for there shall not any man among you have save it be one wife.”—BOOK OF MORMON.

“My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains.”—JER. 50 c. 6 v.

“I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away.”—EZEK. 34 c. 15, 16 v.

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1860.

THE TRUE LATTER DAY SAINTS' HERALD.

No. 12.

DECEMBER, 1860.

VOL. I.

For the Herald.

BRIGHAM YOUNG'S GOD EXAMINED AND REFUTED BY THE SCRIPTURES OF TRUTH.

[CONCLUDED.]

If Adam and Eve came down from heaven and were Gods, as Brigham Young says, they were not formed from the dust of the ground, as Joseph Smith, the great prophet of the last Dispensation, has said in his Inspired Translation, which he commenced in the month of June, 1830. He there says: "The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; the first flesh upon the earth, the first man also. And out of the ground, I the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them, and they were living souls, and it was breathed into them the breath of life." Gen. 2 c. of the Inspired Translation. We learn from this Inspired Translation that the first tabernacles of flesh and bones of man and animals were formed out of the dust of the ground. This is more fully described in the Book of Abraham: "And the Gods formed the man from the dust of the ground (he was not begotten as Cain and Abel, by a father and mother), and they 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 placed a garden eastward in Eden, and there they put the man whose spirit they had put into the body which they had formed. 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 (not beget) 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 instead 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 bone, and flesh of my flesh, now she shall be called woman, because she was taken out of man." (Book of Abraham, translated through the gift and power of the Holy Ghost by Joseph Smith.) We learn from this revelation that the first woman was not begotten and born of parents, but created out of the rib of Adam, by the power of God's word. Moroni, the son of Mormon, tells us the same, for he says: "By the power of his (God's) word man was created of the dust of the earth." Book of Mormon, 4 c., page 521. The prophet Alma is of the same opinion, for he says: "Behold after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence they were taken:" Book of Alma, 19 c., page 329. Here we have four witnesses, Joseph Smith, Abraham, Moroni, and Alma; all bearing testimony that Adam and Eve were from the dust of the ground, and not begotten and born of parents, as Brigham Young says. It is no wonder that Brigham Young denies this plan of God in creating Adam and the animals out of the dust of the ground, for he says, in one of his sermons published in the *Deseret News*, in 1853: "It is idle talk to me for the people to say that God created the beasts of the field, and so forth." If God did not, or could not, create the first tabernacles, or bodies of man, and of the animals, out of the dust of the ground, as the prophets have said, I ask how is God going to bring about the resurrection of millions of human beings, even all mankind, and also animals who have crumbled into dust? Will Brigham Young inform us? In proof that Adam's body was formed from the earth, and that it did not come down from heaven, as Brigham Young says in his great revelation, St. Paul says, when speaking of the creation of Adam's body: "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual:" 1 Cor. 15; 46. Paul does not mean to say that the spirit was not formed in heaven first, but he means that the earthly body had to be formed first, before the spirit could be put into it. The meaning of this Abraham explains, for he says: "The Gods formed the 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." Paul says, the first man (Adam) is of the earth, earthy; the second man is the Lord from heaven. This is a plain contradiction to Brigham Young's revelation, for he says: "Adam came down from heaven with Eve, one of his wives, into the garden of Eden, and eat and drank of the corporeal

fruits of the earth, until the grosser matter was diffused sufficiently through their celestial bodies, to enable them to beget mortal bodies." According to this, the first man and second man are both from heaven, but who will the people believe, Brigham Young or Joseph Smith, Moses, Abraham, Moroni, Alma, and St. Paul? who all declare that Adam was formed from the *dust* of the ground, and not changed by the *fruits* of the ground, as Brigham Young says. See Star, as referred to.

If Adam came down from heaven and was a God, he varied and changed from an immortal God to a mortal man, and the Bible and Book of Mormon, "which contains the truth and the word of God (see B. of C., Sec. 44, par. 3), positively says that God is the same yesterday as to-day and forever, and in him there is no variableness, neither a shadow of changing. "And now, if ye (Brigham Young and his adherents), have imagined up unto yourselves a god who doth vary, and in him there is a shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are. Behold, he created Adam." Book of Mormon, 4 c., page 521. This is what Brigham Young calls idle talk. See his sermon in the *Deseret News*, 1853, some time I think about August or September, if I mistake not.

O all ye Latter Day Saints who are honest in heart, and who wish to obtain eternal life, I beseech you in the name of the true and only God, and of the holy angels, to come out against such a doctrine and such a god, and such a prophet, who has set up for you a false god to worship, and says if you do it not, it will be to your damnation. O be idolaters no longer! Rise up, in the strength of Israel's God, and fellowship them no longer, and rouse all the faculties of your bodies and minds against such a principle, which is idolatry, and be no longer led by seducing spirits, and doctrines of devils; for Nephi says: "wo unto those who worship idols (or false gods), for the devil of all devils delighteth in them:" 2 Nephi, 6 c., page 81. O foolish Brigham Young, and a great many Mormons! Who hath bewitched you that ye should not obey the truth, and worship the true and only God, who is Jesus Christ, and not Adam. For Jude also proves that Adam is not God, for he says: "Michael the Archangel (or Adam), when contending with the devil, he disputed about the body of Moses, does not bring against him a railing accusation, but said: "the Lord rebuke thee." Now, if Adam is the true and only God with whom we have to do, as Brigham Young says, would he not have rebuked the devil? undoubtedly he would.

