

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 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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A PROTEST OF ORSON HYDE,

*Against the New Organization, at the Conference in G. S. L. City,
Oct. 7th, 1860, with Editorial Notes.*

First and foremost, I will briefly allude to some aspirants to office and honors in the Church of which we are members. There have been aspirants to the Presidency of this Church ever since the death of Joseph Smith. (a.) It may be regarded as lost time to allude to these things at all, by which any portion of the day is consumed. (b.) But brethren, bear with me. I have read the writing of every aspirant to the Presiding Priesthood in this Church since the days of Joseph. (c.) I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doc. and Cov., Bible, etc., resembling the bile ejected from the stomach. I have never discovered one burst of the Spirit of God in all their claims or publications. (d.) Who has ever read Brigham Young's writing in which he has labored to establish his right and claim to the Presidency of the Church? No one. (e.) God pleads his own cause through Brigham, because he obeys him; but man has to *plead* the cause of man, who is sordid, illiberal, murmuring and corrupt. (f.)

In the month of Feb., 1848, the Twelve Apostles met at Hyde Park, Pottowatomie Co., Iowa, where a small branch of the Church was established, and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together, and what took place on that occasion? The voice of God came from on high, and spoke to the council.

Every latent feeling was aroused, and every heart melted. What did it say unto us? "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and Kingdom." This was the voice of the Almighty unto us (g.) at Council Bluffs before I moved to what was called Kanessville. (h.) It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever been given to the masses of the people before, but I am one that was present, and there are others that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. (i.) This is my testimony. These are my declarations unto the saints—unto the members of the Kingdom of God in the last days, and to all people. (j.) We said nothing about the matter in those times, but kept it still. (k.) Men, women and children came running together where we were and asked us what was the matter. They said their houses shook and the ground trembled, and they did not know but there was an earthquake. (l.) We told them that there was nothing the matter, not to be alarmed. The Lord was only whispering to us a little, and that he was probably not far off. We felt no shaking of the earth, or of the house, (m.) but were filled with the exceeding power and goodness of God. We knew and realized that we had the testimony of God within us. (n.) On the 6th day of April following, at our Annual Conference, held in the log Tabernacle at Kanessville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. (o.) They ignorantly seconded the voice from on high in his appointment. (p.) Yes, the voice of God was the voice of the people. (q.) Brigham went right ahead silently, (r.) to do the work of the Lord, and to feed his sheep, and to take care of them like a faithful shepherd, (s.) leaving all vain aspirants to growl and contend about lineal descent, right, power and authority. (t.) *Deseret News*, vol. x. No. 34.

(a.) "First and foremost," Mr. Hyde, we would inform you that no faithful official, or private member of the True Church desires any office or honors in *your* Church. They do not aspire to the Presidency of it, nor any fellowship in it whatever. We have no right or claim to any grade of membership in *your* Church. On the contrary we labor to convince your members that your Church is founded in iniquity, and established in apostacy and rebellion against God. We entreat them, and be-

seech them to come out from among you, and have no fellowship with your works of darkness. If there are any aspirants to the Presidency of your Church, they can not expect any aid or encouragement from the New Organization. If our worthy President was an aspirant to that office, would he have united with us? We suppose that the aspirants to the Presidency of your Church are numerous among your leaders. If you was not extensively misrepresented, you was an aspirant to the Presidency *after Joseph's martyrdom.*

(b.) It is certainly "lost time" for you to "allude to these things at all," unless you can do it on a more rational basis. Your opposition only propels and promotes the Latter Day Work in which we are enlisted. Since you have turned away from the faith, and given heed to seducing spirits, your elders have generally been afraid to encounter opposition from old and experienced saints who were familiar with the laws and revelations of the Church. Being conscious of your inability to withstand their superior wisdom and intelligence, they have been "counselled" by your President and colleagues, to avoid them, and to have no controversy with them. Just so you know that in the days of the first Joseph, many sectarian priests counselled their people to keep away from the Latter Day Saints meetings. They were conscious of their inferiority and weakness as you and your colleagues are now. They would have had to contend against the wisdom and intelligence which the Holy Ghost revealed, as you would now. They therefore often substituted physical force for reasoning power, as your Church does now. They persecuted the saints as your Church does now.

(c.) If your meaning is, that you have read the writing of every man who has claimed the Presidency of the Church of J. C. of L. D. S., we think you have "gone contrary to counsel," but not contrary to what is right in that respect. We would advise you to continue to go contrary to counsel therein. "Prove all things; hold fast that which is good." This was the doctrine which was extensively preached in former years to unbelievers and sectarians who were afraid to prove all things, as many of your people are now, because they have been counselled otherwise. Your colleagues knew when they rejected the law of God and introduced all their abominations, that they could no longer go forth among all classes of men, as the fearless champions of free discussion. "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." Job 24; 13. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3: 20.

(d.) By your apostacy and wickedness you have become disqualified to be a judge of that which is spiritual and that which is "spiritless." Having forsaken the Lord, he hath forsaken you, and withdrawn his Spirit from you. After the temptations and much tribulations of the twelve, the Lord said, "I the Lord will feel after them, and if they harden not their hearts and stiffen not their necks against me, they shall be converted, and I will heal them." In their present, unconverted and hardened state, they can not understand what is spiritual and what is "spiritless."

(e.) If Brigham Young has not in his writings labored to establish his pretended claims as the President, and the Prophet of the Church of Christ, he has not labored to establish any doctrine. His pretended claim is the paramount doctrine in his sermons, which are published by his authority. It is the paramount doctrine of his Church. The advocacy of every doctrine which is preached by him is made subservient unto that doctrine. The members of the Old Organization who would not acknowledge his claims were denounced by him, and called apostates. Against them his wrath and malice has been kindled for this cause.

(f.) If Brigham's claim is identified with the cause of God, and if Brigham does not labor to establish his claim, how does God plead his own cause through him? God pleads his own cause, but not through Brigham, and Brigham labors with a zeal worthy of a better cause, to establish his own "sordid" and false claims. It is true that man pleads the cause of man, and devoted teachers under Brigham, teach people to put their trust in him as if he was the Almighty God. A sermon which was preached by Heber C. Kimball, Sept. 21, 1856, is a specimen of this kind of preaching. It may be found in the *Journal of Discourses*, vol. 4, p. 46, where he says:

"Am I afraid to risk my salvation in the hands of the man that is appointed to lead me, and to lead this people? No, no more than I am to trust myself in the hands of the Almighty. He will lead me right if I do as he says in every particular, in every circumstance, in poverty, in riches, in sickness and in death. That is the course for me to take—for every person in the Church and Kingdom of God. We should be like the clay in the hands of the potter. Who is the potter? God our Father is the Great Potter, the head potter, and Brother Brigham is one of his servants, to preside over this pottery in the flesh; and his word is the word of God to this people. If I were told to build a house that would include this whole city, I would go at it."

These atrocious remarks show how man pleads the cause of

man, who is sordid, illiberal, murmuring and corrupt, and how Brigham's right hand man pleads his cause. He does so by making people believe that Brigham is as infallible as God, thereby exalting him in the estimation of his deluded people, to an equality with God—making them believe that they can risk their salvation in his hands as safely as in the hands of God. This is pleading Brigham's cause by claiming for him the attribute of infallibility, an attribute which belongs only to God. Unless Brigham held his people in his hands, "like the clay in the hands of the potter," he could not accomplish his purposes in their captivity and oppression, hence he tells his people to follow him, and he will lead them safely through, into the celestial kingdom.

(g.) An act of imposture of the same kind was practiced in this city about a year before the time referred to by you. A friend of mine told me that he knew the impostor in St. Louis, and said that he was a *Ventriloquist* and a *Mesmerizer*, and that he left his colored wife, (he being a colored man) and said he was going to Nauvoo to gull the people. There, it is said, he went, in the garb of, and professing to be, an Indian Chief, and that a great parade was made over him, and that you married him to a white sister, and told him to go forth among the Gentiles to deceive them. In that garb he came to this city, and said he was Adam, Ancient of days, Jesus, and the Lamanite prophet. Under his tuition then, Charles B. Thompson was instructed in the doctrine of transmigration, which he afterwards connected with his Baneemy doctrines. By magic arts, Mr. Williams, the impostor, deceived many for a few days or weeks.

He found one who, like Thomas doubted. To convince him that he was the same Thomas, and sent again to be an apostle, he, by his ventriloquism made him believe that God spoke unto him, and called him Thomas. For teaching polygamous doctrines, the impostor was compelled to leave the city. We heard of his continued operations and tricks not far from Kanessville, shortly after. Whether it was his voice which you say "was the voice of the Almighty," I can not *knowingly* affirm, notwithstanding all the remarkable coincidences.

It should be understood that the devil can give visions and revelations. He even had power to take Jesus up into the holy city, and set him on a pinnacle of the temple. "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them." Mat. 4: 8. If the devil had such great power, on the spirit and body of the Son of God, can we wonder that God should "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."

The apostate apostles had "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?" saith the Lord. You say you were in prayer at the time spoken of by you, but does not God say concerning you, "I the Lord will answer him that cometh according to the multitude of his idols." Unto you and your associates, God hath sent a lying spirit as he did unto Ahab. The time has come which Joseph prophesied of, when he wrote in his history and said, "there will be great manifestations of spirit, both false and true." Under the circumstances of your case, how could you discriminate between the voice of God, and the voice of an evil spirit, or the voice of a ventriloquist? In the midst of all your abominations have you more spiritual discernment than Joseph had when "the voice of Michael on the banks of the Susquehanna detected the devil, for him, when he appeared as an angel of light? See B. of C. 106: 20. Did you behold the glory of God when you heard the voice, and did his glory come upon you? If you did not experience these things how did you know that it was the voice of God? It was by these means that Moses detected the devil when he appeared unto Moses and "came tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan and said, who art thou? for behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory that I should worship thee? for behold I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man." *Pearl of Great Price*, 8 p. Your iniquities had separated you from God, so that you could not know the Lord, nor his voice.

(h.) The name of Kanessville, by which your people called your settlement at Council Bluffs, was very appropriate as an index to the prophecy of Jude concerning you, of whom he says, "wo unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward and perished in the gain saying of Core." When it was called Kanessville, a Brighamite editor of that place called on us, to whom we made observations like these, and after his return home he advocated in his paper a change in the name, which was soon effected.

(i.) We "do not know that this testimony has often, if ever been given to the people before," that a company of men could *feel* a voice. If you was giving your testimony on any case before a court, and was to say that you *felt* a voice, what would be the opinion of the court concerning your testimony? Would not such a statement undermine all your testimony? We can

readily understand what is meant by the witness of the Spirit within, which Joseph describes as "the still small voice, which whispereth through and pierceth all things," but as you was describing or assuming to describe, an outward, audible voice, how could it be heard and also felt?

(j.) There are various facts connected with the history of your Church since it was first organized sixteen years since, which undermines your testimony on this subject. Until the year 1852, your apostles and elders, and even such apologists as Col. Kane of Philadelphia, protested before the world that polygamy was not practiced or tolerated by your leading men, and that it was not a doctrine of your Church. You practiced this iniquity and said in your hearts "when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves," but the Lord says, "the hail shall sweep away the refuge of lies." "They have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after which their fathers have walked." Amos 2: 4. You have "changed the truth of God into a lie, and worshipped and served the creature," and after you have done all these things, will you say "this is my testimony" to establish your assertions on any subject? Who knows when you say "this is my testimony" that it is not another *refuge of lies*? In your Church you have "secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance on your heads. Your President teaches publicly that he could refer to "plenty of instances where men have been righteously slain to atone for their sins." He says, "will you love your brother or sister 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?" When men or women are murdered in obedience to these instructions, the murderers screen themselves by making lies their refuge. They and their abettors protest that such victims have not been killed by them. In consequence of all these abominations and falsehoods having the sanction of the authorities of your Church, and as you are one of the leaders, you can not expect that your testimony on any subject, will be regarded, except by the most credulous persons.

(k.) What were the peculiar circumstances which constrained you to keep the matter still at the time? Why was this testimony withheld from the masses of the people until this time? Is there an urgent necessity now, to publish these

statements because the lawful heir to the priesthood stands in his place, as the prophet and president of the Church? There must be some peculiar circumstances which have brought forth these statements at this late hour. It is labor in vain. The work of truth will prevail although ventriloquists, wicked men and devils may combine against it.

(l.) Did these men, women and children combine together to conceal and never reveal this matter? What purpose have they accomplished by concealing it? What were their names? and where do they now reside? Let them speak for themselves. It is very strange that none of these men, women and children, nor any of the council of rejected apostles, except yourself, should ever mention these things. Why was this distinguished privilege given to you only? Is your unsupported testimony sufficient to substantiate these stories? We think not; but suppose there was an earthquake, did that prove that you heard the voice of God? When Satan appeared unto Moses saying, "I am the Only Begotten, worship me," then Moses said, "depart from me, Satan, for this one God only will I worship which is the God of glory. And now Satan began to tremble, and the earth shook." *Pearl of Great Price*, p. 9. If the earthquake did occur which you speak of, what evidence is there that it was not a case like this, with this difference: Moses knew it was Satan whom he saw and heard.

(m.) Then it was not a loud and distinct voice, but *only* a whisper, and notwithstanding the great terror in the neighborhood, none of you felt any shaking of the earth or of the house. Is it not more strange than true?

(n.) Now it appears that it was not even a *whisper*—not an outward voice at all, but a voice "within" you. Such testimony may satisfy those who are led captive by the devil at his will, notwithstanding all the glaring contradictions and absurdities therein.

(o.) Undoubtedly as they had been trained to do as they are told, and to *obey counsel*, it would only require "a very few minutes" to dispatch such business. Your people are trained to be like young birds when they open their mouths and swallow whatever is put therein. Your voting is useless formality. Whosoever dares to vote against any of your propositions, has a mark put upon him. "A dissenting voice" is not allowable in your votes. A public reprimand might be expected forthwith, with curses profusely bestowed. Under these circumstances, and for this cause no doubt, many refrained from voting.

(p.) No doubt they did "*ignorantly* second the voice from

on high," that is, the voice of Brigham & Co. They did it *ignorantly*. If they had retained the Holy Spirit, so that they could have been guided into all truth, they would not have acted *ignorantly*. Ye are like the men of Athens. Paul said unto them, "ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, (gods that ye worship) I found an altar with this inscription, 'to the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." If your Church *ignorantly* seconded and voted for the proposition of their leaders, for the appointment of Brigham Young as President of your Church, they *ignorantly* worshipped an unknown god, like the Athenians. Truly we may say as Paul said on that occasion, "the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17: 30. Your own confession shows, and all the facts most abundantly prove, that your Church is groping in ignorance and walking in darkness, because of those among you, who, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4: 18, 19. Why do you glory in the ignorance of your people, and the docile blindness whereby they follow their leaders whithersoever they choose to lead them?

(q.) *Vox Dei, Vox Populi*, is your motto, and where did you obtain it? You was taught it by unbelievers. It is a delusion of the devil. The voice of the people may, or may not, be in *harmony with* the voice of God, but it can never be *the voice of God*. If the voice of God, is the voice of the people, the people themselves are God. If their voice is God's voice, they are God. As the intended, but not expressed meaning of the motto is, that the will of God is manifested by the voice of the people, we would ask, how was it when Aaron made a calf, and Israel worshipped it? Did they do the will of God? In subsequent ages, Israel sometimes served the Lord their God, and often they served other gods. God's unchangeable law is the true motto, whether the voice of the people is for it, or against it. Any and every church which is not governed by his law, is not his church. Even the Church of Christ may, and has, at various times, fallen, and been rejected of God in consequence of the prevalence of iniquity in the church. The perpetuation of the true church can not be effected without the perpetuation of righteousness therein. In the B. of M. p. 493, the Lord says concerning the church, "if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily, I say unto you, that ye are built upon my gospel; therefore ye shall

call whatsoever things ye do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire." By these instructions of the Saviour, we learn that the church which was then built upon his gospel, was warned of the evil consequences which would ensue, if they should be built upon the works of men, or the works of the devil. He warned them of the possibility that the church which was then built upon his gospel, might be built upon the works of men, or the works of the devil. He did not tell them that the voice of God would always be the voice of the people. He did not tell them to risk their salvation in the hands of (Nephi) the man who was appointed to lead them. This is the doctrine of Brigham Young as H. C. Kimball expounded, but Jesus never taught such a doctrine. As long as Nephi or any prophet builds on the gospel of Christ, so long he is a pattern of righteousness and no longer.

(r.) How did Brigham go ahead *silently*? Has he not been actively engaged, from that time until now, in preaching his degenerated doctrines? Perhaps you mean that he went "ahead silently" with his secret abominations. If that is your meaning, no doubt you are correct.

(s.) How does a faithful shepherd take care of his sheep? Is it by feeding himself and not the flock? Does he take care of his sheep by eating the fat and clothing himself with the wool, or by scattering them on the mountains, or by killing them, or by exposing them to storms and tempests, hunger and thirst, and greedy wolves? Is this the way that a faithful shepherd takes care of his sheep?

(t.) Was Joseph a vain aspirant when the Lord revealed through him the lineal descent of the priesthood in the Book of Mormon, and in the Book of Abraham, and more especially in the revelations which were given unto him, concerning his seed? Are we vain aspirants because we "contend" for the faith which was given to the saints, and teach the revelations which have been given through Joseph? "Lineal descent, right, power and authority" are the principles of the Church of Christ, for in Joseph and in his seed shall the kindred of the earth be blessed, as the Lord hath promised.

THE REJECTION OF THE CHURCH

Which was Organized April 6th, 1830.

Numerous revelations which were given unto the first Joseph showed that the first organization of the church would be rejected. The Lord gave many premonitions that a time of darkness, wickedness and apostasy was at hand, among the saints, whereby the church was to be rejected. The apostasy of the twelve was foreshown in a revelation which was given July 23, 1837, to Thomas B. Marsh, who was then the President of the quorum of twelve. The Lord said unto him, "pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name. And after their temptations and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them." B. of C. 104: 5. We learn by this part of the revelation that the twelve, even at that time, needed to be admonished, sharply, for all their sins, and that it was foretold that they would have "temptations and much tribulations," and that during their temptations and much tribulations the Lord would not feel after them, otherwise there would be no appropriateness in the promise which is, that *after* their temptations and much tribulations, the Lord will feel after them. We understand that when the Lord does not feel after a man, he has not the Spirit of Christ, and Paul says, "if any man have not the Spirit of Christ he is none of his," (Rom. 8: 9.) and he says, "as many as are led by the Spirit of God, they are the sons of God." 14 v. Every true saint knows what it is for the Lord to feel after him, and when the Lord ceases to feel after a saint, he is no longer a saint, nor an apostle. The Lord will not cease to feel after his saints unless they cease to feel after him. "Draw nigh to God and he will draw nigh to you." James 4: 8. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. 15: 2. The twelve ceased to draw nigh unto God, therefore he ceased to draw nigh unto them. They forsook the Lord, therefore He forsook them. When Israel forsook the Lord, (and then only) he brought them into "much tribulations," but when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them." 2 Chron. 15: 4. When the twelve therefore turn unto the Lord, he will be found of them, "after their temptations and much tribulations." Now mark what the Lord says: "if they harden not their hearts, and stiffen

not their necks against me, they shall be converted, and I will heal them." We therefore are hereby informed that the time would come after that revelation was given, when the twelve would be *unconverted men*. The Lord would not declare how they might be converted, if they still remained in a converted state. He would not have declared what the conditions would be on which he would heal them, if he did not know that the time would come when they (the twelve) would need the healing of the Sun of Righteousness. The sum and substance of the whole matter is, that *after* their temptations and much tribulations, the Lord promised that he would feel after them, and if they hardened not their hearts, and stiffened not their necks, they should be converted and he would heal them. Have the twelve passed through their temptations and tribulations? We think not, for they appear to be under the influence of, and yield to great temptations, and great tribulations are gathering portentiously around them, and almost ready to fall upon them. The fearful vision which the first Joseph saw, when he saw the saints in a bloody conflict among themselves, is not yet realized, but he said that it would be, and that the vision was so horrible that he prayed to the Lord to withdraw it from his sight. As it is to be after the tribulations of the twelve that the Lord is to feel after them, convert and heal them, if they humble themselves before him, these promises can not be fulfilled until this horrible vision becomes a reality. As the Lord deserted them, they lost their authority. Like Sampson who was divested of his great strength and became like other men for the same cause, so have they lost their apostleship, therefore the church was rejected and disorganized.

As early as March, 1833, this state of things was foretold, and the saints were cautioned against treating lightly the revelations of God. The Lord said, "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." B. of C. 85 : 4. There were many, very many, who treated lightly the sacred oracles which the Lord had given unto them. They treated lightly the solemn warnings in the Book of Mormon against polygamy and the strict commandments in the Book of Covenants against that iniquity. The sacred oracles were accounted as a light thing, by many whose lives and professions were antagonistic, consequently the Spirit of God would not dwell with them, whereby they were brought under condemnation. They stumbled and fell when the enemy came in like a flood, because the Spirit of God would not erect a standard against him. When the storms descended, and the

winds blew and beat upon their house, (the church) they stumbled and fell, because they did not take the Holy Spirit for their guide, but put their trust in man. There need be no difficulty in understanding what is meant by the storms descending and the winds blowing upon their house. The storms and the winds are the "temptations and much tribulations" which have overthrown the Church.

In that part of Joseph's Journal which was published in the Times and Seasons, Oct. 15th, 1844, p. 673, the church is called "the House of God," and Joseph there prophesies that the Lord will "send one mighty and strong" to set it in order, which shows that it would be out of order. He 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.'" We have lived to see the storms descend and the winds blow, and beat upon "the house of God, which is the Church of the living God, the pillar and ground of the truth." Tim. 3: 15. To set it in order again he has chosen one who is to be mighty and strong, but who is "that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God?" We learn by this prophecy, that before the house of God would be set in order, by the Lord sending one mighty and strong to perform that work, there would be a man who would put forth his hand to steady the ark of God, and, although he had been "called of God and appointed," he is to fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning." Brigham Young was "called of God and appointed" to stand next in authority in the holy priesthood to the presidency of the church, but, by his transgressions, he was disqualified from presiding over the church when the presidency was taken away. In 2 Samuel 6: 6, we read that "Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook (stumbled) it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." As this man was cut off for unlawfully undertaking to steady

the ark of God, so we understand it will be with him who has led the church into iniquity and apostacy. That "the ark of God" and "the house of God" prophesied of by Joseph, are both titles of the church of God, is very evident. There is a contrast presented between the work of the man who was fore-ordained of God to set in order "the house of God," and the work and fate of that man of whom it was foretold that he would put forth his hand to steady the ark of God. "The ark of God" is an appropriate figurative name for the church of God. In the same figurative style it is called "the house of God," as we have shown, and "the household of God," (Eph. 2: 19.) "an holy temple in the Lord," (21 v.) "a habitation of God," (22 v.) "God's building," (1 Cor. 3: 10) and "a spiritual house." (1 Peter 2: 5.) Moreover Paul says to the church of God, "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. This statement contains the same sentiment which Joseph's prophecy contains concerning the destruction of that man who putteth forth his hand to steady the ark of God which is the church of God, which is the house of God, which is the temple of God, which is the household of God, which is an holy temple in the Lord, which is a habitation of God, which is God's building, which is a spiritual house. Joseph therefore saw that the church of his day, would be rejected, and that while the Lord would send one, mighty and strong, to set it in order again, another man would put forth his hand in opposition to a reorganization of the church, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," (2 Thes. 2: 8.) who is to fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

As early as February, 1831, before the church had been organized a year, the saints were forewarned that if they did not act in all holiness before the Lord, the kingdom which they had received should be taken. The Lord said, "ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. *Inasmuch as ye do it not, it shall be taken, even that which ye have received.*" B. of C. 14: 3.

Did the saints commence at that time and continue "to act in all holiness before the Lord?" The church was not cleansed from iniquity when that revelation was given, for in the same paragraph and annexed to the emphatic warning which we have cited, the Lord said, "purge ye out the iniquity which is

among you ; sanctify yourselves before me." That the church did not act in all holiness before the Lord after that revelation was given, was abundantly shown in our article, called "Fruits of Transgression," in Herald No 5, but only a small portion of the evidence was then presented, which may be found in many of the revelations, therefore the kingdom which had been received was taken, according to the word of the Lord. In six months after the church had been warned that if they did not act in all holiness before the Lord, the kingdom would be taken, they received another warning of the same kind, in these words: "Let all men beware how they take my name in their lips: for, behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off." B. of C. 20: 15. The character of the church was better at that time than it was in later years, but, as it did not attain to that high standard of righteousness which God required, after repeated warnings it was cut off. If it was not so, then these repeated warnings were idle words and false revelations.

It was revealed in September, 1830, that there was not to be any successor to Joseph, *in that church*, for the Lord said, behold, verily, verily, I say unto thee, (Oliver) no one *shall* be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun." We have italicised the word "shall," to elicit attention to the fact that the revelation describes *the future* government of the church, from that time forth. As long as that church continued, so long Joseph, and he only, was to receive commandments and revelations in it. It ceased to be the Church of Christ when he ceased to be the Revelator of it, and it was therefore rejected. There was no successor to Joseph in that church, but in the New Organization of the church the revelations concerning his successor are to be fulfilled.

The B. of C. sec. 101, contains a revelation which was given in February, 1834, which was shortly after the church was driven out of Jackson county, Mo. It describes that event, and the cause of it, which was, saith the Lord, "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." A promise of great blessings was then made unto the church, which they were not to realize unless they hearkened to observe all the words of the Lord, but instead thereof they were "to be cast out and trodden under foot of men." This revelation shows the cause,

and the only cause, of all the afflictions and banishments of the saints from first to last. By this revelation we learn that all these calamities have come upon the church because they did not "act in all holiness before the Lord," neither did they repent of their sins. If the church was not rejected, notwithstanding all these calamities came upon them because they did not keep the commandments of God, why did the Lord say, "inasmuch as ye do it not, it (the kingdom) shall be taken, even that which ye have received," and why did he say, "let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off?" By these revelations the rejection of the church is demonstrated. For the benefit of many who have not the B. of C., we quote what sec. 101 : 2, says on this subject in connection with our former quotation. "But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God shall give unto them. Behold, shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord, their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviours of men; and inasmuch as they are not the saviours of men, they are as salt that has lost its savour, and is thenceforth good for nothing but to be cast out and to be trodden under foot of men. But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm: and as your fathers were led at the first, even so shall the redemption

of Zion be. Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land."