O ye Latter Day Saints, well might Jesus say: "many false prophets shall arise, and deceive many, and because iniquity shall abound, the love of many shall wax cold:" Mat. 24: 11. I ask has not Brigham Young deceived his thousands by his false revelation, in which he says Adam is the only God with whom we have to do, and made idolators of them? for they really believe that Adam is the true God whom they ought to worship. And is not the love of many waxed cold who were strong in the faith of the latter day work, and did they not turn their backs on the work when they heard and read this revelation of Brigham Young? And Brigham Young has the boldness to say that it will prove their damnation if they make light of it, or treat it with indifference. (See his own words as referred to.) This was a trick of the devil, from whom he got the revelation to lead mankind into his snare, or trap, or net, to catch them, by getting them to worship the creature Adam, instead of the Creator God. But thanks be to God, who has said through his servant, the prophet Joseph: "Do [all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men and others of devils. Wherefore beware lest ye be deceived," (B. of C., Sec. 16, par. 3, 4,) and "earnestly contend for the faith which was delivered unto the saints;" (Jude, 3 v.) and believe not every spirit (that cometh out of the vallies of the mountains of Great Salt Lake City), but try the spirits whether they are of God; because many false prophets are gone out (of Great Salt Lake City) into the world (and more will come). See 1 John 4: 1. For "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 brought them (and set up Adam as a God, instead of the Lord), and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom (false teachers) the way of truth shall be evil spoken of." See 2 Peter 2: 1, 2. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works;" 2 Cor. 11: 13. And their word (or false doctrine) will eat as doth a canker (which continues to corrupt the whole body if not stopped). Such is the influence of false doctrine. It plants its destructive seed in the soul, and will continue to corrupt the whole Church if not stopped by the pure word of God, being used by the ministers of righteousness, for God has given it as a standard for the saints to go by. See B. of M. Brigham Young and his adherents concerning the truth have erred,

saying Adam is the only God with whom we have to do; and have overthrown the faith of a great many. It may be truly said of Brigham Young as it is said in the Acts of the apostles: He is a setter-forth of a strange god: Acts 17: 18. "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt; and consume you, after that he hath done you good:" Josh. 24: 20. The prophet "that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken. 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:" Deut. 18: 20. "O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo, be unto them saith the Lord God Almighty, for they shall be thrust down to hell:" 2 Nephi, 12 c. Again, we learn that many of the Nephites became idolators. See B. of M., 22 c. of Alma, page 355. Perhaps they thought as a great many Mormons do that Adam is God, and worshiped him, which is idolatry.

Yours truly,

A STONE IN THE MOUNTAIN.

For the Herald.

GREAT SALT LAKE CITY, October 1st, 1860.

UTAH HERDBOYS.

BY JOHN ATLAS.

DIALOGUE.—First, enter Tom, Jim, and Johnny, with a Sister.—Subject: "Do as you are told."

Scene—*Provo Bench.*

Jim—Tom, O Tom, what is the hurry? Why are you running so?

Tom.—Why! don't you see my cattle getting mixed with that herd going south; unless I hurry quick, they will all be gone.

Jim.—Johnny, as all the north is moving south, and herds continually passing, we had better stay between our cattle and the road, or else they will get mixed again; and besides, we shall have the privilege of seeing the people moving. O what a sight of wagons! The road is lined with teams.

Johnny.—O what a perplexity! what a tormenting work is it to herd cattle these times! it is almost impossible to keep the cattle separate. The day before yesterday I was herding cattle on this bench, and ten of them got mixed with a herd that was moving south, and it was beyond Hobbler Creek before I could get them out, and what a trouble it was to drive them back in the face of so many herds; and when I got back, where do you think I found the rest?

Tom.—I believe this tormenting work of driving people and cattle south is of the devil. If the troops had a mind to kill us, "suffocating is the brother of choking," and it would be just as well for these to be killed by soldiers as to be driven about in this way. O such a deplorable sight, you see in that company, women, with suckling children on their backs, wading through the mire; some driving cattle, some hogs or sheep, both tired, hungry and naked, with little boys and girls, or very old men, driving the teams along, almost all crying and weeping. I would wish to God that my eyes had never seen them.

Johnny.—O Tom, it is awful indeed to see women, granddadies and children emigrate under such circumstances in such stormy weather as this, but let us draw nigh to the road and speak to some of them. Well brethren and sisters, you are moving along it seems.

A Sister.—Yes, fair young brethren, and you should hail your happiness, now-a-day, that you are inhabitants of the southern valley, not being under the necessity of moving away as we are, leaving our delightful homes, our farms, our fine houses, our gardens and orchards, our dear bought improvements for many years, to the mercy of the furious flames, or to be withered away by the scorching heat of the sun, for the want of virtuous, irrigating streams; our wheat stacks, our granaries, our rich flour bins and meat barrels, are left to destruction, and here we are, dragging a remnant of our stock along, most part are lost by the way, some would stray back to their dear native land, some overtaken or driven away by greedy thieves, and many are daily falling with hard labor and hunger, and we scarcely have but a hope left for us already, and where are we going to? and what will become of us hereafter? the only wise God knows.

Johnny.—Dear sister, our happiness here is not so complete as you might suspect, since so many strange stock are brought to our country; our grass is devoured, our cattle scattered in all directions, get mixed with your herds and are driven away, and there we are traversing the country, running, hunting over hill, over dale, such a troublesome time is it for herdboys; but tell me, how is the road from here to Salt Lake?