The exile of the saints from Zion will continue, as this revelation shows, until the man, whom God promised that he would raise up, shall lead them out of bondage as Moses led the children of Israel. These are the means which God foreordained for the reorganization of his church after its rejection. This man, who is to be like Moses, must also be of the seed of Joseph, to fulfill the promise which God made unto him, when he 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." B. of C. 103: 18. If a man like Moses was to be raised up to do this work who does not belong to the lineage of Joseph, how could this promise be fulfilled? Could the promise of God unto Abraham be fulfilled, if Jesus had not been of the seed of Abraham? Neither would the kindred of the earth be blessed in Joseph, and in his seed, if a man like Moses, of another lineage, should be raised up to do this work. In January, 1841, a revelation was given, which contains the following commandments: "But I command you, all, ye my saints, to build a 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." B. of C. 103: 10, 11. If the saints did not build a house unto the Lord, they forfeited all the blessings which were promised in this revelation, on that condition. Baptism for the dead was then no longer authorized, and the church was rejected. They were not commanded to build part of a house. When God commands his people to do a certain work, the work must be completed, to obey that command. In a sermon which Brigham Young preached, Aug. 31, 1856, according to the report of it in his authorized "*Journal of Discourses*," he said, "have you ever seen a temple finished since this Church commenced? You have not." Would God accept of an unfinished house after he had commanded the saints to build a house, and after he had told them that he would grant unto them a sufficient time to build a house unto him, and after he had told them that if they did not do these things at the end of the appointment,

they should be rejected as a church, with their dead? If they say the work was not completed, because they had not sufficient time, they make God a liar. If they say their enemies prevented them before the end of the appointed time, they also make him a liar, because he said, "I grant you a sufficient time to build a house unto me." If they say the church was not rejected at the end of the appointed time, they make the word of God of none effect, and trample it under their feet. If the church under Brigham, is the same that was commanded to build a house unto the Lord in Nauvoo, how can this revelation be true. If the house of the Lord had been finished according to the style of workmanship, and with the coarse materials which were put into it after Joseph's death, it would not have been built according to the commandment of God. It was not ornamented with gold and silver, nor with precious stones, nor with antiquities, nor with the box tree, nor with all the precious trees, and things of the earth, whereas the Lord said, "let all my saints come from afar, and send ye swift messengers, yea chosen messengers, and say unto them, come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house unto my name, for the Most High to dwell therein." 10 par. The substitution of all the coarse materials with which the interior of the temple was finished, instead of these costly materials, was a rejection of God's plan, and the substitution of a plan which he never authorized, like unto Cain when he offered the fruits of the earth, as an offering unto the Lord, instead of the firstlings of the flock, as God had commanded. The builders of the temple at Nauvoo walked in the footsteps of Saul, who was commanded to smite Amalek, and utterly destroy all they had, both man and beast, "but Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly." 1 Samuel. 15: 9. As a rebuke unto Saul, concerning this act, Samuel said, "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 23 v. Saul said, "the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord," but the temple builders at Nauvoo robbed God "in tithes and offerings." They appropriated to themselves much of the tithes and offerings, which

were given unto the Lord. Their rebellion and condemnation is greater than Saul's was, but unto Israel God hath said, "the glory of Lebanon shall come unto thee, the fir tree, and the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60 : 13. The Lord said, in the revelation concerning the temple, "if ye labor with all your might, 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." 13 par. Instead of being consecrated and "made holy," that spot was desecrated and polluted, first by the abominations which were practiced in that house by "the son of perdition" and his confederates, and secondly by infidels who made an infidel boarding and dance house of it, therefore the church did not labor with all their might. By the fact that God's people were moved out of their place, and by the fact that the Lord said, that if they would hearken unto his voice, and unto the voice of his servants, they should not be moved out of their place, it is evident that they did not hearken unto his voice. In connection with these conditional promises, the Lord said, "but if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I gave 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 fulfill the promises which ye expect at my hands, saith 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." The cursings, wrath, indignation and judgments which came upon the church, prove that they had forfeited the fulfillment of the promises which God had made unto the church. How could the church continue, when it was cut off from the fulfillment of the promises of God, by their follies and abominations? If it can be shown that the house of the Lord was built according to the commandment, then it must be admitted that the church was not blessed because they hearkened not to the voice of the Lord, but polluted his holy grounds, and his holy ordinances, and charters, and his holy words. We must confess that the church did not hearken to the voice of the Lord, otherwise it would not have been moved out of their place. This was to be only a *part* of the penalty for hearkening not to the voice of the Lord. After repeated warnings the time had come when God declared

that he would release himself from his oath and his promises unto the church, and instead of blessings, they were to receive cursings, wrath, indignation, and judgments if they did not do the things that he said. If he only moved them out of their place because they would not hearken unto him, then he only fulfilled his word *in part*, but if he brought all these evils upon the church, according to his word, the church was rejected, for when it was cut off from the promises and blessings of the church, it became a rejected church.

For the Herald.

LETTER FROM BRO. JAMES BLAKESLEE.

WHITESTOWN, IND., February 9, 1861.

MR. ISAAC SHEEN: *Dear Brother in Christ*—Since I wrote to you, on Monday last, we have organized a Branch of the Church of Jesus Christ of Latter Day Saints, in Whitestown, Indiana, composed of the following named members, viz: John J. Trout, Presiding Elder, and Ann Trout, his wife; Lemuel White, Priest; Aaron Beeman, Elder. All the above were members of the Old Organization under the First Joseph, the Seer, and were received into the New Organization without re-baptism. The following are the names of the new members: James B. Henderson, Clerk, and Mary J. Henderson, his wife; H. N. Wright, an Elder in the Church; George W. Trout. Since the above eight members were organized, Rachel H. Trout, wife of G. W. Trout, nine in all. The above compose the Whitestown branch of the church, and are rejoicing in the blessings of the Gospel and Spirit of Christ. Their meetings will be kept up regular in Whitestown and its vicinity. There are many believing in this town and vicinity, which, I think, will obey ere long. To-morrow I am to preach two miles out in the country, and on Monday next, the 11th, we shall take the ten o'clock train here for Indianapolis and Cincinnati, Ohio.

The traveling Elders of the New Organization will find a welcome reception by the church at Whitestown, and a large field of labor round about. There are many of the blood of *Ephraim* in this neighborhood, who will ere long be gathered into the true fold of Christ. Let the true shepherds of Christ look after them, and in passing through the vineyard, call and feed the dear flock of Christ with the good word of God, which is able to save their souls. Our love to all as one of the Saints.

Your brother in Christ, JAMES BLAKESLEE.

RELIEVE THE NEEDY.

“He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?”—1 John 4: 20.

How should we love the brethren? How should we love those who are needy and destitute? Our duty is made plain on this subject. It is elucidated by many of the inspired writers. On this subject they lay great stress. If we disregard their instructions on this subject, the consequences will be disastrous, both to ourselves individually, and to the church collectively. The instructions of the Saviour concerning a great event, which is to transpire when all nations shall be gathered before him, are worthy of a strict examination. But little attention is paid to these instructions in the religious world *generally*, and in the old organization of the church, they were not sufficiently regarded. When “the Son of Man shall come in his glory, and all the holy angels with him,” what will he say unto those who have not ministered unto *the least* of his brethren. He will say, “depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat; I was thisty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.”—Matthew 25: 41-43. Read and examine for yourselves all that Jesus taught at that time, and govern yourselves accordingly, and see to it all ye who are called Saints, that *all* the “sheep” of the fold of Christ are provided for. See to it that none suffer with hunger, or nakedness, or afflictions of any kind through your neglect. “Bear ye one another’s burdens, and so fulfill the law of Christ.” Gal. 6: 2. The law of Christ therefore demands this at your hands. Without this obedience it can not be fulfilled.

The Book of Mormon contains much instruction on this subject. Jacob, the brother of Nephi, being grieved because of the wickedness of his people, the Lord commanded him to admonish them. He spoke of their pride, persecutions of their brethren, *neglect of the needy*, and polygamy. He said, “think of your brethren like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.” B. of Jacob, 2c.: 5 par.

“Alma commanded that the people of the church should im-

part of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required: and to him that had not, should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, and yea, and to every needy, naked soul. And this he said unto them, "having been commanded of God, and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants."—B. of Mosiah, 9c.: 10 par. These instructions are also for us, and for our guidance and direction. When the Lord commanded the church to repent and remember the new covenant, even the Book of Mormon, not only to say but to do according to that which he had written, he did not exonerate them from the performance of *any* duty which was enjoined upon the Nephites. The commandment is universal. If we treat lightly the commandments in the Book of Mormon, concerning the poor and needy, *the whole church will again be brought under condemnation*. It is only by obedience that we can "bring forth fruit mete for their Father's kingdom; otherwise there remaineth a scourge and a judgment, to be poured out upon the children of Zion" *again*. The same cause would produce the same effect as before; because God is unchangeable. Let us see to it, that the poor and needy are provided for, and that the families of the elders do not suffer when they are sent forth to preach the gospel. When the elders make a sacrifice of their time and labors unto the Lord, by going forth into the world to preach the gospel, it is the indispensable duty of the Saints to provide for their families whenever they need assistance. It would not be right that the minds of the elders should be burdened with care concerning their families while they are engaged in preaching the gospel from place to place. It is enough for them to bear the burden of the work in which they are engaged. If, in any case, the exhortation of Paul is applicable, when he said, "bear ye one anothers burdens, and so fulfill the law of Christ," it is in this case. Many, very many, from various parts of the world, are sending their appeals unto us for elders to come and preach unto them, and many are despairing and famishing, because they have "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord;" and there are many elders who would go forth to proclaim "the words of the Lord" unto these famishing souls, but they are prevented, in consequence of the necessities of their families. It is the duty of the saints to provide for their wants, or place in the hands of the Bishop, means whereby he may provide for them, that these numerous appeals may be attended to.

“If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day.” Let the remnants of the *old*, and the Saints of the *new* organization *carefully* read Isaiah, 58c.

THE NEWS.

In a letter from Bro. Joseph Smith, Jan. 31st, he says, “Bro. Shippy has been preaching on String Prairie, and has met with good success. Last night he commenced with Bro. A. Patten a series of meetings in Montrose, Iowa, where the people are very friendly.

In the day of trouble and wars the saints must stand in holy places, and a safe interpretation of this would be that every man and woman, who is a Latter Day Saint, must stand in a holy place, having his or her own individual lamp trimmed and burning. When the call to Zion shall come, who shall be ready? Until we are gathered in and round about Zion, we shall be remembered by the Lord if we stand in the integrity and strength of the practice of the gospel as we profess to understand it, then we shall truly stand in holy places and shall be taken care of by the Lord. General news is to me fraught with omens of import for our general welfare. I see in the signs of the times many things will tend toward the advancement of our cause, as contemplating the final result.”

Bro. Jas. Blakeslee states that Bro. Samuel Powers and Bro. Jason W. Briggs are preparing to go on a mission to England this spring. Bro. Blakeslee arrived here, Feb. 11th, and after resting one week from his arduous labors in Whitestown, Ind., he started for Syracuse, O., where he intends to labor in the ministry two or three weeks and then return, visiting Franklin, Whitestown and Cicero, Ind., and Galien, Mich., on his way to the Conference. He regrets that he had not time to go further to the East as he intended. Bro. E. Thomas, of Syracuse, O., wrote Feb. 13th, and says, “we have baptized six in our Branch since we wrote before, and God still confirms his work by bestowing the Spirit on the obedient. You said in your last letter that two of the brethren have seen horrible visions concerning Utah. Dear Brother, I can testify that God don’t keep secret all the movements of the latter days from me. I have seen on three nights a vision, and great and marvelous things concerning Utah. There is another Brighamite elder tarrying around here, whom they say is a mighty one. We are told that he and a Methodist preacher were debating last

week at New Haven, Va., on polygamy, and that the Methodist preacher conquered him on his own words. The Mormon said he could prove that Paul and Jesus had a plurality of wives, but failed to do it. So he was made dumb and put to shame by the Methodist. "How is the gold become dim! how is the most fine gold changed!" How are the mighty fallen! Who has ever known "a mighty one" of the *true* saints to be conquered in debate by a Methodist preacher? Even the *least* of the saints, who live and act as saints, can conquer the mighty champions of old sectarianism, by the intelligence and wisdom which God has given them. They can also conquer the mighty champions of Brighamism by the demonstration of the Spirit.

Bro. Blakeslee writes from Syracuse that Brighamism is nearly annihilated at Syracuse and vicinity.

We have a communication which we intend to publish in our next number, which contains a development of the secret wickedness of the leaders of the Brighamites in the vicinity of Council Bluffs in 1847, which further proves their idolatrous impiety.

RECEIPTS for the Hymn Book. From I. L. Rodgers, \$10; D. B. Harrington, \$3,50; H. Bronson, \$1,21; B. Soule, L. B. Wilder, and E. M. K., one dollar from each; J. J. Trout, G. W. Trout, M. Mead, A. Howard, L. Hodges, A. Hall; and M. Warnock, 50 cts. from each. For particulars, see Herald No. 10 and 12.

THE SECOND VOLUME of the Herald commences with March, because we are two months later than we should be, to commence with January. If the receipts for the Herald continue to be as large as they have been during the last two months, it will probably be deemed advisable to publish the Herald semi-monthly after the Conference.

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 at, or near Amboy can enquire for Bro. Edwin Cadwell.

ERRATA.—In Bro. Joseph Smith's Address, in No. 11, page 255, read section 43d, instead of 63d.

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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 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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OBJECTIONS TO THE BOOK OF MORMON ANSWERED.

1st Obj. How could Lehi, as a pious and God fearing Israelite, offer sacrifices, being not of the seed of Aaron ; and this too, in another place than in Jerusalem, which God has appointed as the *only place* where He wanted sacrifices to be offered to him ?

Ans. If God gave unto Aaron and his seed an *exclusive* right and privildge to offer sacrifices, and if Jerusalem is "the only place" where sacrifices can be offered acceptably and lawfully, this objection is valid, otherwise it is groundless. The passover, which is called "the sacrifice of the Lord's passover," (Ex. 12 : 20,) was not offered by the seed of Aaron only, and it was not offered in Jerusalem for many years, but wherever the children of Israel were at the time appointed. It was first offered in Egypt and afterwards in the wilderness. The Lord said, "the whole assembly of the congregation of Israel shall kill it." Ex. 12 : 6. *All* the elders of Israel were not of the seed of Aaron, but "Moses called for all the elders of Israel, and said unto them, draw out and take you a lamb, according to your families, and kill the passover." When Moses "sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord," (Ex. 24 : 5) it was not in Jerusalem, but in the wilderness that they offered sacrifices. Moses himself offered sacrifices unto the Lord when he consecrated Aaron, his brother, to the priest's office. Ex. 29 c. As it might be supposed that *after* the consecration of Aaron and his sons, it was unlawful for any others to offer sacrifices, we will prove that this idea is erroneous. Gideon was called of God to be a prophet and a judge over Israel. He was of the tribe of Manasseh, (Judges

6 : 15,) but the Lord commanded him to throw down the altar of Baal which his father had, to build an altar unto the Lord, and to offer his father's young bullock for a burnt offering. Judges 6 : 25, 28. Manoah was of the family of the Danites, (Judges 13 : 2) and he was commanded by an angel of the Lord to offer a burnt offering; and "Manoah took a kid, with a meat offering, and offered it upon a rock unto the Lord; and the angel did wondrously, and Manoah and his wife looked on. For it came to pass, when the flames went up towards heaven from off the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it, and fell on their faces to the ground." Judges 13 : 19, 20.

Elkanah, the father of Samuel was an Ephrathite. 1 Sam. 1 : 1. "Samuel took a sucking lamb, and offered it for a burnt offering, wholly unto the Lord; and Samuel cried unto the Lord for Israel; and the Lord heard him." 1 Sam. 7 : 9. Samuel was "a pious and God fearing Israelite," and he offered sacrifices in Mizpeh (6 v.) instead of Jerusalem, and he was not of the seed of Aaron. Samuel also offered sacrifices in Gilgal. See Judges 10 : 8, and 11 : 14, 15.

Elijah was a Tishbite, (1 Kings 17 : 1) and he offered a burnt offering on Mount Carmel, and "the fire of the Lord fell and consumed the burnt sacrifice" (1 Kings 18 : 38) while the 400 prophets of Baal cried in vain unto their god from morning until noon. If Elijah had been of the seed of Aaron, and if he had offered the sacrifice in Jerusalem, would it have been more acceptable unto God? In the Saviour's day the Jews said, "that in Jerusalem is the place where men ought to worship." John 4 : 20. It is equally erroneous to suppose that it is "the only place" where sacrifices can be offered unto the Lord.

2nd Obj.—On page 52 (1 Nephi 5 c.) there is an expression employed which makes me as a Jew, shudder through all my nerves, namely: "because they crucified the God of Israel." The *man* Jesus was crucified, but not the Jehovah of Israel manifested in Jesus.

Ans.—Nephi did truly say, "they (the Jews) crucified the God of Israel," and Peter also said, "ye denied the Holy One, and the Just, and desired a murderer; and killed the Prince (*author*) of life." Acts 3 : 14, 15. In the margin, author is substituted for Prince. Is not the Prince, or author of life, the God of Israel? Stephen said they were the betrayers and murderers of "the 'Just One.'" Acts 7 : 52. Can any person be the Just One" except "the God of Israel?" John said, "in the beginning was the Word, and the Word was with God, and the Word was God." John 1 : 1. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father,) full of grace and truth." 14 v. If the Word was God, and the Word was made flesh,

the Jehovah of Israel, or God of Israel was not only manifest *in the flesh*, but he *was made flesh*. When Jesus spoke of himself, he never spoke of himself as a divided being. He not only claimed an equality with the Father, but he said, "I and my Father are one." John 10: 30. Jesus not only claimed an equality with the Father, but also an identity with him. He said, "he that seeth me, seeth him that sent me." John 12: 45. Paul taught that the crucifixion of Christ Jesus, was the crucifixion of one who "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 6, 8. He died not as a mere man, but as an *equal with God*, and therefore *as God*, for he could not die as an *equal with God*, unless he was *one* with God. There can not be an "equal with God" without a oneness. Jesus and Christ are names of the same Divine Redeemer. They were used alternately, and connectedly, by the apostles. Paul, (as we have shown,) testifies that *Christ Jesus* was in the form of God, and that he thought it not robbery to be equal with God, and that "he humbled himself and became obedient unto death, even the death of the cross." In connection, Paul said, "wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." The word "things" which occurs here three times, is an interpolation of the translators. The evident meaning is, that all intelligent beings in heaven and earth and under the earth should bow the knee to the name of Jesus. So we see that "the *man Jesus* was crucified," and his name, *even the name of Jesus* was and is exalted above every name, so that all the intelligences of heaven and earth will bow their knees in adoration unto him. He is therefore the God of Israel—the God of heaven and earth. "All things were made by him, and without him was not any thing made that was made." If Jesus, who was crucified is not the God of Israel, the *universal* adoration of Jesus will be idolatry, and the God of Israel is a subordinate or rival god. "Jesus is the Christ," (1 John 5: 1) and "Jesus is the Son of God," (5 v.) and what does the Father say unto the Son? "Unto the Son he saith, 'thy throne, O, God, is for ever and ever.'" Heb. 1: 8. Jesus is therefore not spoken of contractedly as the *man Jesus*, but he is called God, by the Father. After his resurrection, Jesus said unto his disciples, "all power is given unto me in heaven and in earth." Mat. 28: 18. This was the same Jesus who was crucified on Calvary. If he is not the God of Israel why did he say "all power is given unto me in heaven and in earth?" Can there

be a God of Israel who has less or more than all power in heaven and in earth? If it is such a shocking declaration to say that they crucified the God of Israel, it was infinitely worse for the angels of heaven, and the wise men of the east, to worship him when he was a babe of Bethlehem. "When he (the Father,) bringeth in the first begotten into the world he saith, and let all the angels of God worship him." Heb. 1 : 6.

God "hath in these last days spoken unto us by his Son, (Jesus is the Son of God,) whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1 : 2, 3.

X 3rd Obj.—In the 6th chapter there are several chapters of Isaiah verbatim recited, and this too strictly according to King James' version, which in many instances is very incorrect.

Ans.—It will be an easy task to show that this objection has been made under the baneful influence of prejudice, and without, scarcely, any investigation into the facts in the case, otherwise, our friend's Book of Mormon is of a spurious and unauthorized edition.

Instead of "several chapters of Isaiah" in the 6th chapter of the Book of Mormon, there are only two, viz: the 49th and the 50th. Instead of being recited verbatim, "and this too strictly according to King James' version," there is not one verse in the 49th c. which is so recited, and only 11 verses out of 26 in the 50th chapter. In numerous instances there is a great difference between the two versions of those chapters. Some objectors reject the citations from the Bible which are in the Book of Mormon because they differ so widely from the common version, others reject them because they differ from what is falsely called the original version. After thousands of years have passed away since the "original" scriptures of the Old Testament were given, and nearly two thousand years have passed away since the "original" scriptures of the New Testament were given, a version which contains an incessant accumulation of errors, falsehoods, mistakes and omissions, is palmed upon the world, (by men who rely upon their own wisdom) as the unadulterated and unabridged revelations of God. Before the art of printing was invented the scriptures were in the possession of only a few persons. Transcribing them was a tedious process. An almost universal disregard and contempt for the scriptures often prevailed, so that their transmission to this period of time, pure and unabridged, through such a corrupt channel could not be expected. Their custody was for many centuries monopolized by perverters of the commandments of God and the religion of heaven. To take from, and add to the

writings of inspired men, would be no worse than to pervert and misinterpret their holy doctrines.

In the reign of Josiah, king of Judah, (which was about 350 years after Solomon's day) the book of the law had become unknown, until Hilkiah the high priest found it in the house of the Lord. Although there had been many prophets of the Lord sent unto Israel and Judah after Solomon's day, yet the astonishment concerning the contents of the book of the law was so great, that when the king had heard the words of the book, he rent his clothes. 2 Kings 22: 11. On that occasion the only copy extant of the book of the law was entrusted to righteous men, but in subsequent ages the revelations of God were in the hands of wicked men. How then can *they* be the original scriptures which are so called, and how can the errors of King James' version be proved thereby? The errors of both, and of all degenerated versions can be pointed out and made known only by revelation from God. A pure version of the ancient scriptures will not be found until it is revealed again as at the first. That part of the ancient scriptures which is called the Bible, has been revealed again. The New Translation of the Bible, by Joseph the Martyr, is the "Original" version. Such a translation was needed, because every version extant had become corrupt. When Nebuchadnezzar burnt the house of God in Jerusalem and carried the Jews into captivity in Babylon, the written law of God was burnt. Afterwards a prophet and high priest of the Jews, whose name was Esdras in Greek, and Ezra in Hebrew, received a commandment from God that he should reprove his people, and he said unto the Lord, "behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present; but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light. For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin. But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live." 2 Esdras 14: 20—22. The Lord told him to say unto his people that they should not seek him for forty days, and to take with him five men who were ready to write swiftly, and the Lord said unto him, "come hither, and I shall light a candle of understanding in thy heart, which shall not be put out, till the things be performed which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise." 25, 26 v. He took the five men and went into the field, and the Lord opened his mouth, his heart

uttered understanding, and wisdom grew in his breast, for his spirit strengthened his memory. "The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread. As for me, (said Esdras) I spake in the day, and I held not my tongue by night. In forty days they wrote 204 books" or 904 as some translate it. All the books, except the last 70, were to be published openly, that the worthy and unworthy might read them. The remainder were to be delivered to the wise among the people. It appears that there was only *one* copy of the law of the Lord in Judah, in the days of Josiah, and also at the time when Nebuchadnezzar attacked Jerusalem. One copy of the law was in the house of the Lord according to the commandment given by Moses, who said, "take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31: 26. When the temple was dedicated in Solomon's day, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place." 1 Kings 8: 6. The law of the Lord was contained in all the books of the prophets, and after they were destroyed, they were restored again by the same Divine power, by which they were given originally. We have only a few of the books which were restored at that time, and those which have been transcribed from age to age, which were then restored, or subsequently given, and have been handed down to our day, are so imperfect, that the same divine power alone, could restore them in purity, and give us the "original" scriptures. The Book of Mormon contains many extracts from ancient scriptures which have thereby been restored by divine inspiration to their original purity, therefore they are far from being "strictly according to King James' version, which in many instances is very incorrect," neither are they according to that version which is falsely called the "original." Many defects in both these versions may be plainly perceived, by comparing them with these extracts. The citation from Isaiah which the objector says is "strictly according to King James' version," commences thus: "hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, (or out of the waters of baptism) who swear by the name of the Lord, and make mention of the God of Israel." The common version says, "hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name," etc. In the common version we have here the word "which" twice inserted instead of "who." A much greater defect is, that in speaking of Israelites who "are come forth

out of the waters of Judah," the meaning is unintelligible, but in the B. of M. it is plain, and it shows that the prophet was speaking of baptized persons. According to the B. of M., Isaiah was prophesying concerning certain baptized persons "who swear by the name of the Lord, and make mention of the Lord, and make mention of the God of Israel; yet they swear not in truth, nor in righteousness. Nevertheless, they call themselves of the holy city, but they do not stay themselves upon the God of Israel." The common version contains an entirely opposite statement as follows: "For they call themselves of the holy city, and stay themselves upon the God of Israel." According to this statement, the people spoken of there are false swearers, because "they call themselves of the holy city, and stay themselves upon the God of Israel." Who ever heard of such *evidence* of false swearing? False swearers do not stay themselves upon the God of Israel. None but the righteous stay themselves upon him. The learned, who lay so much stress on what they say is the "original," might, by a diligent contrast of the biblical extracts in the Book of Mormon, with their original, find that many palpable absurdities have crept into it, as well as into the common version. The 6th v. of the common version commences unintelligibly, as follows: "Thou hast heard, see all this; and will not ye declare it?" In the B. of M. it is this: "Thou hast seen and heard all this; and will ye not declare them?" The common version in Isa. 2: 9, has an obvious error, a glaring absurdity, a plain contradiction and a false doctrine. "It says, "the mean man boweth down, and the great man humbleth himself: therefore forgive them not." Mean men would have to forsake their meanness before they could bow down, or submit to the Lord. When the great men humble themselves, would a prophet of the Lord say, "forgive them not?" Would it be consistent with the character and law of God that He should say, "forgive them not?" With evident consistency the B. of M. says, "the mean man boweth not down, and the great man humbleth himself not: therefore forgive him not." 2 Nephi 8c.

For the Herald.

BRIGHAMITE IDOLATRY.

EDITOR OF THE T. L. D. S. HERALD—*Dear Sir*: Perhaps it might be interesting to your readers and the saints, who are not acquainted with the facts, to know how Brigham Young come to be the acknowledged god of the Mormons, and all the god that they ever expect to appear before, according to their own

statements. About the year 1847, Brigham, Heber C. Kimball and Willard Richards, called a meeting of their adopted sons and daughters at what then was called Miller's Hollow, now Bluff City, and there took a vote of their faithful children, whether they would acknowledge him as Prophet, Seer and Revelator to the Church and their Lord and God, Saviour, Prince and King. This being done they came to Winter Quarters and held a meeting of the same kind one night, and we might say in a corner, for but a few were allowed to know of it, only their adopted and faithful children who dare not refuse, as they had promised to save them in the celestial glory with an everlasting salvation in the Kingdom of God. But little did these poor people think that they were only to be saved in the celestial kingdom of their god Brigham, whom they had just acknowledged as such, with Kimball and Richards the first counsellors of their god, and Orson Hyde, President of the Twelve. This all being accomplished in the dark, in a corner, his faithful began not only to teach but to boast of what had been done, and that Brigham was all the God that they ever expected to appear before, and no matter what they done they were not accountable to any being only Brigham, nor never would be, either in time or eternity, and by fraud many honest, hearted people were led by this man-made god, Brigham, to Salt Lake—to his celestial kingdom of all manner of abominations and wickedness of the deepest dye that ever characterized any people beneath the sun, the Sodamites not excepted. Thus we might here portray a picture that would cause Satan to blush and his impious hosts to shudder at the wickedness of this man made god's celestial kingdom in the valley of Salt Lake, which is more wicked than the dominions of Lucifer, if possible. But wisdom forbids speaking of these things any more now, lest I call down the wrath and indignation of Lord Brigham, or some of his destroying angels, for his wrath is of long duration, and his destroying angels' cry is presently known. "Great is the Lord Brigham of the Celestial Kingdom of Salt Lake, and we are his avengers, even unto blood, if any dare speak against him." There is none like the god, prince, saviour, king and lawgiver, even Brigham who makes the rich richer and the poor poorer, who exalts whom he will, and abases whom he pleases and keeps in bondage worse than Egyptian, and not as much liberty as a southern slave. Great and marvelous are his ways and past finding out by any, only to whom he reveals them, to his angels.

We have written this in order to tell every true Latter Day Saint the truth, and expect to receive the calumnies of Brigham and his followers and faithful children. We expect that their anathemas will be poured on our head with as little effect as the new ropes in the binding of Sampson.

Consider, I have told you the truth, and many of you know it, and can bear witness. Now retract and retrace your steps where you can enjoy liberty, and liberty of speech, and worship the God of Abraham, Isaac and Jacob, which is the God of heaven, and the God of the martyred Prophet and Patriarch Joseph and Hiram, and not Brigham.

Respectfully, your friend,

A. HOM, of Ephraim.

DOUBLE-MINDED IDOLATRY.

Adam is our God

The Apostle James says, "a double-minded man is unstable in all his ways." James 1: 8. The meandering course of Brigham Young exemplifies this statement. The communication on "Brighamite Idolatry" shows that Brigham "exalteth himself above all that is called God, or that is worshipped," as Paul prophesied concerning him. According to the testimony of many who received the *misnamed* endowment in the temple at Nauvoo, Brigham then and there exalted himself above all that is called God, which strengthens the testimony of our correspondent in this number. Subsequently, as we have shown, and as another correspondent has shown, Brigham has promulgated the doctrine that "~~Adam is our~~ Father and our God, and the only God with whom we have to do." There is a palpable contradiction in these conflicting doctrines. It may be that Brigham and his worshippers would undertake to reconcile these contradictions by *asserting* that Brigham and Adam are the same person, although ~~Brigham makes an opposite statement when he says, "Adam is our Father and our God,"~~ and does not identify himself with Adam. This conglomeration of absurdities, contradictions and blasphemies is one of the detestable features of Brighamism. Unto those who have polluted themselves with these delusions we would say, as James says unto the double-minded man, "cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

THE NEWS.

By a letter from Salt Lake City we learn that the orphan children of A. W. Babbitt have been reduced to poverty. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world," but Brighamism is, as it is portrayed in the word of the Lord by Isaiah, "to turn

aside the needy from judgement, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" Isa. 10: 2, 3. "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies." Isa. 1: 23, 24. This is your character and this is the swift and speedy destruction which the Lord will bring upon you, O ye rebellious princes. "Where will ye leave your glory" when your destruction cometh? Ye have bartered away celestial and eternal glory for the glory of a few short days—for the glory of the oppressor of the fatherless and widow. Ye have made a madman's choice. Ye have embraced a strong delusion. Ye have been led captive by the devil.

Our informant says, "I heard this day that young Joseph had resigned his office as prophet, but I suppose that it was a flying story got up to blind the minds of those who are favorable to him. I suppose they think it will never reach you, but Solomon says, "curse not the king, no, not in thy thought"; and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter. "Behold, ye trust in lying words," ye slanderers of God's chosen servant. "Because ye have spoken vanity and seen lies, behold I am against you, saith the Lord God." Ezek. 13: 8.

Bro. Geo. Stiles, an exiled Judge of Utah, wrote to us Feb. 13th, and says, that he intends shortly, to deliver a lecture in this city on the abominations of Utah.

We learn that Bro. Z. H. Gurley has lately preached once in Princeville, Ills., and made quite a stir.

Brother Gurley writes that most of the old saints in that place are returning to the old paths.

Bro. J. H. Blakeslee wrote from Western Iowa, Feb. 10th, and says he has baptized seventeen since he left home.

Bro. Blair wrote from Council Bluffs, Feb. 16th, and says, that he and Bro. E. C. Briggs had baptized twenty or more since Jan. 14th, and that they would start for the Conference, March 1st.

LINEAL PRIESTHOOD.

An opponent of this doctrine says, "I know it was a lineal priesthood authority that was observed in the days of the Nephites, but that was six or eight hundred years before the birth of Christ. I did not know that we had got to establish the church as it was under the old Mosaic law. Christ said he was the end of the law, therefore, the lineal priesthood had an end in Christ."

The Book of Mormon shows as plainly that the lineal priesthood continued, among the Nephites 420 years after the birth of Christ, as it shows that it was among them during the 600 years preceding his birth. In the record of the year when Christ was born, the B. of M. says, "Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred, from the departure of Lehi out of Jerusalem; then he departed out of the land, and whither he went no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people."—440 p. This Nephi, who was the eldest son of his father, was not only his father's successor in holding the "sacred" records, but he held the same authority of the priesthood that his father held, and on p. 406, we read that his father did preach with "great power and authority," insomuch that he and his brother Lehi "baptized unto repentance," 8,000 of the Lamanites. Concerning his son on p. 457, we read, "there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water." When Jesus appeared unto the Nephites, after his crucifixion, did he disannul the lineal priesthood of Nephi? Far from it. He ratified and confirmed it. When the multitude fell down at the feet of Jesus and did worship him, "he spake unto Nephi, (for Nephi was among the multitude,) and he commanded him that he should come forth. And Nephi arose and went forth and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven."—464 p. Jesus neither added to, nor disannulled any part of the authority of the priesthood which Nephi had received, and which had been handed down to him, through the lineage of his fathers. On p. 501, we are informed that Nephi died, "and his son Amos kept the record in his stead." Amos died also, (and it was an hundred and ninety and four years from the coming of Christ,) and his son Amos

kept the record in his stead." On p. 503 we read, "Amos died, and his brother Ammaron did keep the record in his stead." In the transmission of the records from Ammaron to Mormon we are not informed whether he was his brother, or whether he had no seed, and appointed Mormon, as Amaleki appointed King Benjamin. This is the only case on record where there is an omission to state the lineal order of succession in holding the sacred records, or the unavoidable necessity in deviating from that order. The omission in this case proves nothing *against* the doctrine of lineal priesthood. The explanations which are given in reference to the appointments of King Benjamin and Alma, would not be given if it was not an established and divine law that the succession of the priesthood should be by lineage, because it is a lineal right. In tracing down the succession of the priesthood from Nephi to Mormon, and to Moroni, the son of Mormon, we find the same lineal priesthood was among the Nephites after Christ's advent and ascension, which was among them 600 years before.

Christ said, "in me is the law of Moses fulfilled."—460 p. How can we infer from that fact, that "the lineal priesthood had an end in Christ?" The law is not the priesthood. They are not synonymous, but widely different. Neither the Melchizedek nor the Aaronic priesthood had an end in Christ. The Lord said unto Moses concerning the sons of Aaron, "their anointing shall surely be an everlasting priesthood throughout their generations."—Lev. 40: 15. The prophecies are numerous, and plain, concerning the perpetuity and re-establishment of the priesthood of the sons of Aaron, but the lineal priesthood which we have the history of in the Book of Mormon, is not the Aaronic, but the Melchizedek priesthood. This fact we have proved in the Herald, in vol. 1, p. 95. We have there shown that the priesthood after the holy order of God, was the priesthood to which Jacob was ordained by his brother Nephi. This was the priesthood which was handed down by lineage. This priesthood is also called the priesthood after the order of the Son of God. Alma spoke unto the Nephites concerning the commandments which the Lord had given unto them, and he said, "I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people."—P. 252. Alma also speaks of it as "the high priesthood of the holy order of God," and the high priesthood after the order of his Son. He says, "being called by his holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world." If it was by "this high priesthood that men were taught the

commandments of God, and enabled to enter into his rest, the same high priesthood is requisite at this time as much as in ancient times. Without this priesthood we can not enter into his rest. As it was for this purpose that this high priesthood was established, it is the only way that we can enter into his rest. This priesthood is far superior to the law of Moses and the Aaronic priesthood, for Paul says, "the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect."—Heb. 10: 1. The high priesthood of the Son of God makes the comers thereunto perfect, otherwise they could not enter into his rest. If God has established another way by which we may enter into his rest, he has established another Gospel, whereas Paul says concerning Israel in the wilderness, "unto us was the Gospel preached as well as unto them."—Heb. 4: 2. This high priesthood can not be done away because the purpose for which Alma says it was established, is not yet completed. We need the rest that remaineth to the people of God as much as the Nephites did, therefore we need the high priesthood among us that we may be taught the commandments of God and obey the ordinances of this priesthood. The exhortation of Alma on that occasion is equally applicable to us. He said, "now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. It is therefore the priesthood after the order of Melchizedek that Alma was speaking of, which is also called the high priesthood after the order of the Son of God. As it is admitted that the priesthood among the Nephites was lineal, and as we have shown that it was the Melchizedek priesthood, therefore the lineal right, which belonged to that priesthood, can never be taken from it. Concerning priests of that order Alma says, "they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; thus they become high priests forever after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years." As this is the high priesthood of the holy order, there can be no imperfection in it, nor need of a change of improvement. That which is holy must be perfect and eternal. This high priesthood, with all its privileges, powers and blessings and lineal succession, was called the holy order, therefore there could not be any order set up that would be superior to

it. *A priesthood more holy, or more glorious than the high priesthood of the holy order of God, would have to be more holy, or more glorious than God himself.* As high priests of this order were "called with a holy calling, and ordained with a holy ordinance, and as there is nothing said in any revelation or sacred record concerning a *more holy calling*, ordinance, or priesthood, there can be none of that kind. Paul quotes Psalm 110: 4, which says, "the Lord swear, and will not repent, thou art a priest forever after the order of Melchizedek." By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death. But this man "because he continueth ever, hath an unchangeable priesthood." As the Melchizedek is an unchangeable priesthood it could not cease to be a lineal priesthood after the advent of Christ. If it ceased to be a lineal priesthood it was a *changeable* priesthood. If it was, or is a changeable priesthood, how could Christ be a priest after the order of Melchizedek, and have an unchangeable priesthood? If the Melchizedek priesthood, (which was in the church before Christ came,) was a part of the Mosaic law, then Christ was not the end of the law. If the Melchizedek priesthood was a part of the Mosaic law, then the priesthood which Melchizedek himself held was a part of the Mosaic law, but John says, "the law was given by Moses."—John 1: 17. How could the law of Moses be in force so many generations before Moses was born?

An opponent says, "there is nothing in Christ's sayings either in the New Testament or the Book of Mormon, where he taught them upon this land, to show that the lineal priesthood authority was to be observed." This is a great mistake, for Christ's teachings *did* most clearly and emphatically "show that the lineal priesthood authority was to be observed." When Christ appeared unto the Nephites and preached unto them, did he appoint a man to build up his church, with special authority, above all others who had not received the priesthood by lineal right through the lineage of his fathers? Did Christ annul the authority which Nephi received from his father 33 years before? Did he say unto Nephi, "the lineal priesthood had an end in me, therefore resign your authority, and deliver up the sacred things which you received from your father?" Far from it. He endorsed his authority? He confirmed it in the presence of the congregated multitude. When the multitude had thrust their hands into the side of Jesus, and had felt the prints of the nails in his hands and feet, and had fallen down at his feet and worshipped him, then we read as follows: "And it came to pass that he spake unto Nephi, (for Nephi was among the multitude,) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And

the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize." B. of Nephi, 5 c. 9 par. We have quoted so much to show that the preference was given unto Nephi, who was commissioned to do the same work which he had been engaged in, as we read in the preceding chapter. In the account of the ministry of Jesus unto the Nephites, we find further evidence that he placed Nephi at the head, in these words: "When Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called and received power and authority to baptize were twelve,) and behold he stretched forth his hand unto the multitude," etc. 466 p. The next day before Jesus appeared unto them again, and while the multitude were assembled, "Nephi went down into the water, and was baptized. And he came up out of the water, and began to baptize. And he baptized all those whom Jesus had chosen." 480 p. These references undisputably "show that the lineal priesthood authority was to be observed" *precisely* the same after Christ came, as before, and that he observed, confirmed and established it as the highest authority under him in his church. As Nephi was *reordained* he was also *rebaptized*. He could have had no authority to baptize others if he continued unbaptized himself. In the same year that Christ was born "Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there were a great remission of sins." 441 p. Two years before Jesus appeared unto the Nephites, which was in the thirty-second year of Jesus' life in the flesh, it is recorded, "that there were none who were brought unto repentance, who were not baptized with water; therefore there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water, and this as a witness and testimony before God, and unto the people, that they had repented and received remission of their sins." 457 p. Therefore the ordination of Nephi by Jesus was a *re-ordination*, and his baptism at that time was a *re-baptism*. This was the order which Jesus *re-established* and *re-confirmed* in his church, and the lineal authority remained as the highest authority in his church as long as his church remained among the Nephites. An opponent says, "when this church was organized in 1830, there was a revelation given, commanding them to build up the church as it was in ancient days, (not as it was before Christ's coming) but as it was in the days of the apostles, the same as Christ established when he was on the earth."

The Lord never gave a commandment which contains such instructions. He never commanded that his church should not be organized as it was before he came into the world. The organization of his church was the same in all ages. The authority and priesthood of the church was the same. The plan of salvation was the same. The church at Jerusalem had a lineal priesthood in and over it. *The presidency of the church was given, by the Lord Jesus Christ, unto his lineal heir.* Jesus had respect unto the lineal rights of his brethren according to the flesh. Peter, James and John were brothers of Christ, but not full brothers. They held the keys of the kingdom and we suppose none will deny this fact who believe in any part of the Latter Day Work. ~~Whether Peter or James was the President of the church after the ascension of Christ it cannot be shown that the President was not entitled to that office as his lineal right. Suppose it was Peter. Who was Peter and who gave him that name? Mark 3: 16, says of Jesus, that "Simon he surnamed Peter," The names of the twelve apostles are there given and among them there was another Simon, which was "Simon the Canaanite." 18v. John 12: 4 and 13: 2 says, "Judas Iscariot, Simon's son." Now we will show that Christ had a brother whose name was Simon. Mat. 13: 55. "Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?" Mark 6: 3, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?" In our researches to show that Simon whom Jesus surnamed Peter was a brother of Christ we do not concede that Simon Peter was the President of the church before James. An objector would say that "Jesus gave unto Peter the keys of the kingdom." So he did, and he also gave "the keys of this last kingdom" unto Sidney Rigdon and Frederick G. Williams. The Lord said, "verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom." B. of C., sec. 85: 3. If the objection proves that Peter held the keys of the kingdom above James, then these men held them above Joseph. If these men could be equal with Joseph in holding the keys of the kingdom, so could Peter be equal with James and John in holding the keys and yet be a counsellor to James as they were counsellors to Joseph.~~

James the brother of the Lord was an apostle, for Paul says, "other of the disciples saw I none save James the Lord's brother." Gal. 1: 19. It was this James and not James the son of Alpheus who went with Jesus, Peter and John into an high mountain. "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them." Mat. 17: 12. This James

could not be James the son of Alpheus, for in Mark 3 c. we have the names of all the apostles, and James the brother of John is distinguished from James the son of Alpheus, and the name of James the brother of John is associated with the names of Peter and John, as it is also in the narrative of Christ's transfiguration, and in many places in the New Testament. They were Christ's special witnesses above all the apostles. Moses and Elias appeared unto them in the mountain and talked with them. We have no records of the words which they spoke and the *special* instruction which was undoubtedly revealed unto them, although Jesus did *not* command his three special witnesses to "tell the vision to no man, (only) until the son of man be risen again from the dead." Mat. 17: 9.

When Jesus raised from the dead the daughter of a ruler of a synagogue, he withdrew from all his disciples except Peter, James and John." He suffered no man to follow him except Peter, James and John the brother of James. When Peter was brought out of prison by the angel of the Lord, "he came to the house of Mary the mother of John, whose surname was Mark," and "beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison." "And he said, go shew these things unto James, and to the brethren." Acts 12: 17. Why did Peter desire that these things should more particularly be shown unto James than the rest of the apostles? If he was not more desirous would he not have said, "shew these things unto the brethren," without mentioning, particularly, the name of James. He must have considered that it was more essential that those things should be shown unto James, and that while he desired that the brethren generally should know of those things, he was particularly desirous that *James* should know. If James was not the President, why was this preference given to him?

In Acts 15: 1, 2, we read that "certain men which came down from Judea, taught the brethren, and said, 'except ye be circumcised after the manner of Moses, ye can not be saved.' When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." When the apostles and elders came together, for to consider of this matter, and when there had been much disputing, Peter rose up (6, 7 v.) and spoke, and also Barnabas and Paul. After "there had been much disputing," and after all their speeches, James spoke and passed *his sentence*, and that decided the controversy. It was not any *sentence* from Peter that decided the case, for we find none in his remarks. James said, "my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them that

they abstain from pollutions of idols and from fornications, and from things strangled, and from blood." 19, 20 v. If James was not the President of the church, he was a usurper when he passed this sentence. The apostles and elders with the whole church were pleased with this sentence, and they sent Judas and Silas unto the saints among the Gentiles, to make known this sentence. If the doctrine of lineal priesthood was not taught unto James, the Lord's brother, neither by Moses and Elias in the mount of transfiguration, nor by Jesus Christ, by what authority did he preside in this Conference of "the apostles and elders, with the whole church," and pass his sentence? If he was not the prophet and seer of the church, by lineage, by what authority did he act? The apostle Paul, by his remarks concerning James and Peter, and concerning *certain who came from James*, shows clearly that *even Peter was submissive unto James*, and why would he be submissive unto him, if he did not know that he was thereby obeying the word of the Lord? Paul says Peter did not walk uprightly according to the truth of the gospel, and that he was guilty of dissimulation. 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 hands of fellowship; that we should go unto the heathen and they unto the circumcision." Gal. 2: 9. Paul makes mention of the name of James, Cephas, and John in the order that they stood to each other and to the church, with James at the head. We infer that he did so, because he wrote his epistle to the Galatians while they stood in that position as "pillars" of the church. Before the organization of the church they were spoken of in the order that they were called to be apostles, first Simon, (whom Jesus named Peter and also Cephas,) then James and John. Paul says, "when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision." Gal. 2: 11, 12. This statement concerning Peter, and Paul's opposition to him, shows clearly that he did not entertain the Popish idea that Peter was the mouth-piece of the Almighty. On the contrary when he says "that certain came from James," he has reference to the sending forth of Judas and Silas to make known the sentence of James concerning abstinence from meats offered to idols, and from blood, etc. Paul does not say that Peter sent them, but that they came from James. James, therefore, was the Revelator of the Church.

James is distinguished from the rest of the apostles as one who was sought unto in preference. Concerning Paul and others we read in Acts 21: 17, 18, "when we were come to

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Judas + silas sent to Jerusalem with James sentence concerning

Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and the elders were present." He then received instructions concerning circumcision, and the purification of four men who had a vow. These instructions appear to have been given by James in behalf of the elders who were present, for part of the instructions were a rehearsal of his sentence which we have referred to, for he says, "as touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." 25 v.

Jude commences his epistle by saying, "Jude the servant of Jesus Christ and brother of James," in preference to saying that he was the brother of Simon, or John, or Salome. Jude is called Juda in Mark 6: 3, and Judas in Mat. 13: 55, and in the list of the names of the apostles he is called "Judas the brother of James" in Luke 6: 16, and Acts 1: 13, and in Mat. 10: 3, he appears to be called "Lebbeus, whose surname was Thaddeus," and in Mark 3: 18, Thaddeus. There were great diversity of names in that day, for the same person, which it is necessary that we should understand; otherwise we can not understand the identity of many persons who are spoken of, nor their relationship to others. The name of Joses appears to be frequently substituted for John as the brother of James. Mary is called "the mother of James and Salome," Mark 16: 1, "the mother of Joses," Mark 15: 47, "the mother of James the less," 40 v., "the mother of James and Joses, and the mother of Zebedee's children." Mat. 27: 55, James and John are called sons of Zebedee in Mark 10: 35, Luke 5: 10, and in other places, so that Joseph (the husband of Mary, the mother of Jesus) was also called Zebedee, as we infer.

In the Apocrapha of the New Testament there is a book called the "Protevangelion," which was extensively believed in for many generations after Christ, and which is ascribed to "James the Lesser, Cousin and Brother of the Lord Jesus, chief Apostle and first Bishop of the Christians in Jerusalem." Although we have no doubt that many errors have been introduced into this book, yet there is no reason to suppose that the title at the beginning of the book has been changed to promulgate the doctrine that James the Lesser was a "cousin and brother of the Lord Jesus and the chief apostle." The great and abominable church which has taken away "many plain and precious things" from the book of the Lamb of God, (B. of M., p. 31) were enemies to the doctrine of the lineal priesthood of the true church, and in handing down to our day, this title and lineal claim and position of James, they have handed down a truth and a doctrine which shows that they have been building upon another foundation and not "upon the foundation

of the apostles and prophets, Jesus Christ himself being the chief corner stone." It proves that the doctrine of lineal priesthood was a doctrine of the church, and that James the less, the son of Mary, (Mark 15 : 40) and "cousin and brother of the Lord Jesus," was the "chief apostle." There are many who say that they believe that the Book of Mormon is a revelation from God, and although that book teaches that "because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble" (31 p.), yet they say, as a correspondent says, "when Christ told on the other continent to go and preach the gospel, he did not say that they must observe the lineal priesthood." In their opposition to this doctrine, they endorse the delusion of the old sectarians, who say that every doctrine of Christ is in the New Testament, and all the "covenants of the Lord" are in the Bible. They do this because they have set up their idols in their hearts and are living in rebellion against God. By this sectarian argument many false doctrines and wicked practices are advocated by pretended believers in the Book of Mormon. It is the argument which Orson Pratt uses, in his advocacy of Polygamy, in "*The Seer*," 15 p. He says in reference to the Bible, "until we can find some law of God, abolishing and prohibiting a plurality of wives, we are compelled to believe it a Divine institution." It is *not true*, however, either in reference to polygamy or lineal priesthood, that the New Testament is silent, although we have no doubt "that there are many plain and precious things taken away from the book" on *these* subjects. Why do backsliders tell old sectarians that there are many plain and precious things taken away from the book, of the Lamb of God, when they need the *same* admonition that *their* false doctrines, wickedness and inconsistencies may be exposed. It was unto such people, the Saviour said, "why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?" Mat. 7 : 3, 4.

Even in the New Testament, (although many plain and precious things have been taken out of the book.) John says, "there are also many other things which Jesus spake, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21 : 25.

Eusebius Pamphilus, Bishop of Cesarea in Palestine, wrote his Ecclesiastical History about 300 years after the death of Christ, and in it he makes the following remarks concerning "James the brother of our Lord :"

"This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the first

that received the episcopate of the church at Jerusalem. But Clement, in his sixth book of his Institutions, represents it thus: 'Peter, James and John, after the ascension of our Saviour, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as bishop of Jerusalem.' And the same author, in the seventh book of the same work, writes also thus: 'The Lord imparted the gift of knowledge to James the Just, to John and Peter after his resurrection, these delivered it to the rest of the apostles, and they to the seventy, of whom Barnabas was one. There were, however, two Jameses; one called the Just, who was thrown from a wing of the temple, and beaten to death with a fuller's club, and another who was beheaded.' Paul also makes mention of the Just in his epistles. 'But other of the apostles,' says he, 'saw I none, save James the Lord's brother.'

These authors, therefore, represent that James, the Lord's brother, was the highest in authority of the three "preferred" apostles, viz., Peter, James and John. This fact has been handed down to us by the enemies of lineal priesthood. It is testimony against themselves and the anti-christian churches which supplanted the true church, after the departure of James, Cephas and John. It is testimony against the great, and abominable church which includes all churches and all people that "belongeth not to the church of the Lamb of God." B. of M., 34 p. They have transmitted to us the fact that James the brother of Christ was exalted to the highest "honor." It matters not that these concessions are connected with the representation that this "honor" and this *preferment* consisted in making him "bishop of Jerusalem." Every department of the priesthood belongs to the President of the church which has not been given unto others by ordination. James might, therefore, have been called the bishop, as Peter said he was an elder, when he was also an apostle. After the apostolic age bishops usurped authority which had never belonged to that office, and this may be reason why they said James was the bishop of Jerusalem, to usurp the authority which he had held.

Eusebius on the next page, also says concerning James, "Hegesippus also, who flourished nearest the days of the apostles, in the fifth book of his Commentaries, gives the most accurate account of him, thus: 'but James the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the church with the apostles. This apostle was consecrated from his mother's womb. He drank neither wine nor fermented liquors, and abstained from animal food.'

How long James was the President and Prophet of the Church, we are not informed. In Acts 12: 1, 3, we read that "Herod the king stretched forth his hands to vex certain of

the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." Like the murderers of Joseph they no doubt supposed that by killing the chief Apostle and President of the church, they would overthrow the church. It was at this time, as we are informed in that chapter, that Peter was imprisoned, and after being liberated by the angel, he sent to inform James concerning those things. We infer that he did not know that James was killed. The New Testament writers do not inform us whether Peter was the successor of James, but he may have been nevertheless. There is good reason to believe that John the brother of James was the Revelator of the church when he wrote his revelations, for they contain commandments unto the churches like the revelations which Joseph received.

EMIGRATION FROM UTAH is to be commenced this spring (God willing) on a large scale, by saints of the New Organization to Western Iowa. One of the party has sent this information. Let the "prayer of faith" ascend to God for their protection and deliverance from their enemies.

BRO. JAS. BLAKESLEE wrote from Syracuse, O., Feb. 22, and says that Bros. Jeremiah Jeremiah and Henry Green, two able elders, whom we ordained, intend to go to Wales this spring. Bro. J. found the church there in a very prosperous condition. He says "the Brighamites can boast of but one member on this side of the river." He had commenced preaching and had a large attendance at the meetings.

CONGRATULATIONS AND REMONSTRANCES in relation to the course which has been pursued by us and our correspondents continue to be sent unto us numerously. The congratulations are generally accompanied with satisfactory evidence that our labors have been crowned with success in rescuing the wandering sheep of Christ from greedy wolves and restoring them to the true fold. These congratulations encourage us to persevere in this work, putting our trust in God. We intend to *continue to cry aloud and spare not*, for the Lord hath said unto us, and unto *all* who are teachers in Israel, "lift up thy voice like a trumpet and shew my people their transgression, and the house of Jacob their sins." Isa. 58 : 1. We could not say as Paul said, "I have not shunned to declare *all* the counsel of God," if we were to give heed to remonstrances which we have received from men who profess to be opposed to the iniquities of Brighamism, but are opposed to an unreserved and full exhibition of them. We should be recreant to our calling as a watchman unto the the house of Israel, if we should cease to warn back-

sliding Israel of the impending judgments which will speedily overwhelm the rebels among God's people. We know that Brigham Young and his adherents are standing on the brink of a fearful precipice, and speedy destruction awaits them if they will not repent of their abominations. We rejoice that we have been instrumental in rescuing many from the captivity of Brigham, and they also rejoice in their deliverance, as one of them says in a letter which we have received since we commenced writing this article. He says: "I rejoice in having subscribed for the *Herald*. It has prevented me from seeking a home in Salt Lake (Utah,) this spring." This is a specimen of the joys of many. Shall we hearken to remonstrances or be intimidated by threats? God forbid.

PRIVATE CONTROVERSIES by letters would prevent us from devoting that time to the *Herald* which is *indispensably* necessary. We have therefore refrained from transmitting controversial replies to many letters which we have received from opponents, and also, because we know that it would be an inefficient undertaking. Our reply to pertinent questions, as soon and as often as circumstances will permit, may be expected in the *Herald*. Many questions are sent to us which have been answered repeatedly and fully. To answer such questions again would be superfluous.

OUR APOLOGY is due to many who have expected letters from us. Our apology is, that we could not comply with their requests and expectations without delaying this and the last number of the *Herald*.

OLD PUBLICATIONS of the church are frequently sent for, but we have none for sale. We would be willing to receive any of them on commission, or for subscriptions to the *Herald*, also "the *Pearl of Great Price*," on the same terms. We would receive six sets of the "*Journal of Discourses*," *Millennial Star* and the *Seer*, for subscriptions, or the loan of any of the above mentioned publications which we are not in possession of.

RECEIPTS FOR THE HYMN BOOK.—From W. Aldrich, L. Hewitt, M. C. H. Nickerson and A. Marble.—\$1 from each; F. Leonard, A. Mullinger, C. Davis, I. Scott, C. Smith, A. Hicks, J. C. Gaylord and S. E. Aldrich—50 cents from each; I. L. Rogers \$5.

FOR SALE.—THE APOCRYPHAL NEW TESTAMENT, which is represented as "being all the Gospels, Epistles, and other pieces, now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament." See B. of Cov., sec. 93. Price \$1, U. S. postage 16 cents extra.

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 at or near Amboy can enquire for Bro. Edwin Cadwell.

ERRATA.—In the last No. page 16, instead of "Behold I shall, for I have decreed it," read, "Behold THEY" &c.

DIED; Feb. 14th, 1861, in Galien, Berrien Co., Michigan, in the 76th year of her age, Sister Sarah Pierce, formerly wife of Wm. Alcott of Lane End, Staffordshire, England.

THE TWELVE TRIBES.

A song given by the Holy Spirit and interpreted by the same Spirit.

The twelve tribes of Isarel are scattered abroad,
They hear not the Gospel, they know not their God,
The sound of redemption salutes not their ears,
To banish their sorrows and dry up their tears.

Then go to the forests, the mountains and plains
And teach them the Gospel from Heaven again,
That they may all gather to their promised home,
And never again in such darkness they'll roam.

The priesthood from Heaven again is sent down,
The Saints to perfect and the righteous to crown,
That they to all Israel may publish glad news,
First unto the Gentiles and then to the Jews.

That the tribes in their order again may return,
And they shall be blessed each one in their turn,
To the tribe first of Joseph the truth is revealed,
That they to all others the same may reveal.

To the tribe then of Levi the priesthood is given,
In a lesser degree from the kingdom of Heaven,
Their bows and their arrows shall all be laid aside,
And they'll forsake all the paths they have trod.

With the records of their fathers once more for their guide,
From darkness again they will come,
And welcome the servants with o'erflowing hearts,
With joy they to Zion will return.