Sister.—O very bad indeed, for lo! was about Mill Creek, and

from there to the city, the road was full of wagons, most all of them was stalled in the sludge, and most of the cattle mired; our crying babies rolling in mire, covered with snow, shivering with cold, horrible to be seen; their tender mothers paddling in the dirt, some were engaged in pulling the mired cattle out of the mud holes, some in casting their boxes, wheat, and flour sacks, out to the ditches, and some in rolling out of the mud the filthy wheels, while others were dragging their children along the wide prairie toward Big Cottonwood, leaving their goods, their stock and provisions wherever they were. Oh! I have seen death raging on all hands, mothers hugging up their dying children, and babies sucking the cold breasts of dying mothers, while one was groaning in the agonies of untimely birth; such are the troubles, such are the sufferings of Zion's fair dames; all our able-bodied men being called out to Echo Canon, to resist the troops of the United States.

Tom.—Halt, halt! I can't stand it, my hair stands on end, my blood freezes in my veins, my sinews shrink, my heart palpitates, it faints, it fails.

Johnny.—O Tom, Tom, what is the matter; suppose you was crossing the plains, the year before last, with the last company of hand-carts, what would you say then; this is only a glimpse, a mere shadow of what people suffered there, where so many hundreds of men, women, and children, were left in the snow; some dead, some half dead, of what death you could not discern, whether it was of hunger or cold, of what kind of starvation did the people not suffer; some having their limbs frozen on their bodies, some losing their hands, some their feet, all lamenting in the greatest agony.

Tom.—O horrid! horrid! And who was the instigator of this movement? Brigham Young, if you please, our Prophet, Seer and Revelator; and I say what I said before, it is of the devil.

Jim.—O Tom, Tom, you are presumptuous, you had better take care of yourself, you are on a dangerous ground, you are on the brink of apostacy. I know, Tom, that it is the will of the Lord, which he revealed to his servant the Prophet, that the people should move. He swore that the soldiers should never come into these vallies, and that if the earth shall not open her mouth and swallow them up as it did Cora, Dathan, and Abiram, that the moving of the people from the valley, and the burning down of the cities and villages would most certainly prevent them, and turn them back. Praised be the Lord, let his will be done, blessed be his Prophet Brigham!

Tom.—I believe in the principles and in the fullness of the gospel, but in Brigham Young I don't believe, nor in any of his prophecies, and I can't see what end this move will answer.

Now run to the Bishop, Jim, and tell him that I am on the "back ground," and in the spirit of apostacy, ha! ha!

Jim.—I know what end this move will answer, or anything else suggested by the President, is none of your business, it is your duty to yield implicit obedience to the authorities set over you, ask counsel on all occasions, and act in all things just as you are told, and that is the chief topic of our most blessed religion, and dare not ask any questions, take my counsel on it, neither doubt the authority, or speak any word in derogation of Brigham Young, lest you have "your d—— throat cut, and sent to hell cross lots."

Tom.—Am I not a free agent, Jim? and can't I do just as I feel, and be accountable for myself.

Jim.—If you will be damned you can. If you want to be saved you must do as you are told, and not look to those that are placed over you for any thing but for counsel. How many times have we heard Brigham Young explaining from the stand that the only safe way for us to obtain salvation is, to do as we are told, and ask no questions.

Tom.—Yes, many times, Jim, and I believe it too, for if any one will not do just as Brigham Young says (or even the Bishop), he will send his bloody Danites to cut his throat, and say, that man is of no use for me, go brethren and put him out of the way. That is the language, and I know it, and that is the reason that you see so many of the northern folks paddling the southern dirt. I say it, for it was preached through all the different wards, that "the good sheep will know the good shepherd's voice, and will follow him, but the goats will not follow him, and they shall have their tails cut two inches below their ears."

Johnny.—You see, Jim, the only salvation that Brigham Young preaches to his people is to do as they are told, but such kind of salvation will not do for me; it is the same kind of salvation as the devil preached before in heaven, when he offered to save all mankind, as revealed to Joseph the Seer. The devil is the author of it, his plan was to deprive them of their agency, or in other words, to have them to do as they are told.

Tom.—Thank you, Johnny, you are right; now, you see, Jim, as I told you before, and I yet stand to it, this movement is of the devil, and Johnny proved it. A little while ago I was listening to Heber C. Kimball preaching from the stand in the Tabernacle, that they did not want the wise men and learned men among their community, and he advised them to leave, observing that the best Latter Day Saints were the dunces, who were accustomed to hard labor and servitude, not to mind any thing, but to do as they are told. <http://www.mormon.org>

Johnny.—Yes, Tom, you see they don't want any body here capable of discovering their cunning schemes, but I take the liberty of looking after them, and I can not discover anything in any of their movements but what tends to wealth and worldly power.

Jim.—Well, what do you see in this move that tends to wealth and worldly power.

Johnny.—This move is carried on on the same plan as the Perpetual Emigration Funds. There is a contribution made among the saints in all parts of the earth, under the garb of moving the poor saints to the south, and millions of dollars are collected, which all go to the coffers of Brigham Young, for if there be any poor here that are not able to move themselves, their neighbors shall be called to help them out; besides, so many hundreds of able teams are daily sent from here up to Salt Lake, and other northern regions, to fetch the poor along, and all this expense is charged to the poor again, and they will have to pay it by their hard labor to Brigham Young, and so he will be paid twice for nothing, the same as in the Perpetual Emigration Funds; but the chief aim was to prevent the soldiers, the civil officers, and the governor, from coming in, and to cause the governor to resign and turn back, so that he might continue to be the governor himself; so every plan and movement must aim to both wealth and worldly power.