They will come from the mountains the forests and plains,
They will come from the deserts all around,
They will come with rejoicing in every heart,
And pray that the Spirit may abound.

Oh! then in what majesty will Zion arise?
Her beautiful garments put on,
All dressed in the robes of redemption and grace,
To welcome the glorious Son of man.

Then what a reign of righteousness here on the earth,
A thousand bright glorious years,
Then we shall be free from sorrow, pain and death,
And forever He will banish all our fears.

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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.

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MAY, 1861.

VOL. II.

For the Herald.

THE REJECTION OF THE CHURCH.

MANTENO, SHELBY Co., IOWA, Feb. 5th, 1861.

BRO. SHEEN :—Having a little leisure just now, I thought I would drop you a few lines, concerning the rejection of the church, and the gathering of the saints, and the calling and ordination of Joseph Smith the present president of the church, that you may, if you think proper, give them a place in the *Herald*. Many excellent articles upon the above mentioned subjects have already found their way through the *Herald* to the scattered saints, and it would seem that to every careful, candid, enquiring mind, enough had been presented, heretofore, but there are some who still cavil and quibble, and strive against the “New Organization,” and its adherents, and in favor of Brigham Young and his position. Therefore to give further light to them, as well as all others who feel interested in this “the dispensation of the fullness of times,” we undertake the pleasant task, praying “the Strength of Israel” to give us the pen of a ready writer.

Has the church been rejected *as a church*? This is a question often asked by the saints. It is a question of great moment, and one that we should be able to understand correctly. For if it has been, it, as one of the links in the great chain of events in this dispensation, will reflect that light upon the past, present and future, that can no where else be found, and serve to solve and make plain what to many are now mysteries, and enable them to reconcile the past and present of the church with prophecy.

It is evident from the history of the church for the last 16 years in its scattered and bewildered condition, that God has

withdrawn his Spirit from them to a great degree. The course taken by all the different factions is good evidence that great darkness rested upon them, and that they really were under the disfavor of God. Their living and *teaching* in direct opposition to the law of God, their almost total abandonment of the books, substituting in their stead, the *counsel* of those claiming authority, when they knew such counsel was at variance with the written word, their disregard of all covenants and contracts, except those sanctioned and sealed by church authorities, their seeking to gather to points as places of "refuge" not known to the "law and testimony," their being similarly situated with ancient Israel while in transgression, as described by David in Ps. 136 : 13, 15, 36, 42, all go to show that the church, as a church, has been rejected of God. The rejection of the church and consequent scattering of the saints is evidently contemplated in Ps. 50 : 4, 5, and in Ezek. 34 : 12, 13, which Scriptures Joseph Smith the martyr said would be fulfilled in the gathering of the saints to "Zion, which is in the State of Missouri." See his letter to Mr. Seaton of Rochester in *Times and Seasons*, p. 706, 707. But the Book of Mormon—"the standard," is very plain upon the point. See chap. 3, first Book of Nephi, 50 par. "And it came to pass that 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." What do we find here? Why first that "the saints of the church of the Lamb" were "*scattered*," and next, that in their scattered condition, "the power of the Lamb," which is the Holy Ghost, "descended upon them," and "they were armed with righteousness and with the power of God in great glory." The righteousness here spoken of is doubtless that found in the Gospel, and not in secret chambers.

The saints would do well to bear in mind that they are to receive the *power* of God, and the righteousness of God, in "the wilderness of the people," as was shown to Ezekiel, 20th chap. 35, 38 verses, and that in this *scattered* condition, "the rebels are to be purged out from among them,"—that there they are to be made *pure in heart*. None have the promise of gathering to Zion but the pure in heart. See Ps. 101 : 7, 8, and Isa. 35 : 8, 10, also Doc. and Cov. 98 sec. 4 par., which says, "Zion (in western Missouri) 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," etc.

Moroni speaking of events that would transpire in this dispensation, points out plainly the corruptions that would creep into "the holy church of God," which has indeed caused its rejection. He says, 4th ch. and 4th par. of Book of Mormon,

“Behold the Lord hath shewn unto me great and marvellous things concerning that which must shortly come *at that day* when these things (the Book of Mormon) shall come forth among you. Behold, I speak unto you, as if ye were present, and yet ye are not. But behold Jesus Christ hath shewn you unto me, and I know your doing, * * * and your churches, yea, even *every one*, have become polluted because of the pride of your hearts. For behold ye do love money, and your substances, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O, ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the *holy church of God?*” Here is evidence that can not be refuted that the Church of Jesus Christ of Latter Day Saints, which was the *holy church of God*, was to be polluted, by *hypocrites* and *teachers*, in which event God said through Joseph the Martyr in the Rev. of 1841, in the latter part of the 13th, inclusive of the 14th par., that the church, instead of blessings, would, by their follies and abominations, bring wrath, cursings, indignations and judgments upon their own heads. Truly this has been fulfilling upon the saints for the past sixteen or seventeen years. But again, Moroni proceeds to point out the evils and enormities that would be practiced by professed but fallen saints. In the same par. he says, “why do ye build up your secret abominations to get gain, and cause that *widows* should mourn before the Lord, and also orphans to mourn before the Lord: and also *the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?* Behold the sword of vengeance hangeth over you; and the time *soon* cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.”

The reader will see at once that the foregoing quotations relate to professed saints, and to the church of Christ organized April 6th, 1830, which was to become polluted by hypocrites and false teachers. This being the case let us enquire whether professed saints adorned themselves with that which hath no life, and yet suffered the hungry and the needy, and the naked and the sick and the afflicted to pass by them and notice them not! Have professed saints, and men claiming to hold the spiritual authority of the church built up *secret abominations* to get gain? And have they caused that *widows* should mourn before the Lord? and also *orphans* to mourn before the Lord? and the *blood of fathers and husbands* to cry unto the Lord from the ground for vengeance upon the heads of the false teachers and hypocrites?

Let virtuous, truth-loving saints tell you who were with the church at Nauvoo, after the death of Joseph. Let them tell

who followed Strang to Voree and Beaver Island. Let them tell who followed Sidney to Pittsburg and to Cumberland Valley. Let them tell who followed C. B. Thompson to Preparation. Let them tell who followed Brigham Young and the Twelve, first to Council Bluffs and then to Utah, to the "salt land without inhabitant," and the almost universal answer is yes, yes. But let the faithful fear not, for these scenes had to be enacted. There must needs be heresies among us, that they which are approved may be made manifest. The church had to be purified of its pollutions, hypocrites, false teachers, false prophets and *apostles*. The saints had to be judged of God, (see Ps. 50 : 45,) and the rebels purged out, before the pure in heart could be gathered to Zion. Leaving the Book of Mormon, let us turn to the revelations of the "Choice Seer."

The revelation of 1841, par. 10—14 is very plain concerning the rejection of the church showing the only conditions upon which the saints could continue in favor with the Lord, which conditions were never fulfilled as their scattering from Nauvoo, their *utter* failure to build the Temple, their sufferings, toils, temptations and *much* tribulation clearly prove. I will here remark that the *rejection* was to effect them *as a church*; that is, as an organized body consisting of quorums.

These several quorums were to be dissolved and the priesthood must necessarily loose its power in a *quorum capacity*. It did not contemplate the rejection of the priesthood, nor of the saints as individuals, but "*as a Church*." The church began to exist "*as a Church*," April 6th, 1830, but there were many saints *before* that time, and the priesthood likewise was held, and lawfully exercised before that time, therefore when the church was rejected the saints and the priesthood were placed into the same general condition they occupied before they were organized. That such an event was to occur with the church is clearly shown by comparing sec. 51, p. 2, with sec. 101, p. 3, B. of Cov. Here appears to be a contradiction, and truly would be was it not that the church organized April 6th, 1830, was to be rejected and then reorganized, for the first quotation says, "Behold verily, verily I say unto thee no one *shall be* appointed to receive commandments and revelations in this church, except my servant Joseph Smith, for he receiveth them even as Moses. And yet in sec. 101, p. 3, the Lord says, "the redemption of Zion must needs come by power, therefore I *will* (in the future) raise up unto my people a man who shall lead them like as Moses," etc. Has J. J. Strang claimed to lead and give revelations and commandments to the church Joseph organized in 1830. If he did his claim was false. Does Brigham Young claim to receive revelations and commandments for the church, Joseph the martyr organized? If he does, he

is an impostor, and why? Because God, that can not lie, says, (as above quoted,) that *no one* but Joseph should be appointed to receive revelations and commandments in *that* Church.

But perhaps some will say, as many of the Brighamites now do, that Brigham does not claim to be a prophet, seer, revelator and translator to the church, If he does not the *Deseret News* and the *Millennial Star* (the church organs,) misrepresent him sadly. Some claim for him to be agent for Joseph the martyr and that he is only president of the church and priesthood and *not* the prophet to the church. Such a claim is preposterous, and was never made by a mind enlightened by the Spirit of truth, and if Brigham Young acknowledges or assents to the making of such a claim, it is proof positive that he is in a darkened and "rejected" condition, for the Law says, (B. of C. 80 : 1,) "the keys of the Kingdom belongeth *always* unto the presidency of the high priesthood. Again sec. 3, p. 42, "the duty of the president of the office of the high priesthood is to preside over the whole church and to be *like unto Moses*. Behold here is wisdom; yea, to be a seer, a revelator, a translator and a prophet, having *all* the gifts of God which he bestows upon the head of the church. Is Brigham Young the president over the whole church? If he is, he is also the president of the high priesthood. He is the prophet, seer, revelator and translator to the church, and "*like unto Moses*." He can not possibly hold *one* of these offices without holding them *all*, for they are inseparably connected, and are all vested in one man. The fact that the Salt Lake Church makes such contradictory and absurd claims, is the best evidence that they are not in special favor with God, but are really a part of the fallen, darkened "rejected" church. "By their fruits ye shall know them."

Again, the revelation of March 1833, sec. 85, par. 2, contemplates clearly the scattering of the saints, their stumbling and falling in "the hour of their temptation," for it says, "And all they who receive the oracles (or revelations) 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. That a great trial was to come upon the saints, and that their deliverance depended upon a faithful adherence to the doctrine and covenants of the church, is here made as plain as the noon day sun. Well, have the saints faithfully, and truly lived by the "oracles" therein found? No! and what has been the result? They have fallen! Not only have the saints not been governed by these revelations, but many have cast them aside as a thing of naught, and have followed the counsel of their "file leaders," in direct opposition thereto.

The day of "tribulation" through which the saints were to pass, and are still passing, was declared in B. of C. 18 : 12 : "Ye can not behold with your natural eyes, for the present time, the *design* of your God concerning those things which shall come hereafter, and the glory which shall follow after *much* tribulation. For after *much* tribulation cometh the blessings." To this let us add what is said in sec. 101, p. 3, "But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion ; for after *much* tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold this is the blessing which I have promised *after* your tribulations, and the tribulations of your brethren ; your redemption, and the redemption of your brethren ; even their restoration to the land of Zion," etc. These two quotations put together, show plainly that the saints were to be scattered and have much tribulations until the Lord should set his hand for their redemption and restoration to Zion in Missouri, from whence they were first scattered, and it appears from what follows that after the saints, like the children of Israel in Egypt, have suffered the chastenings of the Almighty long enough, and he sees the terrible oppression and tyranny which they, or many of them have long been under. He "will raise up a man to his people, that shall lead them like Moses," "for the redemption of Zion must needs come by power." But mark, he does not promise to raise up the Moses man until *after* their "tribulation," and until the time comes for him to redeem and restore the saints to their inheritances by power. Well in what condition must the church be during the time of their "much tribulations," and until the Moses "man" is raised up for their deliverance, reckoning from the death of the first "Moses man," Joseph Smith the martyr? why in a disorganized, scattered, and "rejected" condition clearly, for if the church was organized, and in favor with God it must have its president like unto Moses at its head, all the time, sec. 3, p. 42. The "*much* tribulation through which the saints were to pass, is spoken of in great plainness in sec. 104, in a Rev. given unto Thomas B. Marsh July 23d, 1837, not quite seven years before Joseph's death, it reads: "Behold vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and 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," 9, 10 p. Thus we see the terrible trials, the sore

judgments the saints had to pass through and suffer, were clearly and fearfully portrayed by the "oracles" given through Joseph the martyr. Nor were these calamities to be confined to the members only, but those holding the priesthood; yes, those who have claimed to be bearing off the Kingdom since Bro. Joseph's death were to come in for a full share of "temptations and much tribulation." "Every man is *tempted* when he is drawn away of his own *lust*, and enticed." James 1: 14.) And they were to be thrown into a darkened, hardened and *carnal* condition, for the Lord says of them in the latter part of the 5th par.: "And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be *converted* and I will *heal* them." By the foregoing it will be seen the twelve Apostles of the first organization would lapse into sin and darkness from which the Lord promises to heal and convert them, in case they "harden not their hearts," when he "feels after them, and have the twelve been in darkness," temptations and much tribulation since Joseph's death? Let their shifting, meandering course, their heretical doctrines, their contradictory teachings, their arbitrary and unlawful consuls, and their immoral and ungodly practices answer. Well, what is "the sum of the matter?" It is this: the church organized by Joseph, April 6th, 1830, was to have no other president *over* it but him. Yet he was to have a successor, hence the necessity of a "rejection" "*as a church*" and then a reorganization by the "Moses man," whom the Lord would raise up unto his people, by whom they are to be led to Zion—the saints passing through much tribulation, likewise the twelve apostles being also tempted and falling into an unconverted, sinful and wounded condition. The "holy Church of God becoming polluted" by hypocrites and teachers—the scattering and oppression of the saints—their suffering the "wrath" of God *before* it goes out upon all nations—their redemption and restoration by the "Moses man," and the execution of fierce vengeance upon the false teachers—the hypocrites who have polluted the holy Church of God—who have also "caused the blood of *husbands* and *fathers* to cry unto the Lord from the ground," like that of Abel's. My dear reader, do you love God, and keep *all* his commandments? Do you put your trust in the *counsels* of men, or in the word and Spirit of the Lord of hosts? Do you realize that God's word is *truth*, and that the *truth* will make you *free*? Do you in this day of darkness cling to the iron rod? Be wise and cease to trust in man, but trust the Lord for his grace.

W. W. B.

THE GATHERING OF THE SAINTS.

BRO. SHEEN:—Some excellent articles have appeared in the *Herald*, on the subject of “the gathering,” yet some points remain untouched; upon some of them I will now offer a few ideas.

1st. Where will the gathering be on this land? Ans. See B. of C., sec. 108, p. 2. “Gather ye together, O, ye people of my church upon the land of Zion;” par. 3. Go ye forth unto the land of Zion;” 4th par. “Let them therefore who are among the Gentiles, flee unto Zion. * * But verily thus saith the Lord let not your flight be in haste, but let *all things be prepared before you*;” sec. 13, p. 3. “Ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be *prepared* that ye may be gathered in one,” sec. 4, p. 2. “Verily this is the word of the Lord that the city New Jerusalem shall be built by the gathering of the saints *beginning* at this place, even the place of the temple, which temple shall be reared in this generation.” Where is the place of *beginning*? See 1st par. of same sec., “the word of the Lord concerning his church, established in the last days, for the restoration of his people (Israel), as he has spoken by the mouth of his prophets and for the gathering of his saints to stand upon Mount Zion, which shall be the city 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,” again 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 my saints; wherefore this is the land of *promise*, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom, behold the place which is now called Independence is the center place.”

By these quotations, we learn that Missouri is the “*land of Zion*,” and that Independence is the place of the “*beginning* of the gathering of the saints, and that it is also the “*center place*.” Independence being the “*center*” and Nauvoo a “*corner stone of Zion*, it is quite easy to determine the area of the land of Zion. *The other corners must be equidistant from the center with Nauvoo*. Is there to be any other point of *general* gathering than Zion in Missouri? Doc. and Cov., sec. 98, p. 41. “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. * * * 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." But some will say, "Why then, was Nauvoo appointed before the center place was built up." We answer, It was for a *special* and not a *general* gathering; and the chief object to be obtained was, the organizing the church and the priesthood, and this was fully realized. With regard to having "*all things* prepared before you" ere the saints gather to Zion, who is to *prepare* Zion? It is now occupied by unbelievers. The Lord says, sec. 20, p. 8: "The land of Zion shall not be obtained but by purchase, or blood; otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, *as you are forbidden* to shed blood, lo your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but *few* shall stand to receive an inheritance." The time was when the saints could have obtained the land of Zion by purchase, but they did not do it, and it now remains to be obtained by blood. "Zion shall be redeemed with *judgment*." Isa. 1: 27. And are the saints to redeem the land by blood? Verily no, for they are "forbidden to shed blood." Sec. 10, p. 3, 4. "I do not require at their hands to *fight* the battles of Zion. * * * *I will fight your battles,*" and how? "Behold the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute my heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints." Again, see Nephi, 9 c., 8 p.: Jesus says to the former inhabitants of this land, "And the Father hath commanded me that I should give unto you this land for your inheritance; and I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they have scattered my people, then shall *ye*, who are a *remnant* of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." The same is reiterated in the 12th par. Again Joseph, in the Rev. of Dec. 25th, 1832, says: "The remnants (Indians,) who are left of the land, will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation." Again, in his letter to John C. Calhoun, dated January 2, 1844, he says: "Now, when the Lord of the vineyard saw that virtue and innocence was

not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites."

The foregoing relate to some of the means by which the land of Zion will be redeemed, and the manner in which it will be done. It furthermore is evident that the saints will not redeem the land, from what Jesus says in the opening of the 10th chap. of Nephi: "And they (the Gentiles) shall *assist* my people, the remnants of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem." There we discover that the "remnant" is to be *assisted*; clearly implying that *they will commence* the work of building the city, and this will not be done until the land is redeemed as before seen.

What is to be the character of those who gather to Zion? D. C. 98 sec., par. 4: "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." Sec. 85, par. 8: "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 moved out of her place; I the Lord have spoken it." Sec. 86, par. 3: "For I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant even unto death, that you may be found worthy; for if ye will not abide in my covenant (Gospel,) ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers and the hearts of the fathers to the children." Sec. 102, par. 3: "Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, and that my people may be taught more perfectly, and have experience, and know more perfectly their *duty* and the things which I require at their hands." Sec. 108, par. 2: "Wherefore prepare ye, O, my people; sanctify yourselves." Ps. 101: 5, 8: "Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the *city of the Lord*."

In concluding this article I will remark that, in *Times and Seasons*, vol. 5, I find a letter, dated at Kirtland, Jan. 4, 1833, written by Joseph Smith, to R. N. E. Seaton of Rochester.

This letter, Joseph states on page 124, he wrote by commandment of God, that it might be made public, as it was nearly related to the interests of all living. As it speaks of the overthrow of this nation, and the gathering to Zion, it will be read with the interest due such important subjects; I will therefore quote: "The tribe of Judah will return to Old Jerusalem. The city of Zion, spoken of by David in the 101st Ps., will be built upon the land of America, and the ransomed of the Lord shall return and come to it, with songs and everlasting joy upon their heads. And *then* they will be delivered from the overflowing scourge that shall pass through the land, but Judah shall obtain deliverance at Jerusalem. See Joel 2: 32, Isa. 26: 20, 21, Jer. 31: 12, Ps. 50: 5, Ezek. 34: 11, 12, 13. These are testimonies that the good shepherd will put forth his own sheep and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion and Jerusalem, besides many more testimonies that might be brought. And now I am prepared to say, by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, *which is in the State* of Missouri. * * * Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death, until they see all these things which I have spoken fulfilled."

The foregoing quotations by Joseph, have nearly, or quite all of them been used by the different factions that have arisen since the rejection of the church, to establish their different and respective places of gathering. The Brighamites now use, Isa. 26: 20, 21; also, 35: 8, 9, 10; also Jer. 31: 11, 12, 13, to prove Salt Lake to be the gathering place. Joseph Smith, as before seen, applies it to Zion in Missouri. Which is right, let the true-hearted saints answer, Does the gathering to Utah even look toward the realization of these Scriptures? In gathering there they have suffered extremely; thousands have died on the road from hunger, cold and bodily fatigue. One of those in Salt Lake wrote me that the 9th v. of Isa. 35 was fulfilled in the hand-cart company walking there; it reads: "And the redeemed shall walk there." Where is or was the "everlasting joy" that was to be upon their heads? Did they "obtain joy and gladness?" and did "sorrow and sighing flee

away?" Let the bleaching bones of hundreds of that company, who died on the way, tell. Let the hundreds who got there with the loss of limbs, hands, feet, etc., by excessive cold, answer. Has "sorrow and sighing" fled from them? Verily no. With the most of them it has but fairly commenced. Jer. 31: 12 and 13 says, when the ransomed of the Lord come to Zion, "their soul shall be as a watered garden, and they shall not sorrow *any more* at all * * * For I will turn their mourning into joy, and will comfort them and make them to rejoice from their sorrow." Has this been fulfilled then? Verily no, but the very opposite of it is true in their case. "They that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed."

W. W. B.

From the Latter Day Saints' Messenger and Advocate, October, 1834. Vol. 1, No. 1.

THE HISTORY OF THE RISE OF THE CHURCH.

NORTON, MEDINA Co., O., Sept. 7, 1834.

DEAR BROTHER: Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from HIM who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its

accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother Joseph Smith, jr., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves! This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabbath evening, April 5, 1829, my natural eyes, for the first time, beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supersede my present design. I shall, therefore, defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which

may be entertaining to some thousands who have stepped forward, amid the frowns of bigots, and the calumny of hypocrites, and embraced the gospel of Christ.

No men, in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelation? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while the millions were grouping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was

room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you, my fellow servants, in the name of Messiah, I confer this priesthood, and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."

I shall not attempt to paint to you the feelings of this heart, not the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No: nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells, and sin never comes, I hope to adore in that **DAY** which shall never cease!

To-day the church in this place assembled, and were addressed on the great and important subject of salvation by brother Jared Carter, followed by brother Sidney Rigdon. The cheering truths, ably and eloquently advanced by these brethren, were like "apples of gold in baskets of silver." The saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered him.

I must close for the present; my candle is quite extinguished, and all nations seem locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the

light of the sun nor moon will be necessary!" "for the glory of God will lighten it, and the Lamb will be the light thereof."

O. COWDERY.

To W. W. PHELPS, Esq.

From the Messenger and Advocate, December, 1834.

LETTER TO W. W. PHELPS, ESQUIRE.

DEAR BROTHER: After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first number of the *Advocate*. Perhaps an apology for brevity may not be improper here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the Apostles," and the ancient saints. But such facts as are within my knowledge will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred Scriptures.

Upon the propriety, then, of a narrative of the kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified and slandered by thousands, who never saw their faces, and much less knew aught derogatory of their characters, moral or religious. Upon this unfair and unsaint-like manner of procedure, they have been giving, in large *sheets*, their own opinions of the incorrectness of our system, and *attested* volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have *inundated* our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before HIM I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a *few* to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first number of the *Messenger and Advocate*, that this history would necessarily embrace the life and character of our esteemed friend and brother, J. Smith, jr., one of the presidents of this church, and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the seventeenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time. One Mr. Lane, a presiding Elder of the Methodist church, visited Palmyra, and vicinity. Elder Lane was a talented man, possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the Scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the *excitement* ceased, or those who had expressed anxieties, had, professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflec-

tion; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truths, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one, he was told they were right, and all others were wrong. If to another, the same was heard from those. All professed to be the true church; and if not they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that is not certain, he acknowledges at once that he is teaching without authority, and acting without commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon farther reflecting, that the Savior had said that the gate was straight, and the way narrow that led to life eternal, and that few entered there; and that the way was broad, and the gate wide which led to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the *minds* of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that *assurance* which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

OLIVER COWDERY.

CINCINNATI is spoken of in a revelation in the B. of C., which says, "there is a people well nigh ripe unto destruction." Fear and terror broods over this city at this time, but the righteous, *and they only*, need not fear.

MINUTES OF THE ANNUAL CONFERENCE

Of the Church of Jesus Christ of Latter Day Saints, held at Amboy, Lee Co., Ill., April 6th, 7th and 8th, 1861.

April 6th, 10 o'clock, A. M.—The Conference was organized by electing Brother Joseph Smith, President, and Isaac Sheen, and Wm. W. Blair, Clerks. After singing and prayer, the minutes of the semi-annual Conference were read, and on motion, amended to read that brother Joseph Smith said, "the quorum of the Twelve Apostles should be filled up, *as far as practicable.*"

The Conference received satisfactory evidence that Walter Ostrander, John Gaylord, Briggs Alden, Betsey Fairbanks, Betsey Stone, Ebenezer Page, Asa B. Manchester, George Kerr and Orton W. Burns, were members of the Church in the days of Joseph the Martyr, and in good standing at this time, they were therefore received into the church by the unanimous vote of the Conference on each case separately.

Conference adjourned to 2 o'clock, P. M.

Met pursuant to adjournment. After singing and prayer, Bro. James Blakeslee, preached on the first principles of the gospel, and Bro. Z. H. Gurley, on the duties of the saints, and the divinity of the doctrines of the new organization.

Adjourned to 10 o'clock, next day.

April 7th, 10 o'clock, A. M.—Conference met. After singing and prayer, Bro. Samuel Powers preached on the first principles of the gospel.

Adjourned to 1 o'clock, P. M.

Met pursuant to adjournment. After singing and prayer, Bro. Wm. W. Blair preached on the subject of the "dispensation of the fullness of times," from Eph. 1: 10. Bro. John Shippy preached on the Latter Day Work, from Malachi 3 c.

Large audiences assembled to hear the gospel preached, notwithstanding the frequent showers of rain.

Adjourned to 10 o'clock, A. M., next day.

April 8th, 10 o'clock, A. M.—After singing and prayer, reports of Branches of the Church were presented.

BRANCHES REPRESENTED.—In Iowa: Crescent City, North Star, Council Bluff; Round Lake, Harrison Co.; Little River, Franklin, Decatur Co.; Belvidere, Monona Co.; Montrose, Nashville, String Prairie, Lee Co.; Galland's Grove, Boyer, Boomer. In Illinois: Amboy, Sandwich and Batavia. Galien, Mich.; Burlington, Wis.; Whitestown, Ind.; Syracuse, Ohio.

Many Elders made known their willingness to labor in the ministry. After some remarks by Bro. Joseph Smith, concerning the duties of Elders, Conference adjourned to 1 o'clock, P. M.

Met pursuant to adjournment. After singing and prayer, Bro. Joseph Smith addressed the Conference in reference to the appointment of elders on missions.

On motion, *Resolved*, That Donations be made for the support of the families of Elders who are needy.

On motion, *Resolved*, That Bros. George Kerr, Walter Ostlander, W. J. Ruby, and H. N. Wright, be ordained to the Quorum of seventy.

On motion, *Resolved*, That Lucy Hodges, Sarah Waite, and Abiah Cook be received into fellowship in the Church.

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.

On motion, *Resolved*, That the next Semi-Annual Conference be held at Sandwich, DeKalb Co., Ill., commencing Oct. 6, 1861.

Eleven persons were baptized and confirmed, and twelve re-baptized and re-confirmed, the last mentioned having been members of the old organization. The prayer meetings afforded the saints an opportunity to "sit together in heavenly places in Christ Jesus," and by the out-pouring of the Holy Spirit they received much instruction, edification and joy unspeakable. By the enjoyment of the diversity of the Gifts of the Holy Ghost we know, that these blessings are for "all that are afar off, even as many as the Lord our God shall call," as Peter declared on the day of Pentecost. We thereby know that we are building on the same foundation, even "the foundation of apostles and prophets, Jesus Christ, the chief corner stone." Adjourned.

ISAAC SHEEN, Clerk.

THE QUORUM OF THE TWELVE APOSTLES met April 8th, 1861, and on motion, *Resolved*, That Brothers Jason W. Briggs and Samuel Powers, are hereby requested and authorized to go to England on a mission, accompanied by Brothers Henry Green, Jeremiah Jeremiah and George Rosser, who are requested to go on a mission to Wales.

Bro. S. Powers intends to hold meetings in Whitestown, Boone Co., Ind., May 18th and 19th, and in Syracuse, Meigs Co., Ohio, June 1st and 2d.

GOODS NEWS FROM WALES.

SYRACUSE, OHIO, March 9, 1861.