Tom.—That is all true, Johnny, Brigham Young knew Governor Cummings to be a tender-hearted man, full of mercy and compassion toward the poor, and he thought that Cummings would rather resign his office, and return home, than to put the people in such commotion on account of him; but I guess Governor Cummings discovered the scheme.

Johnny.—That is something like it, Tom, but I must bid farewell to you boys; some of my cattle are already over the blough, I must run to head them.

Jim.—Good by boys. I would advise you to repent of your sins; to watch and pray against apostacy.

Tom.—You must first convince us, Jim, and then we shall repent and improve, which I hope you will be able to do the next time we meet, so farewell.

ARE THE SAINTS TO BE GATHERED NOW?

Ever since the Church of Jesus Christ of Latter-day Saints has been organized, in this dispensation, and a commandment given to the Saints, to assemble together at Kirtland for a little season, the subject of the gathering of the Saints has

been much agitated. It is well known to those familiar with the doctrine of the Church, that this land of America was a promised land to the seed of Ephraim, and that God would renew his covenant with them in the last days; and bring their true record, the Book of Mormon, to light, for the purpose of gathering the Saints together in the last days; to build up Zion, which shall be the city, New Jerusalem. It is also well known to every careful reader of the Book of Doctrine and Covenants, that Jackson county, Missouri, was chosen as the center. See Doc. and Cov., sec. 4, par. 2: "The city, New Jerusalem, shall be built by the gathering of the Saints, at this place, even the place of the Temple, which Temple shall be reared in this generation." And because this Temple is to be built in this generation, the Saints, many of them, have become weary, because many years have passed away since the Saints were driven from Missouri and Nauvoo; and many months since the New Organization has published the Herald, and very little has, as yet, been said on the subject of the gathering; therefore many of the Saints are anxiously inquiring, and saying to me and to others, Where is the place of gathering now? Let me say to all such inquiries, By a careful examination of the Book of Doctrine and Covenants you will answer your own question. When the Saints were driven from Missouri, it was because of transgression. See Book of Doc. and Cov., sec. 102, par. 2: "Were it not for the transgressions of my people * * * * they might have been redeemed even now." And again, sec. 101, par. 2: "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." Now, if the Saints want to be the saviors of men, and salt of the earth, and the light of the world, they must keep the law of God. And where? The answer is, wherever they are. And why? Because they that keep the law of God have no need to break the law of the land; for it is written, "If he, or she, shall steal, he, or she, shall be delivered up to the law of the land." See D. and C., sec. 13, par. 22. Therefore we must become the light of the world, scattered among the world, until the time comes spoken of by John, in Rev. 18: 1-4. "I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory." 4 v.: "And I heard another voice from Heaven, saying, Come out of her, my people." And when this is fulfilled, then the Saints will gather together, and God will tell us where, through his mouth-piece; so at present be patient, live humble, and remember the 102 sec. and 7 par. of the Book of D. and C.: "Be very faithful, and prayerful, and humble * *

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." Now, how long were the saints to remember this commandment? The answer is in par. 9: "But, firstly, let my army become very great, and let it be sanctified before me," etc. Then will God gather his Saints, by calling his servant, who will lead them like as Moses led the children of Israel; see sec. 101, par. 3. Now did the Saints observe the above commandment? The answer is, no. Then what did they do? They went to Nauvoo, not by revelation, but by invitation; and after they got there, God accepted their choice, and said, in sec. 103, par. 13, of D. and C., "If ye labor with all your might, I will consecrate that spot, that it shall be made holy." And again it is said in par. 11, "If ye do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God." Which was done. Now the Saints must wait patiently the time of the Lord, wherever they are, doing good, and not evil; but if a Saint should be living alone in a wicked place, without any prospect of a branch being organized there, there would be no law against their moving to a branch, if they could do so without making too great a sacrifice; and there are many good branches in Iowa, and good land; and many good chances in Lee county, in Iowa, and a good prospect for a large branch in Montrose.

JOHN SHIPPEY.

Montrose, Lee county, Iowa, Nov. 19, 1860.

For the Herald.

LETTER FROM G. P. STILES, FORMERLY A JUDGE OF
A U. S. COURT IN UTAH.

CARDINGTON, OHIO, Dec. 26, 1860.

ELDER ISAAO SHEEN—*Dear Sir:*—You will pardon the liberty I take in addressing you at this time, being a stranger to you personally, but I hope not to the good cause you are engaged in, and which you so ably and zealously advocate. I refer to the "New Organization" of the Church of Jesus Christ of Latter Day Saints. I have watched with peculiar interest and anxiety the progress of the effort that is now being made by those of the original Church, who were so fortunate as not to be fatally entangled in the meshes of the "religious oligarchy" established by Brigham Young, in the vallies and fastnesses of

the Rocky Mountains. I look upon Brigham Young as a very corrupt and depraved man, and his immediate counsellors and advisers as being in the "gall of bitterness and in the bonds of iniquity." Indeed, I look upon the organization of the Church under Brigham as infamous in the extreme, and I feel it to be a duty I owe to my fellow man, to the cause of religious freedom, and to the cause of humanity, to raise my voice against it, and urge the necessity of some course being speedily adopted which shall dethrone Brigham, divest him of his tyrannical power, and break up that organization, which is like a cancerous ulcer, preying upon the very vitals of our national existence, which is placing man and woman upon a level with the brute creation, sapping the foundation of the citadel of religious liberty, securing human misery, and consummating human degradation in the cases of thousands of credulous men and women, and thousands more of innocent and helpless children. That such is the result of the principles and policy adopted, vindicated and carried out by Brigham Young and his minions at Salt Lake, I can truly testify, as an eye and an ear witness, having resided among them for nearly four years, as a government officer, during the height of the irreligious tyranny and political rebellion.

I am happy to say, that I have every good reason to believe that under Divine Providence, with young Joseph at the head, the New Organization will be instrumental in razing to its foundation that apparently gilded temple of religious ignorance and superstition, and bring back to the purity of their first principles all who are not yet fatally entangled.

That such may be the result of the efforts of young Joseph and his collaborators in the work of the new and everlasting covenant, is the prayer of your sincere friend,

GEO. P. STILES.

A PLURALITY OF GODS.

By the quotations of our Utah correspondent from the new translation of the Bible and from the Book of Abraham, it will be perceived that a plurality of Gods is a doctrine of those books. Although it is an unpopular doctrine, it is a doctrine of the common versions of the Bible. It is true that there are "plain and precious things which have been taken away" from the Bible, and this is true in reference to this subject, but there is enough remaining to show that the doctrine is true. In Gen. 1: 9, we read that "God said, Let us make man in our image, after our likeness." The words "us" and "our" signify more than one person, and those persons must have been Gods, for the work of creation belongs only to Deity. The

word which has been translated "God" in this chapter is Gods in what is commonly called the original, but the translators have gratified popular prejudice by translating it in the singular number. The new translation of the Bible was commenced very soon after the Church was organized, and therefore this doctrine was a doctrine of the Church at that time. Some might say, if we believe in a plurality of Gods, why do we not believe in Adam as a god? We do not believe in him as a god, or as the God whom we ought to worship, because it is a doctrine which is contrary to the new translation of the Bible, and various sacred records which have been given to us, and because it is revealed in those books that "there are Lords many and Gods many, but to Israel there is but one God," and because "Jesus is the Christ, the Eternal God, and the God of Israel," and Jesus said, "the Father, and I, and the Holy Ghost are one;" B. of M., 465 p. See also John 14: 10. As the Father, Son and Holy Ghost are one, so did Jesus pray to the Father that all might be one with him and the Father, as he was one with the Father. He said, "neither pray I for these alone; but for them also which shall believe on me, through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me. And the glory which thou hast given me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou loved me." John 17: 20-23. Jesus was not like some people, who asked and received not, because they asked amiss. When this prayer is answered, those who have believed will be exalted and become Gods. They are to receive the same glory which Jesus received, and be one with him and the Father. They could not receive the same glory, and be made "perfect in one" with the Father and Son, without becoming Gods. This is the exaltation that Paul described in Rom. 8: 14, where he says, "As many are led by the Spirit of God, they are the sons of God. The privilege of sons in all well-regulated families is to participate in the blessings of their fathers. Again he says, 16-17 v. "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 Jesus Christ; if so be that we suffer with him that we may also be glorified together." To be heirs of God, and joint-heirs with Jesus Christ, they would have to be participants in the glory, exaltation and power of Jesus Christ. Paul, when he wrote to the Galatians, (Gal. 4: 7,) described the privilege of a saint, and said, "thou art no more a servant, but a son, and if a son, then an heir of God, through Christ." We can readily understand the difference between a servant

and a son. A servant is only entitled to his hire, but a son is expected to inherit his father's estate, or, if there are other sons and daughters, he is a joint-heir with them in his father's estate. The saints are joint-heirs with Christ, their elder brother, and heirs of God to the kingdom of God. Jesus said unto his apostles, "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: 29-30. At another time, Jesus said, "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." John 14: 12. By an understanding of the works which Jesus was then doing, we can understand a little concerning the works which believers in him will do. Because Jesus said unto the Jews, "I and my Father are one," they took up stones to stone him, alleging that he made himself God, but Jesus said, "Is it not written in your law, I said, ye are Gods? If he called them Gods unto whom the word of God came, and the Scripture can not be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?" We perceive that Jesus not only claimed that he was the Son of God, but he endorsed the Scripture which says of them unto whom the word of God came, Ye are Gods. He says, "the Scripture can not be broken," therefore it is in vain that popular prejudice is arrayed against this doctrine. The Saviour presented his claims as the Son of God by showing that they are gods unto whom the word of God came. As one who had received the word of God also, he could say that he was the Son of God. So that independent of all the peculiar circumstances of his case, he could call God his Father. The Scripture spoken of by Jesus appears to be Psalm 82: 6, 7, where it is written, "I have said, Ye are Gods, and all of ye are children of the Most High. But ye shall die like men, and fall like one of the princes." These could not be heathen gods, for three reasons. 1st. The Lord would not speak unto deaf and dumb idols. 2d. He would not call heathen gods nor wicked men "children of the Most High." They were saints, for Paul said to saints, "We are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ." 3d. They were men, and not idols, for the Lord said, "Ye shall die like men, and fall like one of the princes."