Dearly Beloved Brother and Father, I. Sheen: I will give you, this by the hand of our beloved brother, Blakeslee, who has been like a father to us all in this Branch. He was sent in due time to visit us. The following is what I am going to give you to publish in the *Herald*:

An extract of a Welsh letter, dated February 9, 1861, which I received to-day from a worthy and honorable brother in Wales. The writer says: "Dear Brother Henry Green, I have taken in hand to address you a few lines, with a full desire that they will come to your hands, and find you in good health, and in the enjoyment of the blessings of the everlasting covenant. We feel thankful to God for the *Heralds* which have been sent to us.

Concerning Joseph Smith, we believe thoroughly that he is a Prophet of the Most High, and we believe too B. Young has gone astray, so far from the truth, that he ceased from being in the favor of God any more; and the church here in Wales, under his presidency, is in a perilous situation. Hundreds and hundreds have left the church, believing that he is an impostor or a bad shepherd. Dear brother, inasmuch as you had the privilege to cast your lot amongst them, where the blessings of the gospel in their fullness have been mademanifest, we beg of you, in the name of the Lord, to do all in your power to send some authorized servant to baptize us, if you can not come yourself, and that in a short time you will please to let Joseph Smith know of our situation, because we want a religion that will be justified by the Most High. We have a brother here, named Thomas Thomas, who came back some years ago from Salt Lake. He was ordained a High Priest, and he went through all their endowments, and his testimony is that he did not receive any manifestation of the Spirit in any of their speculative theories, and he says that he did not have the honor of bringing any good news from Utah at all, not even about B. Young, nor any of his fellow leaders"; and the writer says, that brothers John Hughes, David Hughes, Thomas Roach, David Williams, Wm. Williams, Thomas Thomas, and others, join with him to invite me to come over to Wales, and to do all that lies in my power even until death for their salvation, and they feel to do all that lies in their power to circulate the glad tidings abroad.

I have received letters from these true hearted brethren, some years ago, with the same feelings and desires, but at that time I had the like feelings and desires myself, therefore I could not answer them with any satisfaction; but, glory to God, that the dark and cloudy times have passed away; that the true light has come forth, and shines so bright, on the minds of the pure in heart. My prayer is that this pure light may find all that love the truth amongst all nations. Yours in the bonds of the gospel of Christ.

HENRY GREEN.

A WORD OF CONSOLATION is a pamphlet which was published by the New Organization in 1852. For sale, postage included, for 10 cents.

For the Herald.

DOCTRINE OF THE SAINTS.

Inquirer. Sir: In your discourse to day, I understood you to say that it was obligatory upon all believers in the name of Jesus Christ, to repent, and be immersed in the name of Jesus Christ, for the remission of sins.

Preacher. You understood me right, sir.

I. Well, I believe people ought to repent, but I believe some other mode is as valid as to be immersed.

P. What do you found such a belief upon?

I. Why, upon the Bible. Did not Moses sprinkle the altar and the book of the law?

P. Truly he did, and consecrated them with blood. But, what has that to do with baptism?

I. Well, I do not exactly know, but I suppose that the water is somehow the symbol of the blood, and we may use one for the other.

P. For what, pray, to sprinkle the pulpit where the sacrifice of prayer is made, and also the Bible? Moses dedicated the altar and the law.

I. No, I did not mean that, but to baptize by sprinkling or any mode that accords with the conscience of the believer, for the Bible says baptism is the answering of a good conscience, so I believe every person should have his choice how he should be baptized.

P. The prophets and apostles were sent into the world to teach men the truth as it was with God, not according to the vague notions of men. Baptism comes by faith unto the fulfilling of God's commandments. Therefore, when men of God teach the truth, and others hear, it is also for them to obey as well as hear, and not set up their own notions in opposition to the counsel of heaven. But so it is. When Christ began to teach the woman of Samaria, she at once began to say: "Our fathers worshiped in this mountain, but ye say that in Jerusalem is the place where men ought to worship." In answering, the Savior said: "Ye worship ye know not what, we know what we worship, for salvation is of the Jews." Now, for a moment let me show you what that salvation was, so far as baptism related to it. John claimed (what all professed Christians admit), that God sent him to baptize. Now, for what pray, to answer men's consciences? No, but to show them the way of salvation, as God revealed it to the Jews. The prophecy of Zacharias was, (see Luke 1: 76, 77.) "And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways. To give know-

ledge of salvation unto his people by the remission of their sins." John says, Matt. 3 : 11, I indeed, baptize you with water unto repentance. And Mark says concerning him : 1, 4, John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. Christ said it behooved him to suffer and to rise from the dead the third day : and that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem." Now, at Jerusalem, on the day of Pentecost, Peter made the following proclamation to the people, after he had preached to them Christ, and his resurrection, and they were pricked in their heart, Acts 2 : 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins ; and ye shall receive the gift of the Holy Ghost." Now, dear sir, do not be so near like the woman of Samaria, as to put what our fathers did for the word of God. It is true our fathers immersed, and sprinkled and poured, to suit their consciences. But to Israel it was a solemn act of obedience to Christ, by being baptized with water unto repentance for the remission of sins.

I. I admit that was right then, but then that was not a gospel baptism, but under the law.

P. Christ instructed the people that all the prophets and the law prophesied until John, and Mark says as already quoted, that *the beginning of the Gospel* was the voice of one crying in the wilderness, &c., and preaching the baptism of repentance for the remission of sins. If John's baptism, or rather the baptism that God sent him to use, was not a gospel baptism, what will you do with this passage. John is compared to a porter. "But he that entereth in by the door is the shepherd of the sheep, to him the porter openeth, and the sheep hear his voice." And truly also did Jesus say "My sheep hear my voice and they follow me." Would Jesus ask any to follow him into the waters of baptism if it was not a part of the gospel plan of salvation ?

I. A part of the plan of salvation. I think baptism is a non-essential thing any way.

P. God never trifles with men. Jesus said "except a man is born of the water and of the spirit he can not enter into the kingdom of God."

I. But do all of your people believe it necessary to be baptized ?

P. Certainly. They believe it necessary to obey God. It is in Christ that men are to be saved. Paul says that as many as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Noah by the command of God entered into the Ark and was saved. Peter makes use of this as a figure and says: "The like figure whereunto, even baptism doth also now save us—by the resurrection of Jesus Christ."

I. Well, I see you have the scriptures ready, but do not your people differ in opinion on it?

P. No. Not when they follow the word of God as revealed to this generation, which I will quote to you, and you will see that it is an antidote on the erroneous notions of baptism, and all other erroneous notions about the way of salvation, whether out of the church or in it. I quote from the Book of Mormon and record of Nephi, one of the disciples of Jesus Christ on this land, chap. 5, pages 464-5, to whom Christ dis-courseth thus: "And he said unto them, on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them:

Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And, now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water."

"Therefore, go forth unto this people, and declare the words which I have spoken unto the ends of the earth."

This sir, is the doctrine of the saints, and we are not permitted to declare more or less than this, as ye may perceive from the quotation.

I. I think that is a christian doctrine any way, and plainly and beautifully expounded. May God help me to understand and obey all his truth.

P. Amen.

S. POST.

A SPECIAL CONFERENCE of the Church of Jesus Christ of L. D. S., is appointed to be held at Council Bluff City, Iowa, commencing June 7th, 1861.

ERRATA.—In vol. 1, No. 12, page 289, for John M. Lape, read John H. Lake.

THE HYMN BOOK is expected to be ready for distribution some time in June next. The receipts for it at the Conference were \$30 50. Now is the time to forward subscriptions for it. Price 50 cents. Postage stamps or par funds received.

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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THE TRUE LATTER DAY SAINTS' HERALD.

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VOL. II.

For the Herald.

THE SPEEDY ADVENT OF CHRIST.

Is this the last generation that we are now living in?

There are many and various opinions now extant on this all-important subject, and there is such a diversity of sentiment, on this as well as on all subjects connected with the salvation of man, that it is utterly impossible from the present theories for an honest enquirer after truth, to arrive at any certain, definite conclusion as to whether this is the generation spoken of by Christ or not, in which the times of the Gentiles are to be fulfilled, and their reign terminate; and the Kingdom spoken of by Daniel be set up, which will stand forever; and the millennial reign commence, in which Christ will personally reign over his saints a thousand years on earth; or whether the earth will continue in its present state an indefinite period of time. Some say that Christ will certainly come in a very few years, say from six to ten years from the present time. Others again say that he will not come until the final judgment day; and a third class give it as their opinion that man will continue to progress, as they claim that he is progressive in light and knowledge, until the earth will be filled with the light and knowledge of God, by human effort and human means, without the aid of direct revelation from God; all spurn the idea of revelation being necessary in any case, and thus throw away the most plain and precious prophecies that have ever been uttered by God's holy prophets, and cut themselves off from the glorious privilege of "he that lacketh wisdom, let him ask of God who giveth liberally and upbraideth not." And as Paul says to Timothy that "all scripture given by inspiration

from God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works, and is able to make us wise unto salvation through faith in Christ Jesus," we will do well to turn from man whose breath is in his nostrils, and seek unto the Lord, who is the same yesterday, to-day and forever, and find what the sure word of prophecy says on all these important subjects on which our salvation depends. To show, then, when the fullness of the Gentiles has come in, and what the signs of the coming of the Son of Man are; when and where seen, and how we may know them with certainty, will be our object, as these are matters of vast moment to us. Paul, in Romans 11: 15, says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness, in part, has happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written, there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob for this is my covenant with them when I shall take away their sins." Now, what was this blindness that happened to Israel. Ans.—In their blindness and hardness of heart, they rejected their Messiah, when he came in the flesh, who would gladly have gathered them as a hen gathereth her chickens under her wings but they would not. How long will this blindness last? It will last till Christ comes the second time, without sin unto salvation, with a portion of Israel, that portion, known through the prophecies as the House of Judah, (see 1 Kings, 12: 16, 24, where we find Israel was divided into two nations, Judah and Benjamin cleaving to Rehoboam the son of Solomon; and Shalmanezzer took the ten tribes, (or the House of Israel as they are denominated), away captive into Assyria, and placed them in Halah, and Habor by the river Gozan, and from this captivity, they never have returned, (see 2 Kings 18: 10, 12,) and never will return until the words of Jeremiah are fulfilled, which saith, "therefore behold, the days come saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel from the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from all lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Jeremiah 16: 14, 16. And it may be well to enquire who or what his deliverer is, that is to turn away ungodliness from Jacob. Ans.—It is the Lord revealing his holy will or giving men authority to act in his name by restoring the holy priesthood to earth again, for the *law* shall go forth from Zion, and the Word of the Lord from Jerusalem. Let us now return and examine this Gentile fullness a little further, and see if we can find out how we may

know when their fullness has come in. The Saviour has told us in Luke 21st chap. how we may know it. After speaking of the destruction of Jerusalem and their beautiful Temple, in which they had formerly worshipped the Lord Jehovah, in the beauty of holiness, he says, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." From this, then, we clearly infer that when Jerusalem ceases to be trodden down by the Gentiles, and begins to be possessed and built up by God's ancient covenant people, that the times of the Gentiles are about fulfilled. Now, what are the facts as they now exist? Is Jerusalem now trodden down of the Gentiles? We say it is not. Well, is Israel returning, and are they busily engaged in rebuilding it? They are; and the nations of the Gentiles are assisting them greatly in this glorious work. Thus, we see, that Jerusalem (that has been waste and desolate since its destruction by Titus, the Roman General,) is now being built up again, and Lebanon will soon become a fruitful field. And the proclamation has gone forth from the seed of Abraham, to their brethren in all the world to gather home, for say they, "we hear the sound of the approaching footsteps of the Redeemer." Here, then we have shown that one of the events which was to take place in the generation in which Christ will come, has already been fulfilled.

But the Saviour proceeds, and speaks of signs by which *all men* might know when these things were about to take place. He says: "and there shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And he spake to them a parable:

"Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So, likewise, ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, this generation shall not pass away, till all be fulfilled." But what generation shall not pass away "till all be fulfilled?" We answer: the generation that shall see the signs in the sun, and in the moon, and in the stars, &c. "Heaven and earth shall pass away, but my words shall not pass away." And when we see these signs, and Jerusalem being built up again by God's ancient covenant people; then we may know that this is the generation that Christ spoke of, with as much certainty as we know that summer is nigh, when we see the trees begin to leave out in the spring.

Now, it is of the utmost importance that we should know if these things are taking place in the generation in which we live, for in one brief generation will the mighty God of Jacob gather Israel from all nations to their own land, establish his Kingdom again on the earth, warn the nations of their approaching end, build up Zion and Jerusalem, and Jesus Christ will come in the clouds of Heaven, with power and great glory. And the Saviour says: "watch, ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

But what are we to watch for? We answer: for the signs that Christ had told them should precede his coming, by which we may know the generation in which all these things will be fulfilled.

And he warns us, by saying: "take heed to yourselves, lest at any time your hearts are overcharged with surfeiting and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare it will come on all them that dwell upon the face of the whole earth." But ye, brethren, are not in darkness, that that day should overtake *you* as a thief. Ye are all the children of light, and of the day, we are not of the night nor of darkness. Now, as the Saviour tells us to watch for these signs, it is evident that he intended us to understand that they were to be signs that were to be seen with, or visible to the natural eye; or there would have been no propriety in telling us to watch for signs that we could not behold. The Saviour says: "and there shall be signs in the sun" &c. Now, if we are living in the last generation, we may naturally conclude that those signs are transpiring at intervals as the generation passes away. How is it then in this respect? By examining the history of the world on this subject, from the time that this declaration was made by the Redeemer, or since his crucifixion, we cannot find a sign in the sun visible to the naked eye, until we come to the year 1816, here we find a sign in the sun, and the first one, visible to the natural eye; and it remained visible for several weeks in succession; and signs have been seen at various times since, both in the sun and moon, and *at this present time* there are a number of *large black spots* on the sun's disc, which astronomers say, is diminishing both the light and the heat of the sun; causing much anxiety among the wise and the learned, to account for these strange signs on the glorious orb of day.

But the signs in the sun and moon that have been seen so often in this generation, are not all, the Saviour says: "and there shall be signs in the sun, and in the moon, and in the stars." In the starry Heavens, also, have been seen wonderful tokens of the latter days, particularly on that long to be re-

membered night of Nov. 12, 1833, when the firmament above, seemed to be filled with stars flying from their orbits, with the rapidity of lightning, almost, in every direction, and this wonderful sign in the stars continued nearly the entire night; and so terrible was the sight, that many were greatly alarmed, supposing that the day of judgment had already come; this was not confined to one locality, but was seen on both continents, and on the islands of the sea. Again, "distress of nations, with perplexity; the sea and the waters roaring. We have only to cast a glance over the last 20 or 30 years, and the heart almost sickens to only read the reports of famines; the devastating pestilence, that walketh in darkness and wasteth at noon day. The cholera, which was unknown to past generations, has been estimated, by those who are entitled to credence, to have carried off more than three millions of souls; and during the same period of time, the sword has drenched the earth with the blood of tens of thousands, causing distress of nations with perplexity, and these are only the beginning of sorrows. How terrible are thy judgments, oh Lord God of Hosts, and who can stand before thy wrath, and when the word of the Lord, given in these last days is fulfilled; then, will not the Heavens weep for poor fallen man? "But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent, * * * wherefore, I the Lord God will send forth fires upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forest, and the fowls of the air, shall devour them up." B. of C. 10 : 4, 5. Given Sept. 1830. How is it in relation to distress and perplexity in this once highly favored land? Famine and starvation staring them in the face in one section of the country; and secession and rebellion in another; arming and equipping for the most deadly conflict, waiting and preparing with all possible speed to drench the land with the blood of their brethren; and it will come as a whirlwind from the Almighty, in the own due time of the Lord, for his voice hath declared it.

And when these things come to pass, I think it will be gene-

rally conceded that there will be distress of nations, with perplexity enough to satisfy the most incredulous. But the sea and the waves are to roar, and men's hearts are to fail them for fear, and for looking after those things that are coming on the earth." The *Paris Temps*, published January 21, 1841, giving an account of a dreadful inundation of the sea, says, that along the coast from Yanaon, a distance of 250 miles along the coast from that city, that up to Dec. 7th, there had been found upwards of ten thousand corpses, and many thousands more were supposed to have been washed away, this account states that such a hurricane and inroad of the sea, was never before known; and this is only one of the numerous cases of the same kind of judgments that are transpiring every year for the last thirty years; and in the same year, here in our own land, the city of Natchez was almost entirely destroyed by one of those dreadful hurricanes that lays everything waste and desolate in its track, and they are becoming more frequent and more terrible every year, both by sea and by land. Only look at the awful loss of life and destruction of property, caused by these tornadoes the past year, on this continent, as well as on other lands. It is in truth called the year of tornadoes and earthquakes.

The marine statistics of our lakes also show an unusual amount of destruction of life and property. We condense the following facts: There have been *three hundred and seventy five disasters* on the lakes within the year 1860. Seventy-six vessels have been destroyed, and seven side-wheel steamers, nine propellers, four barques, six brigs, and fifty schooners. Of the disasters, six were from explosions, nineteen capsized, fifty collided, twenty-two sank, and one hundred and seventy-three went ashore. The total number of lives lost, were five hundred and ninety-four. Ah! Well might the Saviour say, "the sea and the waves roaring, men's hearts failing them for fear," &c. "*Verily, I say unto you, this generation shall not pass away till all be fulfilled.*" Thus, we see that the prophecies of the Redeemer, the Holy one of Israel, are being fulfilled as fast as the wheels of time can roll them round; and how soon, how very soon, "shall their watchmen lift up their voice, and with the voice together shall they sing, for they shall see eye to eye. Then, will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy—sing together, ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem."

"And then shall be brought to pass that which is written, awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O, Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumcised

and the unclean. Shake thyself from the dust ; arise, sit down, O Jerusalem ; 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.

Verily, verily, I say unto you, that my people shall *know my name* ; in that day they shall *know* that I am he that doth speak. And then shall they say, how beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace, that bringeth good tidings unto them of good, that publisheth salvation, that saith unto Zion, thy God reigneth." Book of Mormon, page 484.

We think the subject is sufficiently plain, so that all that desire to understand the signs of the times, may understand them, and if this generation will not harden their hearts, as they did in the days of Noah, they may yet, many of them, come and obey the gospel of Jesus Christ, and be numbered with the house of Israel, and saved with an everlasting salvation. And to you that have obtained this precious faith, by which ye may enter into the rest of the Lord ; be patient, therefore, brethren, unto the coming of the Lord. Stablish your hearts ; for the coming of the Lord draweth nigh. Add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity. And by doing these things you will be fruitful in the knowledge of the Lord ; For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Your brother, in hope of the rest that remaineth for the people of God.

I. F. SCOTT.

BURLINGTON, Wis., March 12th, 1861.

THE RATS.—Soon after the death of Joseph the Martyr, Heber C. Kimball was in this city, he said that he dreamed that he saw some beautiful shocks of grain in this city, but *the rats* went into them and eat all the grain out. If the shocks of grain represented saints, and *the rats* Kimball, Young and their associates, this dream *has been fulfilled*.

SUBSCRIBERS to the Herald, who have not paid for the present volume, would greatly oblige us if they would forward their subscriptions. Those who desire to be supplied with copies of the Hymn Book, will please forward their subscriptions without delay, in order that we may know how many we should print. Price 50 cts., par funds.

For the Herald.

THE RESTORATION OF JUDAH.

To whatever point of the compass we turn our eyes, we see the signs of approaching change. Let us look toward the sunrise. The Russo-Turkish war has ceased to agitate the nations, as a sanguinary conflict in which the vanquished and the vanquishers equally suffered. But its influences on the East are on the increase. The Turco-Moslem hold of Palestine is relaxed, alike by its decay and its crimes. The Euphratean flood has lessened in depth; and emerging from its waters into the light of European interest, and into the sunshine of its brilliant future, may now be seen the Holy Land, and the City of the Great King. The far-seeing traders of Europe are looking toward Palestine, as likely to recover more than its long lost commercial importance, the instant that the shadow of the sick man fades from its acres. The waters of the great Sea, and the Red Sea, are made white by the lines of steamers, placing Palestine in direct and extended connexion with Europe and the Isles of the Gentiles. Railroads are projected between Jaffa, the Persian Gulf, and Egypt.

It is proposed to turn the Waters of the Red Sea into the depressed basin of Arabia. Jerusalem is, or is to be a central station of the electric telegraph. That illustrious capitol that has radiated, and left everlasting impressions upon the whole earth—which has attracted to itself crusader and pilgrim, Christian and Moslem, and Rabbi—daily looms, even through its troubles, into greater importance in the minds of Congress, Cabinet and Divan. A fact of far greater significance than politicians recognize, has taken place: The Sultan has presented the Church of the Nativity, and the Holy Sepulchre, and the site of the palace of the Knights of St. John, to Napoleon, who seems thus, in the words of Daniel, to “plant the Tabernacle of his palace between the seas in the glorious holy mountain.” A recent traveler in Palestine, says, a very few years ago no French, Jew, or Christian was permitted to depose in a Mahomedan Court of Justice. He was not permitted to build any house of worship, nor could he own a foot of land; but now, he can testify on a perfect equality with the faithful. He is permitted to build houses of any kind without let or hindrance, he can not only own land in fee simple, but sit securely under his own vine and fig tree. Not only are foreigners permitted to own property, but by a late firman, they are actually invited to come to Palestine, or any other portion of the Ottoman Empire, and occupy as much land as they may desire, paying nothing for twelve years, and subsequently only one fifth, receiving at the expiration of twenty-

one years, a complete title." It is instructive to notice how rapidly in recent years, Jerusalem has grown in importance; indeed, the prediction that Jerusalem shall be trodden down; as far as this relates to the Moslem, notwithstanding recent atrocities, is ceasing to be true, it looks as if the restoration of the Jews as a nationality in Palestine, were now emerging from the realm of prophecy into the region of actual history. His restoration is the burden of many prophecies. He is to have an inheritance and a home in Judea. Last year the cry was, "Italy for the Italians," but soon the cry will be, "the Land of Judea for the Jews;" then will England accomplish her grand mission. She will convey God's chosen people to the land of their fathers, as the prophet has said. "Surely, the isles shall wait for me, and the ships of Tarshish first, to carry thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee." Isa. 60: 9, 10.

I remain your brother, in Christ Jesus.

ANDREW CAIRNS.

THIS NATION is now sharing in the fate of all nations who have "shed the blood of saints and of prophets," and of all nations who have rejected the gospel when it has been preached unto them by commissioned ambassadors of Jesus Christ. The condition of the country at this time proves that Joseph the Martyr was a *prophet sent from God*, and that the revelations which were given through him concerning this nation are fulfilling unmistakably and plainly. The vision of Esdras in 2 Esdras: 11th and 12th c., and many prophecies in the Old Testament, on this subject, are receiving a plain fulfillment. How should the saints feel concerning the overthrow of this nation? They should feel as Jesus felt when he wept over Jerusalem, and said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate." Luke 13: 34, 35.

COMMUNICATIONS suitable for publication in the Herald are solicited.

From the L. D. S. Messenger and Advocate, February, 1836.

LETTER TO W. W. PHELPS.

DEAR BROTHER:—In my last, published in the 3d No. of the Advocate, I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. Since then, yours of Christmas has been received. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellowmen, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement in Palmyra and vicinity to have been in the 15th year of our brother J. Smith Jr's, age—that was an error in the type—it should have been in the 17th. You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are led away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefited, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion. And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all-important information, if a Supreme being did exist, to have an assurance that he was accepted of him. This, most assuredly was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him that knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should afterwards come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to bring its inhabitants to judgment. But to proceed with my narrative:—

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace:" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis, not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family retiring, had long since ceased. While continuing in prayer for a manifestation in some way that his sins were forgiven, endeavoring to exercise

faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficult to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures, we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—the stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord to deliver a special message, and to witness to him that his sins were forgiven, and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvellous work among this people, even a

marvellous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fullness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, and bring to pass a marvellous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it can not save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded to them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say that our brother was expressly informed that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would

overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

UTAH HERDBOYS.

BY JOHN ATLAS.

DIALOGUE SECOND.—*Enter Tom, Jim and Johnny; subject, The Greediness of the Princes; scene, Provo Bench.*

Tom.—Good morning Jim; I feel glad to see you up here this morning. Have you seen anything of Johnny?

Jim.—Yes; there is he coming up yonder, and what you think of the conversation the other day? Is he not a queer young fellow?

Tom.—I tell you Johnny is clever, I would put him down as a promising young man, and had a good chance to know things, having been there so long under Brigham Young's breath—being brought up at his feet as we might say.

Jim.—Did you understand what he said the other day with regard to the emigration funds?

Tom.—Yes; it meant that Brigham Young wrongs the saints by causing them to work out their emigration money to him on his big walls, etc., after they had paid them out of their own pockets, to the agent at Liverpool, before they started from the old country.

Jim.—You know, Tom, who is the sole agent of the perpetual emigration funds, Brigham Young, the trustee in trust of the Church of Jesus Christ of Latter Day Saints. Who can call him to account? It is his prerogative to do as he pleases, or as his God dictates him, for (as the Bishop says,) he is our God, and we have nothing to do with any God above him. But you can get the account if you like. Didn't you hear him telling last Conference how many thousands of dollars the saints were in debt to the perpetual emigration funds?

Tom.—Yes; but what a dickin could be the debt when all the money was paid in Liverpool before they started? and as

to the funds, you know that no Branch is allowed to send out any poor but what their treasury can maintain.

Jim.—But you should understand that paying the money to the agent at Liverpool, means the same thing as putting them in the perpetual emigration funds, which belongs to Brigham Young.

Tom.—I do understand it, Jim, perfectly well, for I had to pay so dear for my lesson. The company to which I belonged had sufficient means to emigrate independently, and we were called the independent company in England. We were counselled to send our money to the agent at Liverpool, so that he might remit them to the agent in St. Louis, to buy teams, cows and provisions, with every kind of fit out for the journey over the plains, and when we came to Salt Lake, our teams, cows, and cooking things, &c., were taken away from us, and we were told that we came by the funds, and that they belonged to the Church.

Jim.—When the saints pay their money to the agents of Brigham Young, at Liverpool, of course they give them to the funds of Brigham Young, and I can not see any difference.

Tom.—Neither can I, but I account it a robbery; to rob poor fellows in a strange land, in the face of a long, hard winter, is not a very agreeable thing. I can't help thinking of old crooked man Bona, how he jumped around one morning, when he found big "B. Y." painted on his wagon, and all his cattle and cows driven to the Island, branded with the same letters. I thought he was going to fetch his Lawyer right away, but he soon found out where he was, and what was the best for him to do. Brigham Young was the Lawyer and the Lawgiver there, and he was glad to work hard all winter for a little dry bread. The old man is here now and will bear witness to what I say.

Jim.—I know the old man, he lives at Spanish Fork, I shall see him ere long.

Johnny.—Well, boys what is up, I perceive that you are in conversation.

Tom.—O, nothing particular, this boy can not understand what you meant the other day when you mentioned the perpetual emigration funds, but I can bear an honest testimony, that I paid as much to the funds in England as anybody, or at least, my father did, and after we paid all our expenses from there, and here besides, and for the teams and everything we brought along, and after Brigham Young had robbed us of every thing that we had, I find myself still overwhelmed in debt, of which I can never get out, for what I earn by looking after this little herd, is mere nothing, and, behold, my aged mother is left for me to maintain. O, if I only had the privilege of going back to see my old friends once more.

Jim.—I did not mean by mentioning these things that they are the only teats that Brigham Young sucks from. The Temple tax, and the Law of Consecration, are the chief, besides the inexhaustible source—the law of tithing. But I forgot to mention the grasshoppers' war tax, for in the time of the grasshoppers' war, thousands of pounds were collected in the United States and in Europe, for the sustenance of the poor saints in Utah, and were all hoarded up by Brigham Young. The poor here never had a penny of them, that is certain.

Jim.—Johnny, you don't know who the poor are. Don't you know that Brigham Young condescends to call himself one of the poor. Didn't he say, when he went out to meet the first company of poor saints, "I am one of you, I belong myself to this company." Have you ever seen a more self-denying man?

Johnny.—He will make himself anything and everything for the sake of wealth and vain glory.

Jim.—Well, the grasshoppers' war was over before the money reached Utah. The next harvest brought abundance. Then Brigham Young said that he would keep that money to buy Jackson county, and all the saints were well pleased with it. And do you mean to say that Brigham Young never gave anything to the poor at that time? yes, sir, he gave alms to the poor a great deal, and consequently, didn't he have a claim on that money?

Johnny.—It was a great deal! if you were to go down to Jordan's marshes, you would see the people there by the scores, in the depth of dreary winter, with spades and hoes, digging for life through hard frost and deep mud, for a few strings of wild pepperment roots, to sustain their numerous death-faced children, the mothers paddling the deep snow from house to house, from settlement to settlement, peddling away their necessary raiments, cooking things, table dishes, bed-clothes and furniture, and everything that they had, for a morsel of bread, or a handful of flour, and after they sold away everything that they had, some of them came to Brigham Young's office to beg for alms, but when he understood that they had nothing to sell, he said to them that the next time they would come to him they would have to sell themselves and families to him for bread, I can bear witness to that, but one of them, whose name is Constantia, (the wife of Jacob Hutchinson, the comic harper,) answered him and said, in her flattering mode, "well, we shall fall into good and merciful hands, any how." Then after she turned off she said, "such dry clouds, when you have most need of a blessing from them, you can not get it." Is not this a fine way to treat the poor? When there were thousands of dollars in the funds to feed them; but, O how glad they were to see spring coming, to bring out of the earth green herbs, the pig-weed, the red-root, the milk-weed, and the siqoe, on which they

lived till harvest, when there was plenty in the tithing store for the corrupted use of the big bugs and families, for many long years; but suppose Brigham Young was to give to the poor as much, or even one-half, or one-tenth as much as he stole from one man in one night, would that be too much for him, Jim?

Jim.—Stole, you said, and do you mean to say that Brigham Young is stealing?

Johnny.—Yes, he did, too, he stole flour, the very same year, about Christmas time, a store-houseful in one night.

Jim.—And from whom do you mean to say that Brigham Young stole flour? mark, now, boys what he will say.

Johnny.—Bro. Enoch Rees, the store-keeper; you know him I suppose.

Tom.—Yes, I know him well, he is a short, stiff, dark complected little fellow, having, generally, his hat cocking up behind.

Johnny.—That's the man; well, Enoch had a store-house full of flour on Main street. How many hundreds or thousands of sacksfull, I don't now recollect; but I recollect well, and never will forget the morning that he went to the store for a sack of flour for the use of his family, but lo! and behold! the store was open and the flour all gone.

Tom.—Ha! ha! ha! and what did the little man say?

Johnny.—Oh! he got as wild as Paul and Silas' jail-keeper, when he found all the doors flung open, so the little man got almost crazy, but after a little enquiry he decidedly found out that the Governor's big wagons had been there the night before, hauling it all away.

Tom.—What did he do then, Johnny?

Johnny.—O, he ran up to the office in the greatest extacy. I thought when he came in first that he was going to strike me down, and when he found Brigham Young he said, "how is this Bro. Brigham? What Bro. Enoch? What? Where is my flour? then Brigham laughed, and said, it is where it should be, and where it will be Bro. Enoch, I want it to feed the poor saints who are starving about the streets.

Tom.—A fine excuse, indeed; not a bit of it the poor saints had seen, and what did Enoch say then?

Johnny.—And what am I going to do now, said he, I have not got a bit of breadstuff for my family? "O bring your sack along, Bro. Enoch, and I will give you your rations until harvest," said he, and that was all Enoch ever had, and ever will have, and a few days after he was threatening to buy the poor women and children for bread, and if that is not tyranny, I don't know what is.

Jim.—I am sorry, to see you, boys, laboring under such blunders. Brigham Young can not tyrannize nor steal, for how

can he steal? He *only* claims to be the representative of God on the earth, the mouthpiece of the Almighty, he *only* gives you the counsel of *Jehovah*. You remember the Mormon creed: his conversations are above the skies. To search him out will prove a presumption and blasphemy to you, for his thoughts are not our thoughts, nor his ways our ways, for his ways, to us are in the sea, and his paths in the deep waters. Our duty is, (and I should say, prerogative) to yield implicit obedience to the mandates of heaven, and ask no questions, and how often he implores and requests this people to consecrate themselves over to the Lord with their wives and children, and all that they have, by the divine law of consecration, and if they will disobey that, I don't see but that he can buy them, if he pleases, but the best way for us is, to obey the divine Law, and he says himself, that we shall soon see the time when we would be glad to get the chance, and can not get it. It is our privilege. It is nothing to him, of course. The consequence will be, that you will ultimately be cast out as drones, and lose your wives, children and all, if you'll ever have any.

Johnny.—If we will consecrate them, we know right well that we will lose them, if any of the big bugs happen to covet them, for they are ever going about with eyes full of adultery, endeavoring to lead into captivity, silly women, and to load them with sin. How many good men here have been falsely accused of covenant breaking, &c., scandalized, cast out of the church, and even murdered for the sole purpose of taking away their wives and daughters, even the fair daughters of Zion, for Brigham Young would call on the "*old broad sword*" to execute vengeance against them.

Tom.—Permit me to ask one question, *Johnny*, what is meant by the "*old broad sword*" so often alluded to?

Johnny.—Don't you know, *Tom*? It is that "*old broad sword*" that is fixed in the Endowment house, for deluded men and women to lay their hands on, when they swear by solemn oaths, their alleged covenants with Brigham Young and his minions, and consequently, if they ever violate any of the covenants, the "*old broad sword*" of course, will have a claim on them, and by these means, they get into their possession whatever their eyes or hearts may covet. Bright were the spectacles of the old man when he said, "the spoil of the poor is in their houses," he might as well say in their bed-chambers.

Tom.—Yes, *Johnny*, and, suppose we had consecrated all things to Brigham Young, how would he act with us then, do you think?

Johnny.—That you can easily guess, from the way he acted with many others—Shepherd Hutchings, for instance, you know him, I expect, he is a wagon maker.

Tom.—Yes, I saw him yesterday, moving down South. He

looked poorly. He said he was going to Springville. He used to live near the public square, in Salt Lake City.

Johnny.—Well, he had a pretty smart woman for a wife, and a very clever woman she is, and very beautiful, and she was intimately acquainted with Brigham Young and his family, and was often invited to visit his house, after a while she displayed her disaffectedness to her husband, and asked for a Bill, upon this, Hutchings went to Brigham Young for counsel, “go,” said he, “and consecrate all that you have to the trustee in trust of the Church of Jesus Christ, of Latter Day Saints, and then come back and I’ll tell you what to do; then Shepherd went, and when he came back, he said that he did just as he was told. Then Brigham said, “now, you must get out of your house, and leave the place, instantaneously. Take nothing with you but your tools.” Shepherd knew what the consequence would be in case of disobedience. He consequently did so. Next Sabbath he was called to go on a mission amongst the Indians; and who do you think came there the week after, and married his wife, to take possession of his big house, large orchard, and fine children? Tell me that Jim, and I’ll take it for an explanation.

Tom.—You see the big bugs here, have not only their eyes full of adultery, but their hearts also full of oppression and tyranny. There is no place of mercy or righteousness. Wealth and power, rule and dominion, are the only objects in view. Every other virtue is trampled under foot, and they are sworn to conquer whatever be in the way, and unless every man will sustain them to the utmost of his ability, he must be put out of the way, and I will defy you to find any man in any office here, from a teacher to a president, that don’t use all the authority invested in him, to promulgate the same spirit, to cheat, rob, and tyrannize over the poor, and all for Brigham Young and his usurpation. So act the princes,—“the shepherds of Israel.” Well, did the ancient prophet espy them, when he called them “greedy dogs that can never have enough.”

Johnny.—Yes, Tom, but “every dog will have his day” and their day is about over, for another prophet says, “they shall proceed no further, for their folly shall be manifest unto all men,” and I guess the work has commenced.

Jim.—It requires a big man like Johnny to do that, I suppose?

Johnny.—In a great work, many hands are engaged, and little Johnny is going to do his share.

Tom.—The dog days are about August, aren’t they Johnny?

Johnny.—But these dogs think that all their days are going to be August, but in this is the mistake, for the Lord will soon deliver his saints from bondage, and take his sheep out of their

mouths, and shall not offer them to be meat for them any longer, and they themselves shall be cast to the beasts of the forest, to be devoured by them, and there will be no remedy. They shall be utterly destroyed.

Jim.—You are fools. Do you think Brigham Young is so foolish as to take such courses, if he would, all the saints would leave him, and apostatize.

Johnny.—What he cares for that, Jim; don't he positively declare that he don't care who will apostatize? all that he cares is to get them here, and get their teams, wives and children to be his own, then let them apostatize if they dare! His object is to fill the whole valley with his family, wives, children and slaves, and he will not cease to tyrannize, to cut off, and murder, until his object be accomplished.

Jim.—You cursed devils. Paul alluded to you evidently enough, proud boasters and blasphemers, who turn the grace of our God to blasphemy; after God gave prophets, apostles and evangelists, you must blaspheme and say they are of the Devil. If Brigham Young was to cut your d—d throats, he would serve you right; and what have you to say about the law of tithing, temple, taxes and donations?

Johnny.—You are in the gall of bitterness, we must wait for you to get in a better humor, then we shall talk.

Tom.—I can't stay longer, boys, my cattle are gone down towards the lake—they'll get into the canes.

Johnny.—I bid you all good-bye until we meet again, so farewell.

NEWS FROM UTAH.

In a letter to us from Utah, dated April 3d, 1861, the writer says, "your pamphlet is creating considerable excitement in this place, and in some of the settlements in the Territory. Most of the Mormons in this place, (or rather the disaffected,) believe in young Joseph, and wish God speed to him and all the honest in heart, who are with him, and many are preparing to leave Utah for the States and California, this spring. Brigham and his men in power, are preaching against young Joseph, and the New Organization, and say that Joseph is not the man, but David is the man to lead this Church. They forbid the people to read the *Herald*, and say it is only a pack of nonsense, but the people begin to think for themselves, and will not be led by the nose, by a set of tyrants, I (with many more,) am satisfied that young Joseph is the man to take the place of his father, no matter what Brigham or anybody else

may say; that will not alter the truth. I find that those men who have more than one wife, are the most bitter against the New Organization, and can not bear to read your books."

There is no controversy between us and Brigham, concerning Joseph having a right to be the President of his Church. "Joseph is not the man," to preside over his church. Brigham is right on that point. God never has and never will raise up a prophet to preside over any man's church. He has raised up Joseph to stand in his father's place, as the Prophet and President of the Church of Jesus Christ. The church which Brigham Young is the President of, is another church entirely—a church which he organized after the true church was disorganized and rejected—a church which is governed by laws which are diametrically in opposition to the laws and revelations which were given unto the church of J. C. of L. D. S.

When Brigham and his colleagues organized their church, he acknowledged that Joseph would take his father's place, and we are in possession of good evidence that he said, (not much more than a year since) "*when Joseph comes out to take his father's place, he will come out right.*" Brigham now repudiates the truths he has uttered concerning Joseph, and says, "David is the man to lead this church." Neither Joseph nor David has any right to lead *that* church, because God never gave, and therefore never will give authority to any man to preside over *that* church.

When we preached a sermon in Syracuse, Ohio, last November, on the idolatry of Brigham, we were informed that Mr. Eldridge, an elder from Utah, who was present, said that Brigham instructed the travelling Elders to let the New Organization alone, and to give them rope enough, and they will hang themselves. It appears, however, that he has discovered that their silent contempt has not hindered our progress, therefore an active crusade against us is determined on.

On earth the usurpers reign,
Exert their baneful power;
O'er the poor fallen sons of men,
They tyrannize their hour.

But shall believers fear?
But shall believers fly?
Or see the bloody cross appear,
And all their powers defy?

MISSOURI is *madly and unintentionally* hastening the redemption of Zion, and the fulfilment of the prophecy concerning the fierce judgments by which Zion is to be redeemed, and her enemies cut off. Let the saints lift up their heads and rejoice, for their redemption draweth nigh; when the pure in heart shall return to Zion, and *their lands which they purchased with their money, and from which they have been driven, and robbed of, for many years,* will be restored to them.

A SPECIAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints, is appointed to be held at Council Bluff City, Iowa, commencing June 7th, 1861.

For the Herald.

THE ELECT.

“Who shall lay anything to the charge of God’s elect.”

BRO. SHEEN: I desire to communicate through the *Herald* some ideas and facts concerning “God’s elect,” which will no doubt be duly appreciated by all pure and true Latter Day Saints. We are informed, Matt. 24: 24, that at a certain time “false prophets and false christs should arise, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect.” This being true, it becomes us to be on our watch, and see where and how we stand. It is clearly implied in the above, that false prophets and false Christs *can not* deceive the elect.

Since the death of Joseph and Hyrum, in 1844, many have claimed to be “prophets,” and some to be “christs,” and have deceived many, and have brought upon the credulous saints an untold amount of suffering, and have from time to time introduced amongst them many sinful practices, and soul-polluting doctrines; but thank God, of the 200,000, or more, who were in the church at Joseph’s death, a large, very large majority have not been thus deceived, and prominent, perhaps foremost, amongst that class, is his own family. They have from time to time, been beset by leading men of the different factions, who were acting under the authority, and by direction of their respective “prophets” and leaders, with all the appliances that human wisdom, and satanic cunning could invent, to get them to acknowledge their leadership, and indorse their deeds, but all to no purpose. Gold could not allure, proffers of place and honors could not seduce. Threats of violence to character and person, could not move them from their integrity, in the blessed cause of truth, and why? First, because they esteemed the faith of the Gospel above all price, above all earthly considerations, and in the next place, they are the “elect,” of God and were not to be deceived. I am well aware that it has been commonly reported, that Sister Emma was an apostate—was never a true saint—was always opposed to Joseph, &c. These statements were and are made by those who represent, or are connected with, the different factions. We have to oppose to this the word of the living God. B. of C. 48: 1, “behold, thy sins are forgiven thee, and thou (Emma,) art an *elect* lady, whom I have called. Now, inasmuch as the “*elect*” are not to be deceived by false prophets, and false christs, we may know assuredly that all the different claimants to the presidency of the church, until young Joseph Smith came forward, are false, for Sister Emma has rejected them all but

him, they could not deceive her. She was, and is, one of God's "elect." She was chosen of God, to be the one to preserve in safety the new translation of the Bible. The Lord says, "thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety," B. of C. 13: 15. Reader, this is the sure word of God—"thus saith the Lord"—a promise, when viewed in all its bearings, that is full of interest to all living, whether they regard it so or not. The Lord here declares that the new translation "shall be preserved in safety."

Where has that invaluable matter been kept for the last twenty years? In Nauvoo, Ill., under the especial watch and care of Joseph's widow, Sister Emma, and Brigham has never had it, nor Strang, nor any one, but the "elect lady."

Well, what does this prove? It proves to me that God does not regard Salt Lake City, nor the custody of B. Young, or his associates as a place of safety for those sacred records. If the presidency of the church is in the valley—if that is the place of safety for the persons and property of the saints, it most certainly would be the place of security for the new translation of the Bible, and it would have been there long ago. And why has it been kept in the martyr Joseph's family? "That the purpose of God, according to *election*, might stand not of works, but of him that calleth," (Rom. 9: 11,) which purpose will be revealed, and fully developed in due time.

B.

THE ORDINATIONS OF JOSEPH THE MARTYR.

Among the many errors which have crept in among those who have fallen away from the faith, since the rejection and disorganization of the church, which was organized in 1830; one is, that the Aaronic priesthood is done away, whereas this priesthood was conferred upon Joseph Smith, and Oliver Cowdery, by the ordination of an angel, even by John the Baptist, who held that priesthood as a son of Aaron, and by that priesthood he prepared the way of the Lord. When the Aaronic priesthood was conferred upon Joseph and Oliver, they received this promise that "this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The history of this ordination may be found in the History of Joseph Smith, in the *Times and Seasons*, Aug. 1st, 1842; pages 865 and 866, where Joseph says:

"We still continued the work of translation, when in the ensuing month, (May; eighteen hundred and twenty-nine,) we

on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering to the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly, we went and were baptized, I baptized him first, and afterwards he baptized me, after which, I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me, and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was *John*, the same that is called *John the Baptist*, in the new Testament, and that he acted under the *direction* of Peter, James, and John, who held the keys of the priesthood of Melchisedek, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger."

Oliver Cowdery also says, "what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed for such a blessing)? When we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah, I confer this priesthood, and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord, in righteousness." See *Times and Seasons*, Nov. 1st, 1840, page 202.

This priesthood *alone* was conferred by the ordination of an angel. It has been a prevalent idea among various factions that the Melchisedek priesthood, was conferred on Joseph by the laying on of the hands of Peter, James and John, but Joseph's statement shows that this is a false idea, but that he was commanded by the Lord to "ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain him to the same office, and then to ordain others."


To be continued in our next.

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 LATTER DAY SAINTS'
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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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VOL. II.

THE PRE-EMINENT BIRTHRIGHT OF THE TRIBE OF JOSEPH.

The scriptural evidence concerning the pre-eminent birthright of the tribe of Joseph is appropriate scriptural evidence concerning the Book of Mormon and the pre-eminent lineal priesthood of the tribe of Joseph. The scriptural evidence on this subject is abundant and plain. In 1 Chron. 6: 1, 2, Reuben is spoken of as the first-born of Israel and the historian there says, "for he was the first-born; but, for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." We have here several facts presented to our understanding. First, the first-born received what was called "the birthright." Secondly, he might by transgression forfeit the birthright. Thirdly, the transgression of "Reuben, the first-born of Israel" was not the *only* reason that the birthright was given unto the sons of Joseph, for Joseph was not the second, but the eleventh son of Jacob. He was, however, the first-born *legitimate* son, as we have shown in the *Herald*, vol. 1, page 157. He was the first-born of Rachel the *lawful* wife of Jacob. What are we to understand by that inheritance which is called "the birthright?" The author of the *Union Bible Dictionary* says, "the first-born son among the Jews enjoyed special privileges above his brethren, and these privileges were hence called his birthright or his right by birth. Among these privileges (or right by birth,) were consecration to the Lord, (Ex. 22; 29;) great dignity, (Gen. 49: 3;) a double portion of his father's estate, (Deut. 21: 17;) and (in the royal families) succession to the kingdom (2 Chron. 21: 3). The

paternal blessing was also in a very peculiar sense the right of the first-born, though the right itself and all the blessings of it might be forfeited or transferred, as in the case of Jacob and Esau, (Gen. 25 : 33,) Reuben and Joseph (1 Chron. 5 : 1). But whoever enjoyed it was regarded with great dignity and superiority." This candid and scriptural description of the rights of the first-born, is offset in the same volume where the author says, "the privileges of the first-born were obviously great, in the cases of Esau and Reuben, and there is reason to believe that they extended to the Jewish families generally; and that the religious pre-eminence was far more desirable than the worldly. It is supposed, however, that the former ceased when the priesthood was committed exclusively to the tribe of Levi. (Num. 3 : 12-18.) On that occasion it was designed that a Levite should be substituted for every first-born male." The religious pre-eminence of the Levites instead of all the first-born of the children of Israel, was established before the "obviously great" privileges of the birthright of the sons of Joseph were bestowed on them. If the Levites inherited the birthright of Joseph and his sons, the promises which God made unto them were false. Neither Joseph nor his sons received more than a small portion of the blessings which the Lord promised unto them and which belonged unto their birthright. These blessings in their fullness were reserved for their posterity in the latter days. Connected with that which we quoted concerning the birthright of Joseph, it is stated that of Judah came the chief ruler, but we do not find that the chief ruler came of Judah until David was made king of Israel.

Before Jacob died he blessed the two sons of Joseph and foretold that great and exalted blessings would be bestowed upon their posterity. In the introduction of this subject in Genesis 48 : 1-6 is the following: "One told Joseph, behold, thy father is sick : and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, behold thy son Joseph cometh unto thee : and Israel strengthened himself and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt : as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. By this introduction to the

blessings of Ephraim and Manasseh we learn that they were to receive the blessings which Reuben and Simeon would have received if they had not been unworthy. Some would say that Jacob meant that Ephraim and Manasseh should be made equal with Reuben and Simeon and receive the same blessings. If that was to be the height of their glory it was not very great, for after Jacob had blessed Ephraim and Manasseh with the greatest of all the blessings wherewith he blest his posterity 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. . . . Reuben thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united! for in their anger they slew a man, and in their self will they digged down a wall. Cursed be their anger, for it was fierce: and their wrath for it was cruel: I will divide them in Jacob and scatter them in Israel." Gen. 49: 1, 3-7. The excellency of dignity and the excellency of power belonged to the first-born, but Reuben could not excel his brethren, because he had forfeited the right to pre-eminence as Jacob said, and as we have before shown. Simeon and Levi had slain a man and therefore the Lord, by the mouth of Jacob said, "I will divide them in Jacob, and scatter them in Israel," therefore when Jacob said concerning Ephraim and Manasseh, "as Reuben and Simeon, they shall be mine," we understand that they were to be pre-eminently his, *instead of* Reuben and Simeon—his first-born, inheriting the rights and blessings of the first-born—rights and blessings above their brethren. Concerning their great blessing the sacred record says, "Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he

held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed him that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Gen. 48: 13-20.

In this case the reason why the younger was preferred before the elder son is not given. Joseph knew that the birthright was the right of the first-born or he would not have remonstrated against the preference of the younger son. He might not, however, have understood that Ephraim was more worthy, yet Jacob might have known it by the witness of the Holy Ghost. Joseph Smith the Maytyr was not a first-born son, but he obtained the birthright as a son of Joseph, the son of Jacob, in preference to his eldest brother and father, because he exercised mighty faith in God, and by the prayer of faith he obtained a knowledge of God and the plan of salvation and received the priesthood before his brother and father had made that advancement. He obtained this faith and these blessings because the Lord made a great promise unto his ancestor Joseph the son of Jacob concerning him. "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."

Jacob transmitted the blessings and authority which had been conferred upon him and his fathers Abraham and Isaac, when he said, "let my name be named on them, (Ephraim and Manasseh) and the name of my fathers Abraham and Isaac." The name of Jacob, or the names Abraham and Isaac given to any person would be of no use without the blessings connected with the name. Abraham, Isaac and Jacob were high priests after the order of Melchizedek. This was their name—the name with which their authority and pre-eminence was connected. Jacob did not speak of *the names* of his fathers, but *the name*. It was therefore a name which was common to *Abraham, Isaac and Jacob*, but not the names of *Abraham, Isaac and Jacob*. Ephraim and Manasseh received a name which was the name of Abraham, Isaac and Jacob, and which was inseparably connected with their priesthood and blessings. The exaltation of the tribe of Joseph above all the tribes of Israel was foretold by Jacob in this blessing. Manasseh was to

become great but Ephraim was to become greater than him, and in consequence of their greatness when any of the seed of Israel undertook to bless any person with a great blessing, he would say, "God make thee as Ephraim and Manasseh." Jacob shows that such a blessing would be the greatest of all blessings, and that it would become a notorious fact that unto Ephraim and Manasseh belonged the greatest blessings, and that when one person should bless another, saying, "God make thee as Ephraim and Manasseh," he would be understood as saying, "God exalt thee with the highest exaltation," or "God bless thee with the choicest of all blessings." Ephraim and Manasseh were to become pre-eminently great because the *name* (not the names) of Abraham, Isaac and Jacob were to be named on them, and because they were to "grow into a multitude in the midst of the earth," and Ephraim was to become greater than Manasseh and his seed was to become a *multitude of nations*. In America, only, can a *multitude of nations* be found, closely resembling each other in their manners, customs, dialects, religions, forms of government, traditions and physiognomy, and in all these points of resemblance they portray their Israelitish origin. In all the known world besides there can not be found a *multitude of nations* having a resemblance to each other in *one* of these peculiarities, much less in all of them. Neither can there be found in all the known world besides a multitude of nations of Israelitish origin. Therefore if the aborigines of America are not the multitude of nations of the seed of Ephraim, Jacob prophesied falsely, but in every particular the prophecy and the facts concerning them agree.

As we have already shown, "Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." Gen. 49: 1. Now let us see what great things Jacob prophesied would befall the tribe of Joseph in the last days. It was the twelve tribes that Jacob prophesied of, and not solely his twelve sons. At the conclusion of Jacob's blessings, it is stated "All these are the twelve tribes of Israel, and this is it that their father spake unto them, and blessed them: every one according to their blessing he blessed them. Gen. 49: 28. Jacob blessed the tribe of Joseph and said: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd the stone of Israel:) even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under, blessings of the

breasts and of the womb." Gen. 49: 22, 25. In this part of the blessing of the tribe of Joseph we have a very plain comparison, which shows that this tribe would be located in a land which would be beyond the boundaries of the land of Canaan. The Lord covenanted with Abraham, Isaac and Jacob, that he would give that land unto them and their seed after them, for an everlasting possession, and as Joseph is compared to "a fruitful bough by a well, whose branches run over the wall," it is very evident that his domain was to be partly in that land, and also outside of its boundaries, "over the wall." Therefore, how has Joseph been as "a fruitful bough by a well, whose branches run over the wall," if America is not the land of Joseph? On this land we find a multitude of nations," who have been *sorely grieved, shot at and hated*, just as Jacob foretold. This agrees also with the prophecy of Hosea, concerning Ephraim. He said, "Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer." Hosea 9: 13. Notwithstanding these afflictions of Joseph, his bow is to abide in strength, and the arms of his hands are to be made strong by the hands of the mighty God of Jacob. "From thence is the shepherd the stone of Israel." The shepherd, the stone of Israel, was to come from the tribe of Joseph. This is one of the great blessings which was promised, to be conferred on the tribe of Joseph in the last days. By his mission there was a re-establishment of the birthright of the tribe of Joseph. Joseph, the son of Jacob, prophesied concerning the shepherd, the stone of Israel, whom he called a righteous branch and choice seer when he said, "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." B. of M., p. 67. By these means Joseph's bow will abide in strength, although he has been sorely grieved, shot at and hated, and although he has brought forth his children to the murderer. The tribe of Joseph was to be blest with blessings of Heaven above. The time has been when all the tribes of Israel were blest with "blessings of Heaven above." They were peculiarly blest with the blessings of Heaven, and with the blessings of earth when Jacob blest them, and at all times when they obeyed the commandments of God. The time is at hand when the house of Israel and the house of Judah are to be cleansed from all their iniquity, and the Lord "will be the God of all the families of Israel, and they shall be my people" saith the Lord. See Jer. 31: 1. Why then did Jacob say only of the tribe of Joseph, that they should be blest "with blessings of Heaven above, blessings of

the deep that lieth under, blessings of the breasts and of the womb?" The obvious reason is, because these blessings were more pre-eminently bestowed on this tribe—because Reuben's birthright was given to Joseph, therefore "from thence is the shepherd the stone of Israel"—from thence comes revelations from God through a prophet. Unless these were to be the blessings of Joseph, why did Jacob bless the tribes of Joseph *only*, with the blessings of Heaven above. He blest Joseph also with the blessings of the deep; showing that this would also be one of his peculiar blessings. Jacob furthermore blessed Joseph and said, "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." 26 v. Unto Abraham and Isaac the "progenitors" of Jacob, the Lord promised to give all the land of Canaan for an everlasting possession, for them and their seed after them. See Gen. 17: 8 and 26: 3. He also said unto them, "In thy seed shall all the nations of the earth be blessed." Gen. 18: 18 and 26: 4. These were the blessings of Jacob's progenitors, and as the blessings of Joseph's father (Jacob) had prevailed above the blessings of his progenitors, and as Jacob said, "They shall be on the head of Joseph," therefore Joseph's blessings are superior to the blessings which the Lord promised unto Abraham and Isaac. Only the land of Canaan did the Lord promise unto Abraham and Isaac, but "unto the utmost bound of the everlasting hills," Joseph's blessings were to prevail, therefore his land must be there. If his land is not there, how can his blessings have prevailed above the blessings of Jacob's progenitors, unto the utmost bound of the everlasting hills? Jacob was in the land of Egypt when he conferred these blessings upon Joseph. The utmost bound of the everlasting hills, measured from the land of Egypt, are in the central part of America. The prophet Hosea describes the location of Ephraim, in "the west." By that prophet, the Lord said, "How shall I give thee up Ephraim? Hosea 11: 8. "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim." 9 v. "They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west." 10 v.

As the Lord said unto Abraham and Isaac, "In thy seed shall all the nations of the earth be blessed," and as the blessings of Joseph prevailed above their blessings, this was included in the blessings of Joseph. If the nations of the earth are not to be blessed in the seed of Joseph, how can his blessings prevail above the blessings of his father's progenitors?