In the 1st verse of this Psalm it is written, "God standeth in the congregation of the mighty; he judgeth among the Gods." These are not heathen gods, for they are not admitted to the congregation of the mighty. Neither does God judge among them, who have neither hearing, sense nor understanding. John says that "One like unto the Son of Man, whose

head and his hairs were white like wool, commanded him to write unto the seven churches. He was commanded to write, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name." Rev. 3: 12. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." 21 v. This is the way that "him that overcometh" becomes an heir of God and a joint-heir with Jesus Christ.

When John saw Satan and his angels cast out in the earth, he saw the saints who overcame him, and he said, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12: 11. By their perseverance they become kings and priests unto God, and are even permitted to sit on the throne of God, and become heirs of God and joint-heirs with Jesus Christ. This is the glory which the Father gave unto the Son, and the Son unto his brethren, for which he prayed when he said, "The glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one."

These scriptural evidences, concerning the order of the Kingdom in the exaltation of the sons of God, show that the revelations in the New Translation of the Bible, and in the Book of Abraham, concerning the Gods, all harmonize together: When this doctrine came forth in these books, it became a stumbling block to some people. We hope that the evidence which we have presented on this subject will be advantageous in the removal of their stumbling block out of the way.

BRIGHAM YOUNG VERSUS JOSEPH SMITH, SEN.

Brigham's Doctrine.—The Jour. of Dis., vol. 3, p. 319, contains (in a sermon which Brigham preached April 20, 1856,) the following: "Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God, previous to being made here, yet it is not so. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle."

Joseph's Doctrine.—The following are the words of God, which

he spake unto Moses, revealed to Joseph Smith, June, 1830, and republished in the "Pearl of Great Price," at the Brighamite Publication Office, in Liverpool, England:

"The Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth give I unto you." 9, 10 p. "I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our own likeness, and it was so." 11 p. "I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also." 12 p. "By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you are and unto dust you shall return." 14 p.

The Book of Abraham, translated from the papyrus by Joseph Smith, and republished in the "Pearl of Great Price," contains the following:

"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." 27 p.

Brigham's Doctrine.—"He (Adam) was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here."

Joseph's Doctrine.—In the words of God unto Moses it is written, "I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone, wherefore I will make a help meet for him. And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded them that they should be brought unto Adam, to see what he would call them; and they were also living souls, and it was breathed into them the breath of life; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And I, the Lord God, caused a deep sleep to come upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from

Man made I a Woman, and brought her unto the Man. And Adam said, this I know now is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Pearl of Great Price, 13th page.

Unto Abraham, "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 is 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." 25, 26 p. "And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts 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 cattle after their kind, and every thing that creepeth upon the earth after their kind." 26. "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." 26 p.

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." 28 p. "And out of the ground the Gods formed every beast of the field, and every fowl of the air. For Adam there was found an help meet for him." Book of Abraham in the Pearl of Great Price, 28 p.

THE CAUSE OF THESE PERILOUS TIMES.

The popular theories concerning the cause of the present great commotion, and fearful anticipations of civil war and disunion in this nation, we discard. The political controversies on the subject which now agitate and distract the nation, do not present the subject in its true light. The wisdom of the wise has perished, and the understanding of the prudent is hid.

Isaiah said concerning the Daughter of Babylon—the Lady of Kingdoms: “Therefore shall evil come upon thee, thou shalt not know from whence it riseth; and mischief shall fall upon thee: thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know:” Isaiah 47: 11. Notwithstanding this prophecy is receiving a literal and *sudden* fulfilment, and the attending circumstances, and the cause of the great calamity which overwhelms this great nation, are given in connection therewith, yet the *wise* men of this nation are as ignorant of these things as if they never had been written. The Lord, looking down through unborn time upon the *awful deeds* which this nation has been guilty of against the saints of God, said: “I was wroth with my people, I have polluted mine inheritance, and given them into thine hand; thou didst shew them no mercy, upon the ancient hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady forever; so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.” 6, 7 v. When this nation became responsible before God for the oppression and exile of the saints from Zion, and when, “in her was found the blood of prophets and of saints,” (Rev. 18: 24,) then “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.” 6, 7 v. Although Isaiah, and John, and Jeremiah, and other ancient prophets, have prophesied of the judgments of God which have commenced to be poured out upon this nation, the people are blinded with unbelief and ignorance, and are rushing headlong to national, social, and spiritual destruction. Not by ancient prophets *only* has this nation been warned of their impending fate, but by the mouth and pen of a living prophet, and his prophecies are now fulfilling. Until within a few months the prophecies of Joseph the Martyr, concerning a dissolution of the American Confederacy, were generally looked upon as fanatical in the extreme. Now the fact is admitted because it is now demonstrated, but his prophecies are not regarded. In November, 1833, the saints were driven from Jackson County, Missouri. On the 16th of the next month he received a revelation in which the Lord said: “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.” B. of C., Sec. 98, p. 4. In par. 12 the Lord commanded his saints, who had been driven out of Zion, and said: “Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the

Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them, What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God."