“Moses, the man of God, blessed the children of Israel before his death.” Deut. 33: 1. The blessing of Joseph is the greatest of all. “Of Joseph he said, blessed of the Lord be his land for the precious things of Heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of Him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.” Deut. 33: 13-16 v.

This description of the land of Joseph shows that his land was to be an exceeding choice land. This blessing of Moses, like the blessings of Jacob, conferred upon Joseph much greater blessings than were ever promised unto all the other tribes. The precious things of heaven and the precious things of the earth and of the sea were to be his. The good will of him that dwelt in the bush, as Moses saw, was Joseph's blessing. With an extraordinary emphasis, Moses says, “let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren.” “The blessing”—the great blessing then, is Joseph's. But the last part of his blessing makes this subject easier to be understood than it otherwise would be, and it shows that Joseph's glory and power, and consequently his authority is to be the highest, for 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.” 17 v. The glory of Joseph is like the firstling of his bullock because the first-born (firstling) of cattle were dedicated to the Lord. The Lord said, “all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be. Numb. 3: 13. See also Numb. 8: 17. These scriptures and many others show that the first-born of beasts were “hallowed” and “sanctified” unto the Lord, and as the glory of Joseph was to be like the firstling of his bullock, he was also dedicated unto the Lord. By this dedication he is to obtain power from God to “push the people together to the ends of the earth.” If we can ascertain how the people are to be pushed together, we can understand something concerning the glory, power and authority of the tribe of Joseph. Jeremiah says that the Lord will bring the children of Israel from the land of the north, and from all the lands whither he

had driven them. "I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks." Jer. 16: 16. These fishers and hunters are delegated agents or ministers whom the Lord will send to push the people together. The same prophet also says, "there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." Jer. 31: 6. Connected therewith the Lord says, "I will bring them (Israel) from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." 8, 9 v.

From this prophecy we learn that the watchmen upon the mount Ephraim, are sons of Joseph and Ephraim, whom God has commanded to push the people together by crying, "Arise ye and let us go up to Zion," and that by their ministry Israel is to be gathered. This power and this delegated authority is compared to the horns of unicorns. It is the power and authority of the Melchizedek priesthood which makes Joseph's glory like the firstling of his bullock. By this instrumentality Israel is to be gathered. In this prophecy the Lord promises that he will gather Israel, and then he gives the reason, which is this: "For I am a father to Israel, and Ephraim is my first-born." His relationship to Israel as a Father, and his nearer relationship to Ephraim because he is his first-born, are the reasons.

The prophet Ezekiel foretold the final gathering of Israel, and that for that purpose the Lord would take two records, one of Joseph in the hands of Ephraim, and one of Judah, and that he would unite them together. The Lord said unto Ezekiel, "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. 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.' Ezek. 37: 16-16. Ezekiel elucidates this prophecy as he does many of his prophecies with an emblem or sign. On one occasion he was commanded to take a tile and portray Jerusalem upon it, and lay siege against it, and also to take a plate of iron and set it for a wall of iron between him and the city and to lay siege against it, and the Lord said, "This shall be a sign to the house of Israel." Ezek. 4: 3. He was commanded to lie on his left side 390 days, to represent 390 years of the iniquity of the house of Israel, and 40 days on his right side for 40 years of the iniquity of the house of Judah. So frequently were his prophecies explained by signs that on one occasion when the Lord commanded him to show by sign what evil he would bring upon Jerusalem, he said unto him, "I have set thee for a sign unto the house of Israel." 12: 6. He was commanded to say unto Israel, "I am your sign: like as I have done so shall it be done unto them." 11 v. In the prophecy which we have quoted concerning "the stick of Judah" and "the stick of Joseph" we learn that Ezekiel was commanded to take two sticks and write upon them signs of two records, one "for Judah and for the children of Israel his companions," and one "for Joseph, the stick of Ephraim, and for all the house of Israel his companions." It was and is yet the practice of the Jews, to write the Old Testament scriptures on parchment and attach them to a stick like a map, and as all the books of the New Testament were written by Jews, the Old and New Testament is appropriately called "the stick of Judah." This name can not with propriety be used for any other purpose, or to describe any record except the Bible. The Book of Mormon is "the stick of Joseph, which is in the hand of Ephraim." There is no record except the Book of Mormon which purports to be a sacred record of the tribe of Joseph. It is therefore like a bank on whose notes there are no counterfeits. That which Ezekiel represented by the two sticks on which he wrote, and which became one in his hand is now fulfilling. The question which the Lord directed Ezekiel to answer concerning the two sticks on which he wrote, can now be answered again. The prophecy in Ezekiel's answer has been fulfilled in part, and the remainder is fulfilling as the

prophet foretold. The stick of Joseph, which is the Book of Mormon, has been put with the stick of Judah, which is the Bible, and they have become one in the Lord's hand as Ezekiel foretold, and as the Book of Mormon also says it would be, for it is there foretold that they "shall grow together unto the confounding of false doctrines." The Book of Mormon also contains a prediction that after that book shall come forth, "the Jews which are scattered shall begin to believe in Christ: and they shall begin to gather in upon the face of the land. . . . And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked, for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy, and he will spare his people, yea, even if it so be that he must destroy the wicked by fire." 2 Nephi 12 c. The events which were to transpire after the coming forth of this book, according to this prophecy, are precisely what Ezekiel said would transpire after the Lord had taken the stick of Joseph and the stick of Judah, and made them one in his hand. Both prophecies show that Israel would then be gathered to the land of their fathers. Shortly after the Book of Mormon came forth and was published, many Jews began to believe that Christ is the true Messiah, just as the prophecy which we have quoted foretold. The Book of Mormon was published in 1829, and at that time it was almost impossible to find a Jew that believed that Christ is the Messiah, neither had they commenced to gather to Jerusalem. Bro. John Gaylord has shown how soon the predictions in the Book of Mormon on this subject began to be fulfilled after that book was published, notwithstanding the apparently insurmountable obstacles which stood in the way at the time referred to. For further particulars on this subject we would request our readers to read his communication on "the gathering of Israel," next month. The time "speedily" came after the Book of Mormon came forth that the Lord God caused *a great division among the people*, as it was foretold in that book, and a great division has suddenly come in this nation—in the land where the Book of Mormon came forth—in the nation which has shed the blood of saints and prophets and driven the righteous from their dwellings. The prophecy of Ezekiel concerning "the stick of Joseph" coincides with the word of the Lord by Hosea concerning Ephraim. He says, "I have written to him the great things of my law, but they were counted as a strange thing." Hosea

8: 12. Where are the great things of the law of God which were written unto Ephraim, if they are not in the Book of Mormon? There is not a book in the Bible which is represented to have been written by an Ephraimite, nor a book in the Bible which was written to Ephraim more than to the other tribes of Israel. The Book of Mormon contains the great things of the law of God which were written unto Ephraim. It contains the fullness of the gospel written in plainness. It is counted a strange thing just as the Lord said it would be: People reject and disregard its "plain and precious" truths, because they count it a strange thing. If it was not counted as a strange thing it would not contain the great things of the law of God which were written unto Ephraim.

The Psalmist says, "surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." Ps. 85: 9-13. Truth must first be deposited in the earth before it can spring out of it: The Psalmist foresaw that truth would spring out of the earth and that in connection with that event, the land of Israel would be glorified and yield her increase and Israel would be set in the way of the Lord. This prophecy agrees precisely with the prophecy of Ezekiel and the prophecies in the Book of Mormon on this subject.

For the Herald.

AN ADDRESS TO JOSEPH MORRIS,

THE GREAT FALSE PROPHET OF WEBER CO., UTAH, AND HIS FOLLOWERS.

"Take heed that no man deceive you." "Many false prophets shall rise and deceive many." Mat. 24: 4, 11. From these words of Christ what do we learn? We learn that there is a possibility of being deceived, for Christ says many shall be deceived. What else do we learn from these words of Christ? We learn that many false prophets will rise and have great power and influence over the minds of a great many people. What else do we learn from these words of Christ? We learn that if we do not take heed, and examine diligently into the principles and doctrines which they will

teach, we will be deceived. Again, that many false prophets did rise, and will rise, no one that believes in the Bible can dispute. For proof of this see the words of Christ already quoted: "Many false prophets shall rise and shall deceive many." Mat. 24: 11. "Again, we are informed by the Scripture of Truth, that false prophets did rise and had great power and influence over many people. For proof of this see Acts 21: 38. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers." Again, "But there was a certain man, called Simon, which beforetime, in the same city used sorcery and bewitched the people of Samaria, giving out that he was some great one. To whom they all gave heed, from the least to the greatest, saying, this man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." Acts 8: 9, 10, 11. "And he (the beast) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do." Rev. 13: 13, 14. We will notice the judgment that will befall those false prophets, and those who are deceived by them. See Rev. 19: 20: "These both were cast alive into a lake of fire burning with brimstone." Again, we will notice some of the wonderful things that the devil can do, for he is a being who is in possession of great knowledge, which is power. Well says one, "what can he do?" He can give revelations on astronomy, and tell how many worlds make a quorum of worlds as he has done through Joseph Morris, the great false prophet of Weber county, Utah; and he can solve mathematical problems, when he thinks he can send bad men and women to hell by it; he can give revelations about the death of people and tell when they will die, as he foretold the death of Saul and his sons by the witch of Endor. See 1 Sam 28: 5 to 19. "And to-morrow shalt thou and thy sons (be slain) be with me." 1 Sam. 31: 6. "So Saul died, and his three sons." No wonder then that Joseph Morris says, in a revelation given from the devil, that Brigham Young shall be cut off this year, 1861. See Morris' revelation, given 1861. Again, the devil had power to take Jesus upon an exceeding high mountain and show him all the kingdoms of the world, and the glory of them. Mat. 4: 8. This surely was a great vision and revelation which the devil gave to Christ on this high mountain. So it is no wonder that the devil gives such great visions and revelations to Joseph Morris, the great false prophet of Weber county, Utah. A great many people are believing his revelations because he says he is the man that is to be raised up like unto Moses, to

lead the people of God, as is spoken of in Joseph Smith's revelation, and the people are deceived by him, and believe he is the man, and that he will obtain the rod of Moses; but he will find out his mistake, for he will never get it. Again, the devil can transform himself into an angel of light to deceive people, when it suits his purpose. See B. Alma, 16 c., and 2 Cor. 11; 14. The devil can also reveal secret signs and secret words, and secret oaths and covenants which have been hid for ages. See B. of M., p. 413: "Behold, they were put into the heart of Gadianton, by that same being who did entice our first parents to partake of the forbidden fruit." He has power to raise the winds so high that it will blow down houses, and cause fire to come down from heaven and burn up sheep. Job 1: 16, 19. Again, the devil gave a revelation to a great many people, that if they would build a great tower sufficiently high, they would get to heaven, and they believed it, and they went to work to build it. See B. of M. 413 p., and Gen. 11: 4.

It seems that the devil can persuade some people to believe almost anything, and that the light which was given through Joseph Smith, the prophet, is only compared to the light of a candle, while that which is given through the devil by Joseph Morris, is compared to a gas-light. "Wo unto them that put darkness for light, and light for darkness." Isa. 5: 20. "Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil." B. of M., p. 561. John says: "Beloved, believe not every spirit, but try the spirits." 1 John 4: 1.

Well, to the law and to the testimony: Mr. Joseph Morris says, in a revelation given to him December, 1860, that the Lord sent him up to head the Church—to commence his work, and he calls himself prophet, seer and revelator. To the law and testimony, if Joseph Morris speaks not according to this word, it is because there is no (true saving) light in him. See Isa. 8: 20. Now the Lord says, through Joseph Smith: "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken," "But verily, verily I say unto you, that none else shall be appointed unto this gift (of receiving revelations for the church) except it be through him (Joseph Smith), 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 and commandments; and this I give unto you that you may not be deceived, that you may know they are not of me." B. of C., sec. 14: par. 1, 2. Now, if Joseph Morris was not appointed by Joseph Smith, to be a prophet, seer and revelator,

we have no right to receive his commandments and revelations, for the Lord furthermore says, "And this revelation 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." Therefore Joseph Morris must be a false prophet, because he was not appointed according to the law and testimony given by the Lord, through Joseph Smith, the prophet. O fools, and slow of heart to believe all that the prophet Joseph Smith has said! Joseph Morris says he is that man whom the Lord said he would raise up to lead his people like as Moses led the children of Israel. See B. of C., sec. 101, p. 3. But to the law and to the testimony to decide this. For I say that Joseph Smith was the man whom the Lord was to raise up to lead his people, like as Moses led the children of Israel, and not Joseph Morris. For does not this same revelation say, "Verily, verily I say unto you, that my servant Baurak Ale (Joseph Smith) is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you." 4 p. For proof see the parable. Sec. 98, p. 7: "And the Lord of the vineyard said unto one of his servants (Joseph Smith), go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age, also among all my servants, who are the strength of mine house; save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard (Zion), and redeem my vineyard, for it is mine, I have bought it with money." Read the remainder of this and the next paragraph. B. of C., sec. 101, p. 5. "Therefore let my servant Baurak Ale, say unto the strength of my house, my young men and the middle-aged, gather yourselves together unto the land of Zion, etc. Par. 6, "Let no man be afraid to lay down his life for my sake." Now for proof that Joseph Smith was the man that was to be like Moses to do this, see his own words after he received this revelation, given Feb. 24, 1834. He says: "Wednesday, Feb. 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation, and on the 27th, stayed at brother Roundy's." History of Joseph Smith, *Millennial Star*, vol. 15, p. 21." On the 19th of April, continued our journey, and arrived the same day at Brother Jonathan Taylor's, in Norton. We soon returned to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto his Church. We called upon the Father in the name of Jesus, to go with the brethren.

who were going to the land of Zion, and that I might have strength and wisdom and understanding sufficient to lead the people of the Lord, and gather back and establish the saints upon the land of their inheritance, and organize them according to the will of heaven, that they be no more cast down forever." History of Joseph, *Millennial Star*, vol. 15, p. 39. "On the 21st I attended Conference and had a glorious time. Some volunteered to go to Zion." History of Joseph. "And in my turn, my father anointed my head and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old." History of Joseph, *Millennial Star*, vol. 15, p. 620. If this does not prove beyond a contradiction, that Joseph Smith was the man whom the Lord was to raise up to lead his people, like as Moses led the children of Israel, I must acknowledge I know nothing about it. But, says one, did Joseph Smith ever go to redeem Zion, and bring back his scattered brethren to the land of Zion? He did. See his own words: "May 5th. Having gathered and prepared clothing and other necessaries to carry to our brethren and sisters who had been robbed and plundered of nearly all their effects, and having provided for ourselves horses and wagons, and firearms, and all sorts of munitions of war of the most portable kind for self-defense, as our enemies were thick on every hand, I started with the remainder of the company from Kirtland for Missouri, and on the 6th we arrived and joined our brethren, who had gone before, at New Portage, about fifty miles distant. My company from Kirtland consisted of about one hundred, mostly young men, and as our wagons were nearly filled with baggage, we had mostly to travel on foot." History of Joseph, *Millennial Star*, vol. 15, p. 56. But, says one, "when Joseph Smith went with this company to restore the scattered saints to the land of Zion, did angels go before them, and was the presence of the Lord with them, as the Lord said it should be?" See his own words on this: "Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and his angels went before us, and the faith of our little band was unwavering. We knew that angels were our companions for we saw them." History of Joseph, *Millennial Star*, vol. 15, p. 88. Says one, "if this was a fact, why did they not redeem Zion?" See a revelation given on Fishing River, Missouri, June 22, 1834: "Verily I say unto you who have assembled yourselves together, that you may learn my will concerning the redemption of mine afflicted people; behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now, but behold, they have

not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself, and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." B. of C., sec. 102, p. 12. See the whole revelation. In this same revelation we learn, that not many days after this Zion was to be redeemed. For it says, "There has been a day of calling, but the time has come for a day of choosing, and let those be chosen that are worthy; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days, to accomplish all things pertaining to Zion." Hist. of Joseph, *Millennial Star*, vol. 15, p. 68; B. of C., sec. 102, p. 10. Well, says one, it appears that Joseph Smith was the man that the Lord raised up to lead his people, like as Moses led the children of Israel, and to redeem Zion, but could not do it the first time on account of the wickedness of the Church, as it has already been quoted, and he could not do it the second time on account of their wickedness, for you will find in the last clause of the 10th par. of this revelation, given on Fishing River, this promise: "And, inasmuch as they (the chosen ones) follow the counsel which they receive, they (the chosen ones) shall have power, after many days (820 days), to accomplish all things pertaining to Zion." Now that Zion was to be redeemed 820 days after this revelation, was given on Fishing River in 1834, by those chosen ones, see Hist. of Joseph Smith, *Millennial Star*, vol. 15, p. 140. But in case the excitement continues to be allayed and peace prevails, use every effort to prevail on the Churches to gather to those regions, and situate themselves to be in readiness to move into Jackson county in two years from the 11th of September next, which is the appointed time for the redemption of Zion. If, verily I say unto you, if the Church, with one united effort, perform their duties—if they do this, the work shall be complete. If they do not this in all humility, making preparations from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family and his whole substance, in readiness against the time when it shall be said, To your tents, O Israel, and let not this be noised abroad—let every heart beat in silence, and every mouth be shut. Now, my beloved

brethren, you will learn by this we have a great work to do and but little time to do it in, and if we do not exert ourselves to the utmost, in gathering up the strength of the Lord's house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also, therefore be wise this once, O ye children of Zion, and give heed to my counsel, saith the Lord." But seeing that Joseph Smith did not redeem Zion, although he was the man raised up to be like unto Moses to do it, therefore the question now is, who is the next man whom the Lord will raise up to lead his people and redeem Zion? Is it Joseph Morris, the great false prophet, who has risen up in Weber county? To the law and testimony to prove this. See B. of C., sec. 103, par. 18: "For this anointing have I put upon his (Joseph's) head, that his blessing shall also be put upon the head of his posterity after him. This is the posterity from whence we are to look for the man to be raised up to be like unto Moses, to lead the people of God and redeem Zion. Now I would ask Joseph Morris, the false prophet, where now is your foundation for saying you are the man whom the Lord was to raise up to be like Moses? You have none. Therefore I would say to Joseph Morris, and to any man who professes to be the man (except Joseph Smith's posterity). You are building on a sandy foundation, and that you will find out before long, to your confusion and destruction, except you repent after you read this; for in a little while the rain will descend and winds blow, and floods come and beat upon your house, and great will be the fall thereof. See Mat. 7: 27. Joseph Morris also says, that Joseph Smith had not all the keys of this last dispensation, but he has got them, and he also says that he will get the rod of Moses; he should say the rod of the devil, for he has got one which he can turn into a serpent, and this is the rod which he will get if he gets one, and by it he will deceive the people, like the magicians of Egypt who deceived Pharaoh and his people. But to the law and the testimony, about the keys which were given to Joseph Smith the prophet of the Lord. Had Joseph Smith the keys of the Aaronic priesthood? He had. See B. of C., sec. 50, par. 2: "Which John, I have sent unto you my servants, Joseph Smith and Oliver Cowdery, to ordain you unto this first priesthood which you have received that you might be called and ordained even as Aaron." Had Joseph Smith the Melchizedek priesthood, which holdeth the key of the mysteries of the kingdom—even the key of the knowledge of God? He had. See B. of C., sec. 4: 3, and sec. 50: p. 3: "And also with Peter and James, and John, whom I have sent unto you, by

whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name." Had Joseph Smith the keys of Elias, which keys are to bring to pass the restoration of all things? He had. See history of Joseph, *Millennial Star*, vol. 15, p. 739, for Joseph says: "In the Temple of Kirtland Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed, all generations after us should be blessed." Had Joseph Smith the keys of Elijah? He had. See *Millennial Star*, vol. 15, p. 739: "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting of death, stood before us and said: Behold the time has fully come which was spoken by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed unto your hands, and by this ye may know that the great and dreadful day of the Lord is near even at the door." Had Joseph Smith the keys of Moses? He had. See the *Millennial Star*, vol. 15, p. 739: "After this vision closed, the heavens were again opened unto us (Oliver Cawdery and Joseph Smith), and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the North." Had Joseph Smith the keys of the mysteries? He had. See B. of C., sec. 51, p. 2: "And thou shalt not command him who is at thy head, and at the head of the Church, for 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." And that other was to be appointed by his servant Joseph, for thus saith the Lord, "Verily, verily I say unto you, that none else shall be appointed unto this gift, except it be through him." B. of C., sec. 14, p. 2. And that other which shall be appointed must be of Joseph's posterity, for thus saith the Lord, B. of C. sec. 103, p. 18: "For 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, and not through Joseph Morris, the great false prophet of the Rocky Mountains, who has risen up by the power and cunning of the devil, who is deceiving many of God's people. But why are they deceived? Because they do not all things with prayer and thanksgiving, therefore they are deceived by evil spirits, and doctrines of devils and the commandments of men, for some are of men, and others of devils. See B. of C., sec. 16, p. 3.

CIVIL WAR IN UTAH.

During the present political excitement, and while the civil war has been progressing in the United States, Utah elders have taken advantage of this state of things, by going forth into the world, and making many believe that it is necessary that they should flee from the United States immediately, "like rats from a building on fire," (*Deseret News*, May 15th,) and that in Utah they will find deliverance, salvation and peace. The *Deseret News* of May 22d, says: "While peace reigns in Utah, civil war, with all its horrors, prevails among those who earnestly desire to see the soil of these valleys crimsoned with the blood of the saints." The frequent threats which have been made by Brigham and some of his colleagues, and which they have published, show that this is *their* desire. The report that the United States troops were ordered to return from Utah, made us fearful that these desires would soon be gratified, we therefore forwarded to the President important information, for the purpose of averting, if possible, the threatened calamity. It is now reported that "a considerable force of volunteers will be sent to Salt Lake."

We fear that the fanaticism of the Morris party, combined with the blood-thirstiness of the Gadiantons, will soon precipitate the people of Utah into civil war, when many of the followers of Brigham and his rival, may learn by "civil war, with all its horrors," that they have been awfully deceived by the false prophecies of their leaders. We are informed that Morris prophesies that the war will commence in Utah, before there will be much fighting in the United States. His fanaticism may, perhaps, fulfill his prophecy. In one of his revelations, dated May 15th, 1861, he represents the Lord as saying, "I am sent to speak unto you, my servant Joseph, concerning this test, which will shortly commence at this place (Weber). It is now time for my people to prepare themselves for it. They have not got long to wait before they will see it commence, and it is necessary that they should understand me perfectly on this matter. I shall suffer your enemies to come up to this place, and they will seek to destroy both you and these people who believe in me, and when they (the Brighamites) are ready to strike the first blow, I will smite them all dead in one minute, and I will smite dead all those who have given their sanction for those murderers to come up against you." Morris says Brigham will be paid off for all the blood which he has been instrumental of shedding, and the innocent blood which has been shed in Utah will be avenged on the heads of those who are guilty. He says the Lord promised to pardon these men if they would repent,

whereas the murderers of Christ were promised, that if they would repent and be converted, their sins should be blotted out when the time of refreshing shall come from the presence of the Lord. Morris says, those who believe in him must gather up to that place as soon as they can, or they will be too late, and that Brigham and all his posterity will be cut off, and all the heads of his Church. We are informed that many hundreds believe in this false prophet. Our information is from a source which we have found to be reliable.

Since the preceding remarks were written, we have received a letter of later date, (June 18th,) from Fort Crittenden, (formerly Camp Floyd,) Utah, which not only confirms the statements of our G. S. L. City correspondent, concerning the false prophet of Weber county, but the writer shows that there is great reason to fear that *the bloody conflict—the dreadful massacre* among the saints and those who had been called Latter Day Saints, is close at hand.

O, ye backsliders in Utah! did not the prophet Joseph—the choice seer—foresee and foretell the dreadful carnage which your rebellion and wickedness is plunging you into, and will you continue to be led captive by lying prophets, until that great calamity overtakes you, and you wake up in the eternal world, and say in the bitterness of your hearts, and the anguish of your souls, “the harvest is past, the summer is ended and I am not saved?” It will then be forever too late for you to obtain a celestial, or even a terrestrial glory, but banishment from the presence of the Lord, with all the attendant horrors, must be your portion. Turn then, now—even now, unto the Lord. Forsake the idols which you have set up in your hearts, that the Lord may not answer you according to the multitude of your idols. Divest yourselves of all unrighteousness, forsake your lying prophets, seek unto the Lord for a *knowledge* of the truth as you would seek for a pearl of great price, for the time of sorrow which Joseph spoke of, is at hand, and it is the time which the Lord spoke of by Ezekiel, when he said, “Every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I, the Lord, will answer him by myself, and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people.” Ezek. 14: 7, 8. These things the Lord says he will do, and more besides, which are spoken of in connection therewith, “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." As these men are to be cut off for this purpose, they must be cut off immediately before Israel ceases to go astray. Those men who did set up their idols in their hearts in ancient days, and were cut off, were not cut off, *that the house of Israel might go no more astray*, for Israel has continued to go astray until this day, but as this is the day that Israel will cease to go astray, therefore this is the day that this class of men will be cut off.

With the stumbling-block of their iniquity before them, we are informed that very many are going to the false prophet, in Weber county, to enquire of him concerning the Lord, and that their stumbling-block is, that having heard that he can perform great wonders and miracles, they believe that it is by the power of God that he does these things, and perhaps he is deceived in the same way himself, but the spiritualists have much of this mighty power, and Joseph foretold that lying spirits would soon go forth working miracles, whereby many would be deceived. Even in his day lying spirits often led astray some of the saints by giving them miraculous power, thereby enticing them into wickedness, and the evidence which our Utah correspondent has presented from the scriptures, shows that satan gives miraculous power unto men, to deceive and to *ensnare* men, and make them believe in false revelations, false doctrines and abominable practices. A true prophet may have the gift of miracles, but he will not work miracles to make people believe that the doctrines which he preaches are true. How often did the Savior retire from the gaze of men to perform his miracles! His miracles were acts of mercy, and not pompous displays of his great power to make men believe. Seeing signs and miracles made many believe in the Latter Day Work, but their belief has been like the morning dew—it soon faded away.

O, ye backsliding saints of Utah! Have you forgotten these things? Will you jeopardize your salvation, temporally and spiritually, by believing in a man because he can work miracles, when his doctrines are contrary to the law and the testimony? If you will, then you need not wonder when "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place," and you need not say, "when the overflowing scourge shall pass through, it shall not come unto us." Know ye *that an adder is in your path—a serpent is in your way?* Repent! reform! return unto the Lord before it is too late; and, ye Brighamites, where are you now? Do you not see that you have made lies your refuge, and that you can not escape from "the overflowing scourge," while you are living in rebellion against God. We appeal to you in sorrow and grief, and not in anger or malice, because we know that the

wrath of God is kindled against the rebellious among his people, and his sword is unsheathed.

Our space in this number is appropriated largely to this subject, in preference to many valuable communications which we have on hand, because it is the most important subject, at this critical time, that we could possibly call attention to. The medium of communication with the people of Utah may be soon closed against us, as it now is with the saints in the south-west. We feel in duty bound, during this *momentous crisis*, to do all the good we can for every friend and every foe in Utah, regardless of remonstrances or objections.

For the Herald.

OBITUARY.

BELoved BROTHER SHEEN:—I write to you at this time to inform you and the saints of God, of the death of my dear mother. She fell asleep in Christ on the morning of the 30th of May, 1861, at 4 o'clock and 40 minutes, without a struggle or even a groan—or even a finger was not observed to move. The three last hours of her earthly existence, she appeared to be in a sweet sleep, and when her spirit fled, not a muscle of her body was seen to move. Her funeral sermon was preached at the Baptist Church, in East Batavia, by Elder A. M. Wilsey, one of the presidents of the Seventies Quorum, assisted by Elder H. N. Wright, a member of the Quorum of Seventies.

She died in hope of a glorious resurrection, at the appearing of our Lord Jesus Christ. She was baptized and confirmed a member of the Church of Jesus Christ of Latter Day Saints, in October last, and enjoyed much of the Spirit and power of God from that time until she fell asleep in Christ. She was a widow for the fourth time, and her last name was Lucy Chamberlin, aged eighty-three years, six months and three days, when she departed this life. "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."

JAMES BLAKESLEE.

BATAVIA, ILL., June 1st., 1861.