The saints obeyed all the commandments which are contained in this revelation. They importuned the Judge of the District, (where the saints had been persecuted and exiled, and where some had sealed their testimony with their blood,) to redress their wrongs. They also importuned the Governor of Missouri, and Martin Van Buren, the President of the United States, but they all refused to redress their wrongs. Joseph and others visited the President at Washington in behalf of the saints. The President told them that their cause was just but he could do nothing for them. He said that Missouri was a magnanimous State, and he presumed that the Missourians would do them justice. As this nation, and her great men, and her rulers, have been deaf to the cries and importunities of the saints, and as the Lord has said: "He that toucheth you toucheth the apple of his eye, for behold I will shake my hand upon them, and they shall be a spoil to their servants," (Zech. 2: 89,) therefore He has commenced to fulfill his word. He has commenced to *vex the nation with a sore vexation*, and although the people presume that they understand the *cause* of this great vexation, yet evil has come upon them and they *know not* from whence it riseth. The Times and Seasons of November 1, 1845, page 104, says, that the mother of Joseph the Martyr delivered an address at a Conference, October 8, 1845, and that "she then mentioned a discourse, once delivered by Joseph, after his return from Washington, in which he said he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But said he, these cases are recorded in heaven, keep good courage and I am going to lay them before the highest court in heaven."

The Times and Seasons, of January 1, 1844, page 395, contains a letter of Joseph Smith to J. C. Calhoun, in which Joseph says:

"If the General Government has no power to reinstate ex-

pelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people, a real bull beggar upheld by sycophants, and although you may wink to the priests to stigmatize, wheedle the drunkards to swear, and raise the hue and cry of impostor, false prophet, God-damn old Joe Smith, yet 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, reciprocation, 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. * * *

* * I will give you a parable. A certain lord had a vineyard in a goodly land, which men labored in at their pleasure. A few meek men also went and purchased with money from some of these chief men that labored at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof, when some vile persons who regarded not man, neither feared the Lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion that were attached to that part of the vineyard where the men were robbed, rose up in grand council with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil and never let those meek men set their feet on that soil again, neither recompense them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner, and got none. They then supplicated the chief men who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption, and these men loving the fame and favor of the multitude more than the glory of the lord of the vineyard, answered, 'your cause is just, but we can do nothing for you.' Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent and took the possession of it to himself and destroyed those unfaithful servants and appointed them their portion among hypocrites."

For the Herald.

LETTER FROM BRO. SHIPPY.

MONTROSE, LEE Co., IOWA, Jan. 4, 1861.

BRO. SHEEN.—I left home, December 8th, on a mission to Scotland County, Mo. On my way I found a few old Saints in

Farmington, Van Buren County, Iowa, who received me gladly. Two of them were Welsh, who left Wales for Utah. I showed them the difference between Brigham's usurpation and the true doctrine of Christ, as preached by the New Organization, and one of them signed for the Herald; so I think they will not go to Salt Lake, for they do not need that kind of pickle to save them. I preached in Farmington twice, publicly, and conversed with many. The people in that place are anxious to hear the gospel. A church can be got to preach in, and if any of the Elders pass through there, let them call on L. D. Nelson and preach. They will be made welcome. I left Farmington, December 12th, and arrived in Ætna, Scotland County, Missouri, on the 13th, and preached four days in succession. I had some opposition, but found the Spirit of God to be a present help in time of need. I withstood my opposers face to face, who, after finding that I did not wish to be a peace-breaker but a peace-maker, and live in obedience to the law of God and the law of the land, they gave way. So I baptized ten, and on the 18th of December I organized a branch of twelve in number, called the Ætna Church. Duty Griffith was elected, by vote, Presiding Elder; Isaac Shoop, Priest; John Sayer, Teacher; John M. Lape, Deacon and Clerk. On the 19th we partook of the sacrament. During our meetings six children were blessed. The Spirit of God was with us, manifesting itself in the gifts of the gospel, and bearing testimony to the truth of the work, and causing the Saints to rejoice in hope of a glorious resurrection of the just, and their testimony in favor of the New Organization. I believe that a great work is begun in that place. I left the Saints rejoicing in hope of the same. May the good Lord carry it on, is my prayer.

I am, as ever, your brother in Christ,

JOHN SHIPPY.

A BRIGHAMITE THREAT.

An esteemed brother wrote to us as follows: "Orson Pratt and O. Bates state that the Brighamites hold you responsible for the death of P. P. Pratt. You will do well to keep on the alert."

We have never heard of the Brighamites making any threats against the outraged husband and father, who illegally killed Parley P. Pratt, but all their malice is directed against us, whereas we never saw the man who killed him, and never had any correspondence with him, and supposed that he was in California, until we read the account of the homicide in the papers. The truth is, that we have, from time to time, during the last eleven years, *dared* to expose to the public gaze the

heaven-daring wickedness of Brighamism, and the contrast between that system and the doctrines of the Bible, B. of M., and B. of C. This is the reason why Brighamites have slandered us, and threatened to shed our blood. Such threats are a part of their blood-thirsty system, as it is set forth in their publications, and as we have heretofore shown. If we fall by their hands, we shall fall in our blessed Redeemer's cause, and if we live, we *shall*, with God's help, *continue* to warn backsliders against their awful wickedness. They need not suppose that they can intimidate us by their threats. They may slander, threaten, and kill us, as they have many others, but they cannot rob us of celestial glory and a martyr's crown. If we have violated any law of this State, or of the United States, why do not our enemies enter *legal* proceedings against us *in this city*? Why did they not do so soon after the homicide was committed, when we published the facts concerning their threats against us in the daily papers of this city, and informed the public and the city authorities of their murderous threats against us? They know that we have never violated the law of the land nor the law of God, in reference to this matter. We have only performed our duty in an effort to save the little children of an outraged father from being carried off into a sink of pollution and infamy, by sending information, not to the father, but to the grandfather of these children, Mr. James M'Comb, of New Orleans. The character of our letter may be understood by his, which is in reply, and which can be examined by any of our friends. He says: "In your letter you kindly offer to render every assistance you may be able toward the recovery of our dear ones from the peril they are now exposed to, of falling into that *sink of inexpressible and unapproachable infamy*, Salt Lake Mormonism. We feel grateful for the interest you manifest in our behalf, and honor your sentiments on the whole subject." If our letter saved these children from such pollution, we are exceedingly glad. Was it our duty to refrain from rescuing little children from a degradation so awful, lest their injured father should slay the destroyer of his domestic happiness? This event, notwithstanding the circumstances, we deeply deplore, but the death of all the children would have been much more desirable than their intended fate. Whether our intervention saved them from that fate is uncertain. Mr. M'Comb says, "but it may be that my son has discovered their whereabouts before this time." We are now laboring for the rescue of many, both young and old, who are destined for Utah, and we are laboring for the rescue of thousands who are in bondage in Utah. If the opposition of their oppressors to their emancipation should cause the shedding of the blood of some of their oppressors in self-defense, we shall not, (before God,) be responsible for it, for we

have not advised such acts, neither did we advise the killing of Pratt. Those who covet and decoy away other men's wives, and oppress grievously the children of men, may expect that judgment and justice will overtake them. Hear this, O ye oppressors of God's people, "ye scornful men that rule this people," the Lord hath said concerning *you*, yes, concerning *you*, he hath 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." That will be "the time of Jacob's trouble, but he shall be saved out of it," (Jer. 30 : 7,) saith the Lord.

THE CHURCH AT SYRACUSE, O., in four weeks after our visit, had increased to twenty-five members. Brothers E. Thomas and R. Richards wrote that the elders were engaged in the surrounding neighborhoods in Ohio, and in New Haven, Va., daily, in preaching and teaching. They state: "We have cause to rejoice too, for the work of the Lord is increasing among us too, and the Lord confirms his word through the signs following his believers. We have baptized a majority of the Brighamites in this place, and they are now worshipping God in spirit and in truth, and enjoying the Holy Ghost in his different faculties, and bearing testimony that this is the work of God. We have also baptized some that never obeyed Mormonism, (so called,) before."

WESTERN IOWA.—Brother Blair, in a late letter says: "The work is very prosperous. We are preaching and baptizing, and the Lord confirms his word with signs following."

GALIEN, MICH.—Brother James and Sister Blakeslee had not started from that place, January 12th, 1861, but they intended to start out on the next Friday, via Whitestown and Franklin, Indiana. He states that circumstances beyond their control had detained them. He had done a good amount of preaching with good results.

CAMP FLOYD, UTAH.—From this place we have again received substantial evidence that the doctrines of the New Organization, as they are contained in the *Herald*, are eagerly read and believed in by many in that place. The location of United States troops there has made it a place of refuge from the vengeance of Brigham Young and his minions.

WANTED.—Although many have returned back numbers of the *Herald*, and thereby enabled us to supply many new subscribers, we are yet in need of numbers 1, 3, and 5, especially of No. 1.

THE NEXT VOLUME.—We hope the friends of the *Herald*, universally, will do all in their power to extend its circulation, and procure new subscribers for the second volume.

THE HYMN BOOK.—The extreme backwardness in forwarding subscriptions for the Hymn Book, in connection with other impediments, has prevented us from getting it printed hitherto. If all the Saints and friends who desire a copy will *venture* to advance the requisite pittance, they can soon be accommodated. We have received subscriptions from M. Hunter, S. P. Mason, H. Bemis, J. Putney, D. P. Hartwell, E. Hall, J. D. Haywood, W. Campbell, L. Campbell, J. Birchell, J. P. Graybill, and P. Gatrost; fifty cents from each, and from P. Graybill one dollar. An acknowledgment of all our receipts will be made in every number of the *Herald*. For further particulars, See *Herald*, No. 10, pp. 238, 244.

WEBER Co., UTAH.—In a letter which has been received from Weber County, the writer says that it is Brother Joseph's place to lead the Church, and that there are many there who acknowledge it. He says, "The big bugs there are eating up the little bugs, the big fish the little fish. I do not know where to look for comfort for it is not here. A man is respected here if he is rich, but if he is poor he is not noticed, only made poorer. Advantage is taken of every man's circumstances. My mind and feelings are with you, and the organization where young Joseph is at the head. I wish I was there, and I will be before long."

DIED—At Amboy, Lee County, Illinois, December 24th, 1860, of Typhoid Fever, **FANNY P. BLAIR**, eldest daughter of Brother William W., and Sister Lizzie Blair, aged seven years and six months.

O, Lord God Almighty, to thee
We turn as our solace above;
The waters may fail from the sea,
But never the fountain of love.

O, teach us thy will to obey,
And sing with one heart and accord,
He gave and he taketh away,
And praised be the name of the Lord.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints, is appointed to be held at Amboy, Lee Co., Illinois, commencing April 6th, 1861. Strangers, on their arrival, can inquire for Brother Edwin Cadwell.

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☞ A Small Tract called "Key to the Bible," or Scripture references will be sent to any address. Price 5 cents. I. S.

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