THE news from the Elders shows that the cause is progressing gloriously. We have many letters on this subject, which we intended to give abstracts of, but we have no space left for them, nor for the minutes of the late glorious Conference.

ELEGY ON THE DEATH OF BRO. THOMAS SHEARER.

BY C. DERRY.

Bereaved friends, weep not for him
Whose place is vacant here ;
Your loss is great, but he has gained
A brighter, happier sphere !

Weep for yourselves, if not prepared
Death's shadowy vale to tread—
Improve the precious moments spared
To you by Christ our head.

His gentle spirit rests in peace—
His life was hid in God—
'Twas good to him to have release
From stern affliction's rod.

He's only gone to wait awhile,
Beyond this vale of tears,

To bask in his dear Savior's smile,
Till Christ in clouds appears.

In those bright clouds he'll surely come ;
Would you then, stand prepared
To welcome him on earth, the home
Of all who love the Lord ?

Then like him, hold the "iron rod ;"
Let that your footsteps guide,
And then his God will be your God—
Your feet shall never slide.

You'll then behold him, face to face,
When no rude hand shall tear
You from each others warm embrace,
Nor cause a sorrow there.

DEATHS.—Elder Thomas Shearer, Wednesday, April 17th, in the 27th year of his age, at the residence of his brother, George Shearer, near Council Bluff City, Iowa. He was born in Tioga county, Ind. He died as he lived, in the full faith of the Gospel of Jesus Christ.

Charles Lewis, sen., April 22d, aged 34 years, 5 months and 14 days, at Mission, LaSalle county, Ill.

Dear wife and friends: Weep not for me ; the Lord has called me home to share in all those heavenly scenes, where death no more is known.

Charles Lewis, jr., May 9th, aged 6 months and 1 day, at Mission, LaSalle county, Ill.

ERRATA.—In vol. 2, page 50, line 13, read Ps. 106 instead of 136. Bro. Z. H. Gurley requests us to correct some errors in his communications. In vol. 1, page 22, line 18, instead of "instructing them into the kingdom," read "inducting," etc. Page 23, l. 26, instead of "I explained my visions," read, "I explained my views." Page 55, where it reads, "Let the president of the Conference, assisted by ten others," read *two* instead of ten.

THE Latter Day Saints' Selection of Hymns is now published, and will be forwarded by mail. Price, 50 cents, postage included.

THE Semi-annual Conference of the Church of Jesus Christ of Latter Day Saints, is appointed to be held on the premises of Bro. I. L. Rogers, 4 miles southeast of Sandwich, DeKalb county, Illinois, commencing October 6th, 1861.

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SUBSCRIPTION.

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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 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
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No. 6.

AUGUST, 1861.

VOL. II.

THE FIRST GENERAL EPISTLE OF THE PRESIDENT

*Of the Reorganized Church of Jesus Christ of Latter-Day Saints,
to all the scattered Saints.*

IN view of the many reports now in circulation, and to show to all the scattered Latter-Day Saints, that I am a true son of a true father, I, Joseph Smith, President of the Church of Jesus Christ of Latter-Day Saints, this my first general Epistle to the members of said church scattered in all the land, send greeting.

In the days of trouble, when darkness fell over all the church, in consequence of the death of the President and Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power, and opportunity to work out the convenient measures of their own sordid passions.

In almost every one of these fragmentary dispensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the "law and the testimony" came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suited to their ends than those pure principles of the Gospel upon which the church was founded.

Almost every one of them, too, knowing the true order of the law, claimed respectability, sanction, guardianship, regency, or a holding of the rule subject to, and looking for, a coming

forth of one of the true descent, to take a place in authority. Claims were made, in almost every instance, that sooner or later, one of Joseph's sons would come forth and unite his destiny with that particular faction.

Some acted, as they declared, with my knowledge and sanction; some took upon themselves, by right, a guardianship over my spiritual welfare, and dared to say with my approval; and still another, more bold but scarcely less honest, claimed to receive letters from me, saying that my mother's influence kept me from their midst—that I was with them in faith, &c.

Now, be it known, that up to the spring of 1860, no faction of the church, no claimant to the honors of leadership, no party or sect ever received endorsement, sanction or authority from me. I never selected a spiritual guardian, or appointed an agent, nor recognized any regency or guardianship whatever; and that, at that time, I only acted as I was impelled; that I acted by dictation, and that of no man; that I have kept my own counsel, although my opinions, when asked for, in regard to various doctrines extant, under the guise of so-called Mormonism, have been known by friend or foe, who chose to ask.

I have deeply settled views of policy connected with the church, that, in the present unconnected state of the church at large, must needs remain with me, for having thus far taken the guidance of the Spirit, as the man of my counsel, I shall still endeavor to do so.

There having been endeavors made, and reports circulated, with a view to prejudice the minds of Saints as yet unconnected with the church as now organized, to the effect that I had not come out and taken a stand in connection therewith: Now, be it also known, that on the 6th day of April, A. D. 1860, I was duly received by the church, in conference assembled, at Amboy, in Lee county, in the State of Illinois, as President and Prophet, and successor of my father, in strict pursuance of my right, as the son of my father, Joseph Smith, Jr., and in due accordance with the voice of the Spirit, as has been partly shown, and as shall, at some more fitting time, be made public by me.

I did not take that step without a due knowledge of what I was doing, not without a perception of all the difficulties of the position; but with a firm reliance on the sustaining power of Almighty God, whose arm is mighty to save, and who will not break a bruised reed, I assumed the position.

Since then the heaven has begun to work, and with the good has come the evil. Designing men have told all manner of stories, charging inaction, want of sincerity, lies, subterfuge, speculation, &c.; and fearful saints who have ere now listened to siren songs of deceitful spirits, dulcet notes of mysterious power and might, supernatural agency and subtle grace, taught wis-

dom by their own varying race, careful lest another will-o'-the-wisp of aspiring ambition should charm their ears, and lead captive their hearts and better judgments, and lure them once more to hope—to hope, to be again cast down, have believed and echoed them. It is better so, and I feel thankful that it is so. Men who hastily reach forth their hands, and take hold upon an earthly reed, must needs be tumbled in the ditch, till they learn to examine for themselves, and when they trust in man, to be sure that the man in whom they trust is worthy.

Now I have not a word to say in advocacy of my right, or my calling. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright, and as I have said, so say I now, I have no fears as to the result.

I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. “Cursed is he that putteth his trust in man, and maketh flesh his arm.” I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the Gospel, pure as preached from the Savior’s lips, for in him was no guile, and in his teachings there was no deceit.

In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death—unto their true and delightful allegiance to the principles of the gospel of peace—to the paths of wisdom—to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God’s wrath shall smoke

through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

JOSEPH SMITH, PRESIDENT,
Of C. of J. C. of L. D. S.

Nauvoo, Ill., July 19, 1861.

For the Herald.

THE GATHERING OF ISRAEL.

"Hear the word of the Lord, ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."
[JER. xxxi. : 10.]

There appears to be, embodied in this text, first a commandment, and also a special duty or mission to perform. The first is to hear the word of the Lord; the second is to declare it or publish it abroad. This word of the Lord is of a special or peculiar character. It is he that scattered Israel will gather him and keep him as a shepherd doth his flock. The design of this article is to inquire whether any person or persons have fulfilled, or are fulfilling, this commandment. When we look back upon the past times, (say thirty years ago,) and inquire what the opinions of the people were on this question, we find that it was almost a universal opinion, that Israel, according to the flesh, never would be literally gathered to their own lands. This seemed to be the opinion of all the religious world, except a few individuals. The priesthood generally of the Catholic and the Russian-Greek churches, the Abyssinians, the Coptic, and all the various orders of the Protestants, had at that time taken the position that Israel would not be gathered to the lands of their fathers. They seemed to think that there was, in the nature of the case, insurmountable obstacles in the way. I have been answered by learned divines, (even within ten years,) when I have proposed this question, and they would say, "Do you suppose that God will ever have mercy on those wicked Jews that crucified Christ, so as to gather them again, and build them up a separate nation?" Again, they bring up objections like the following: "Their land is now in the hands of those barbarians—that strong nation, the Turks—and they are bitter enemies of the Jews." Again: "They are scattered

over all the earth, and in bondage to all nations, and they can not gather until they are set free." Again: "Their land produces nothing when it is tilled, (this was the case thirty years ago,) hence they could not be sustained there." To such objections as these I answer, that God has promised to take them all away, and I believe that he is fully able to bring about all that he has promised by his servants the prophets. He has promised to take off their yoke. See Jer. xxx.: 8. He has promised, in a multitude of cases, to take off the curse from their land, and to redeem it from the power of their enemies.

He has promised to gather them, yet not because of their righteousness, but to sanctify his holy name which they had profaned among the heathen, when they went forth out of His land. We can then see that the religious world has not (or at least had not thirty years ago) fulfilled this command. Indeed, they were sending out missionaries to try to persuade the Jews to give up the foolish hope that they would literally be gathered, and of a Messiah to come. These missions, however, had but little effect. They knew in whom they had believed. They knew also that it is said in Deuteronomy (chap. xxx.), the blessing and the curse had come upon them, and as God had promised still greater blessings to them in the latter days, and if they continued to wait for them in faith, they would be fulfilled. The commandment contained in our text was not then fulfilled by any portion of the religious world, but in the midst of this state of things, and in opposition to all this array of influences of learned divines, of theological institutes, of pecuniary means, and of missionary operations, a young man was raised up, and said, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock," as Jeremiah prophesied. He spake comfortably to Jerusalem, and said unto her, that her warfare was accomplished, and that she had received double for all her sins. He was not a man of influence. He was not educated in colleges, or any of the literary institutions of the day. He was sometimes called a fool. Well, although Paul was brought up at the feet of the learned doctors of that age, he said he became a fool for Christ's sake, that he might be wise. God, in his wisdom, chooses the foolish things of this world to confound the things which are, or profess to be, wise, and things that are despised (that is, men of low degree, or in humble stations in life) to do his work, lest if he should choose the men of worldly wisdom, they might give the glory to their learning, and not to God. Hence God seldom chooses men of that class to do his work. But this young man was not only called ignorant, (as it is true he was in man's wisdom,) but he was called a deceiver, imposter, false prophet, and many other significant names, not worthy to be noticed. But we shall see in the sequel on whom these names are best fitted. He was

met by this array of worldly power, step by step, as he endeavored, in connection with a few others, who soon united with him in trying to fulfill this command: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." He also taught that this work would soon, very soon, commence. But here is a question which might be asked: How did this young man know about those matters so much better than all the learned world? for at this time (1830) there were no symptoms of the return of the Jews, any more than there had been for hundreds of years before; but very soon after this the work did begin. In the year 1832 one family of Jews came to Jerusalem, and were permitted to stay there, although under very embarrassing circumstances. This was the first time that a family of Jews had been permitted to stay there since the city fell into the hands of the Turks. The cause of this movement is said to be, that an impression had rested on their minds that the set time to favor Zion had nearly arrived, as God had said that he would be inquired of by the house of Israel to do these things for them, and as they supposed that these prayers, in order to be acceptable, must be offered up in Jerusalem, so they were willing to endure all the privations of living in that condition, that they might be instruments, in the hand of the Lord, in the redemption of Israel. Afterwards other families came in, and they continued to come until there is supposed to be about forty thousand Jews there now. Soon after the year 1830, also, the yoke of the Gentiles began to be taken off, first in Germany, then in England, and so progressing, step by step, and from nation to nation, until they are at this time free citizens of nearly all the countries where they dwell.

By a late firman of the Turkish Government, the Jews are made free citizens even in their own promised land, from which they have been long exiled and driven. The curse is also taken off their land. It was reported by travelers who visited that country as long ago as 1840, that no locusts, caterpillars, canker worms, or other destroying insects, came into that land, as they had before; thus fulfilling what is said by Ezekiel (36:8): "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." A society of agriculturists, who call themselves the Industrial Society, who settled there a few years ago, say in a late report that their wheat crop averages twenty-five bushels per acre; that their corn grows twelve feet in height; water melons weighing from forty to fifty pounds each; that they raise grapes whose bunches are three feet in length, and the grapes an inch in diameter. Well might the Psalmist say, after seeing the *truth spring out of the earth*, "Yea,

the Lord shall give that which is good, and *our land shall yield its increase;*" or Joel foretell a time that the floors should overflow with wheat, and the vats be full of oil and wine. (See Joel 2: 24.) The significant position of the City of the Great King, and the promises that God has made concerning its future destiny and glory, are waking up not only the zeal of the Jews, but the ambition and even the jealousy and rivalry of the various divisions of the Christian and political world. The politicians, the shrewd, far-seeing money makers and the aspiring statesmen, see in her rising prospects and hopes the future field of their energy and ambition, while the religionist looks on it as the great center of the kingdom of the true Messiah.

All these changes have been brought about by the overruling providence of God, and since that young man before alluded to began to fulfill the commandment spoken of in our text. We ask now, how did he know so much better than all the rest of the world, that these things would take place, and the time? We do not ask these questions in a spirit of boasting, but for truth's sake, and to elicit candid enquiry into important facts. It certainly was (if nothing more) pretty close guessing to point out the time so definitely, and have it come to pass. But it is sometimes observed that a man should not ask questions he can not answer, so we will proceed to answer them. The first answer is, that that which is foretold in Psalm 85: 11 was fulfilled, viz.: "Truth shall spring out of the earth, and righteousness shall look down from heaven;" and by that means a book came forth to the world; till which time, it had been for many generations laid up in the earth. It came forth by the ministry of angels, and was translated from an original language by the gift and power of God; and in it was found written, that immediately after it should come forth, the work of the Father should begin to fulfil the covenants he has made with the fathers of the house of Israel, to prepare the way for the gathering in of all his scattered people to the lands of their inheritance. Reader, these things are true. They are solemn facts, which were testified of by the spirit of prophecy. The prophecy spoken of above, together with four or five others of a similar character, are found written in the book, and the book was published to the world in 1829, and in less than two years, symptoms of the redemption of the Jewish people began to be manifested. Now we see that the tables are turned. There is only here and there a person who does not admit, and profess to believe, that Israel will be literally gathered, and Jerusalem built up on her own heap. There are (particularly in Europe) many prominent men strenuously advocating it, and matters of fact, which have already transpired, place the thing beyond a doubt. The Jews themselves are taking active measures to possess again their long-lost home. The railroads and canals

which are now building and are soon to be constructed, will be well calculated to hasten the accomplishment of the glorious work.

We ask now, (and we desire to do it in all due respect to the principles of courtesy and charitable feelings to all mankind,) who were false prophets and imposters, they that foretold the truth, and fulfilled the command of God thereby, or those who, when these things were declared, called it heresy, Mormon fanaticism, &c.? And now, to close, we say that no organized body of people (except it be the Jews themselves) have fulfilled this command, but the Church of Jesus Christ of Latter-Day Saints, who are vulgarly called Mormons. They began to preach these things to the world in 1829, and have continued so to do, to this day. It is true, as I said before, some individuals have lately taken up the subject, but no organized body. And now, ye saints of God, rejoice not that God has given us more light than others, (that is, I mean not in the spirit of boasting,) but rather rejoice that your God is a God of light—a God of knowledge—a God of truth; and he is even ready to confirm all these blessings on the pure in heart, and the meek, even in these days as in former times, according to the proportion of their faith and holiness before him. Rejoice that your names are written in the Lamb's Book of Life, and be sure to keep all the commandments, lest Satan, by some of his fiery darts, or unholy and fatal influences, of which our age is full, should lead you astray. Suffer a word of exhortation from an unworthy brother, as we are commanded to exhort one another, and so much the more as we see the day approaching. Trim up your lamps; keep your vessels well filled with oil; defile not the bride, the Lamb's wife. Behold the Bridegroom standeth at the door.

J. G.

[To be Continued.]

For the Herald.

THE GOSPEL.

Dear Brother Sheen:—Feeling a desire to communicate through the *Herald*, agreeably with your solicitations, some ideas are impressed upon my mind by the Spirit of Truth, for the benefit of those who are earnestly seeking the truth, who may chance to peruse your valuable paper. I pray God to give me the pen of a ready writer, that His Holy Spirit may dictate, and then I shall accomplish the object in view, which is, to warn sinners of the errors of their ways, that perchance I might be the means of saving one soul, which, if I am faithful, will redound with blessings on my head, and to the glory of God. The words impressed upon my mind will be found re-

corded in Eph. 2: 20, 21: "And are 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 into an holy temple in the Lord." We find by referring to the preceding verse, (19th,) that he is speaking of the household of God, or in other words, the body of Christ. He compares it to a building, and as it is consistent with a wise builder, under the great Master Builder, he commenced at the right place, viz., the *foundation*, for that is the place to commence at, to erect a building. Well, as the case always is, the person that draws up the design (viz., the architect, or master builder) gets the praise or censure of building it. If the edifice suits the fancy of those gazing on, they exclaim, what a fine building! and inquire who was the builder. Thus, you see, he gets the praise, when in all probability he never raised his hand to lay a brick, stone or plank; but still he has a right to the praise, for without the design it could not have been accomplished. Now the great Designer, or Architect, of this building that Paul is speaking of here, he that laid the foundation, was Jesus Christ, according to the same writer's testimony in Eph. 4: 8-11: "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. He gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers."

Christ having given the materials for the foundation, we will next see what he says about the rock on which it was to be laid. We turn to Mat. 16 c.; we find our Saviour interrogating his disciples as to who men say that he is, and they answered, "Some say thou art John the Baptist," &c. "He saith unto them, But whom say ye that I am? And Simon Peter answered, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church." We inquire, upon what rock? We answer, upon the rock, Revelation. Examine the foregoing verse, and see what word expresses what had been done; it is the word revealed. Would our Saviour liken Peter to a rock, an unstable man? No; he knew he would deny him, as the future history showed. Hence he says, "I say also unto thee, as flesh and blood did not *reveal* it unto thee, but my Father who is in heaven, upon this *rock* will I build my church," well knowing that it was the only way of communicating and governing his people on the earth. He was the great Master Builder. He knew when he was taken from them, that revelations from him to the men employed in erecting the building were necessary in order to make known some of the designs that remained unknown. He gave the

foundation and the rule to work in the raw material, as the apostle says, when he ascended, or just on the eve of his ascension. He *revealed* himself unto the eleven as they were met together, to show them that he was the real Saviour who had died for the sins of the world; that he filled the appointment of the Father to the very letter. He had drank the bitter cup to the dregs, and all power was given him in heaven and on earth. As much as to say, I only had power from the Father to send you to the lost sheep of the house of Israel, but by my fulfilling the great law that eternal justice demanded, I have obtained all power to send you forth into *all the world* to preach the Gospel. He thus constituted them apostles in full, clothed with full power to preach unto all men. Were it not for the revelation made unto them, the Saviour would have died in vain, no one knowing whether he was the real Saviour or an imposter; and by that revelation he made known the law of adoption into his kingdom. He had filled his part of the great contract, or covenant, for the salvation of the human family, and having all power, he gave the rule or law whereby we might fill ours, if we wanted salvation. That rule reads thus, (Mark 16 c.): "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils," &c. This, then, is "the testimony of Jesus, which is the spirit of prophecy," thus constituting them prophets, and thus we see how necessary that the rock revelation should be chosen to place the foundation of apostles and prophets on. They are inseparable, for the moment the God of heaven reveals any thing to any person, of his designs, it constitutes him a prophet. Well might our Saviour compare it to a rock, for it is as enduring as that substance, and it will remain as long as the purpose for which it was given remains unfulfilled, viz: the salvation of the human family. Our Saviour says he will build his church on that rock, and as the foundation referred to in our text lies right on that rock, and as it was laid by our Saviour for the foundation of his church, it will stand to all eternity; for men do not commonly build two or three foundations to a house, much less the 666 different foundations extant at the present day, purporting, all of them, to be of the church of Christ. But, as the foundation that our Saviour laid is laid down so plain, and as Paul says in 1 Cor. 3 c., "other foundation can no man lay than that is laid, which is Christ," they must all be of men, and not of God, which differs from the one He gave.

But, says one, does not Paul say, "which is Jesus Christ?" He does, and in our text he says, "Christ is the chief corner stone." Now we admit, without the death of our Saviour, it would be useless to talk of salvation; that without the first or

chief corner stone was laid, there could not be a second, &c.; and as the chief corner stone is composed of the same material, we will see what is said about Christ being a prophet. Moses says (speaking of Christ), "A prophet will the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things," &c. Now it sometimes happens that other prophets when they speak do not speak by way of command, except when they say "Thus saith the Lord," otherwise it is not binding, but Moses says we should pay attention to that prophet in all things that he uttered; thus we see it constituted him the chief prophet, or corner stone, of this spiritual building. It is a common saying, by all the various denominations of Christendom, and they are all united in the expression, that prophets and apostles are no longer needed; thus virtually rejecting the foundation laid by our Saviour, and consequently must be on a sandy foundation. The apostle Paul did not understand that they were to be done away. In Eph. 4 c. he tells us what they were for, and how long they should last, commencing at the 11th v. He says: "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers." What for? "For the perfecting of the saints." I would like to say a word here on this word, "saints." It is an idea among those professing to be the followers of Christ, that a saint is a beatified being, and they scout at the idea of latter-day saint, as though we were arrogating to ourselves something that was not for mortals. Now, if saint relates to a beatified being, that being is perfect, and the apostle was using superfluous language and talking nonsense, to talk about perfecting a being that was already perfect. But we find in his various epistles he commences with such words as these: To the saints who are at Ephesus, Phillippi, Colosse, &c. Thus we see that he has reference to the body of Christ. Well, are any of those who claim to be the body of Christ perfect? They do not lay claim to it. Then I say, according to Paul, they need apostles and prophets, &c., "for the work of the ministry." Ah! then as long as the Gospel of the Son of God needs preaching, apostles and prophets are needed, "for the edifying of the body of Christ;" as much as to say, the body of Christ could not be edified without them. How long were they to continue, Paul? "Till (or to the time) we all come in the unity of the faith." I would ask, are we all come in the unity of the faith? Let the different split sects of the professing Christians answer. "And of the knowledge of the Son of God." The word *and* here is a conjunction, and couples both sentences, and signifies that both are to be taken in the same sense. What did he say in the first sentence? "Till we all come in the unity of the faith." The conjunction being placed there signifies that we should understand that we were

to come in the unity of the knowledge of the Son of God. Well, are all come to that desirable point? Let the different creeds and dogmas of Christendom, and different comments on a *part* of the knowledge of the Son of God, as contained in the revelations of God, be the answer. Paul says, "unto a perfect man." So sure is the apostle that we need them till we are perfect, that he repeats it. The next sentence is the crowning stone or cap sheaf of the whole—"unto the measure of the *stature* of the *fullness* of Christ." Can we conceive of the measure of the stature of the fullness of Christ in this world, much less attain to it? Nor shall we attain to it till our Saviour comes to make up his jewels. In 1 John 3: 2, John tells us when we shall attain to it. He says: "Beloved *now* are we the sons of God; and it doth not *yet* appear what we shall be: but we know that when he shall appear, we shall be *like him*, for we shall see him as he is." Then will be brought to pass the saying of Paul, "when that which is perfect is come, that which is in part shall be done away." So you see we need this foundation till our Saviour comes in the clouds of heaven; so that our Saviour, when he laid the foundation, laid a permanent one. He came not to trifle with the feelings of the children of men, but to seek and to save that which was lost, and if he dealt in temporary things or commandments, the minds of men could not place implicit faith in him for life and salvation, for they would not know at what time he might *change* the whole plan, and thus they would be left in doubt and distraction, and his death and suffering would have been in vain.

Having said so much on the foundation, we will next notice briefly the rule which our Savior laid down for working in the raw material, and see if the whole Christian world has not rejected that as well as the foundation. When he *revealed* himself to his disciples, he gave them their commission (Mark 16th c.), which reads thus: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils," &c. Well, do they work by that rule? That is the rule by which the timbers have to be hewn, squared and fitted in the great building. Well, we find some have it only believe, thus rejecting the other part as non-essential, as though our Saviour left the portals of glory to consummate a great work, even the salvation of men, yet they represent that he taught non-essential doctrines. Others say, we can be sprinkled, or have the water poured on, or immersed, to suit the *conscience* of the candidate, (very accommodating, indeed,) as though man, feeble, puny man, knows better than God, and can prescribe his own terms, whereas, our Saviour said, in John 3d c., in answer to Nicodemus, "Except

a man be born again he can not see the kingdom of God." Notice Nicodemus' reply. He was not like a great many in our day, beating around the bush for a private interpretation. This was the testimony of Jesus, "which is the spirit of prophecy," and Peter says in his 2d Epistle, 3d c., "no prophecy of scripture is of any private interpretation." Nicodemus was honest. He gave our Saviour to understand that he took him as he said. He replied, "how can a man be born when he is old? can he enter the second time into his mother's womb and be born?" If he had been wrong in the *manner* of birth, our Saviour would have undeceived him, but he only undeceived him as to the elements he was to be born of. He said, "except a man be born of water and of the spirit, he can not enter into the kingdom of God." Our Saviour knew that all mankind would understand how they were born into this world, and if he had searched the whole vocabulary of language, could not have found a word that would better describe the act of baptism, for baptism of water and of the spirit is the new birth. Born of the water signifies that we should be concealed from human view in the water, and brought forth of the water, as much as a little child, when it is brought forth in this world.

We will bring forth the testimony of one more witness to prove baptism by immersion, merely to show that Christ's servants understood it as he gave it, not to improve on our Saviour's sayings. We think the great Lawgiver ought to be his own exponent. Paul says, in Rom. 6: 4, "therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life." I would ask if it is a common thing to bury a person with the body partly in the earth and partly out of it? I have been to several funerals in my time, and I always saw them put down into the earth and covered from human gaze; and I never saw them sprinkle a little earth on the corpse and let it go, but there was much earth put on, even as the ancient servants of God used to baptize where there was much water. Thus they who reject baptism by immersion, reject our Saviour's rule.

There is one point that they are all unanimous in rejecting, (with the exception of one, to my knowledge, and that body rejects other portions of the rule which are equally necessary,) viz: baptism for the remission of sins. But, says one, that commission of our Saviour says nothing of remission of sins. It says, "he that believeth and is baptized shall be saved." Very well; it doth not say, he that believeth and is not baptized shall be saved, as a great many in our day have it. Taking it, then, as it reads, I would like to know if a person can be saved in their sins? Your answer will be most certainly no. Then if persons can not be saved in their sins, if saved, they

must be free from sins, and if free from sins, their sins must be remitted. And again, Luke makes our Saviour to say (24: 46), "Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem." Now, as Peter was the one who preached the first gospel sermon on the day of Pentecost, at Jerusalem, under the influence of the Holy Ghost, we may reasonably conclude that he would preach what our Saviour said should be first taught at Jerusalem, viz: repentance and remission of sins. We find by tracing the history (in Acts 2 c.) of that sermon, they believed what he preached, otherwise they would not have exclaimed, "men and brethren, what shall we do?" They therefore, obeying the first inculcation in the commission, were ready for the other, and Peter, seeing that fact, that they believed, said unto them, "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Thus we see Peter obeying the injunction of our Saviour, to begin first at Jerusalem to preach repentance and remission of sins—preached by the Holy Ghost, the same Spirit that rested on our Saviour after he was baptized, and therefore the Holy Ghost in Peter would not contradict itself, by preaching different to what the Holy Ghost commanded in Christ. He therefore, preaching faith, repentance, and baptism for remission of sins, preached the repentance and remission of sins that our Saviour commanded, as it is recorded by Luke.

When Paul was going to Damascus to bring those who were bound to Jerusalem, to be punished, on his way thither, about noon, there shone from heaven a great light round about him, and he says, "I fell unto the ground, and heard a voice saying unto me, Saul, Saul! why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." And the natural inquiry came from Paul's lips, "What shall I do, Lord?" Notice what the Lord's answer was, for what the *Lord says* must be true and to the point: "And the Lord said unto me, arise and go unto Damascus, and there it shall be told thee of all things which are appointed for thee to do." And the question arises here, if by believing on the Lord Jesus Christ, as the sects have it, the forgiveness of sins comes without baptism, why did not the Lord tell him that his sins were forgiven him, for he could not help but believe under such a demonstration? No; the Lord had established a certain rule, and he commissioned his servant Annanias to go and tell him that rule, and after telling him of the work of preaching the Gospel, which

the Lord had reserved him for, he said unto him, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22d c. How inconsistent people make themselves appear, when they say that the same writer, who has just described how he came by remission of his sins, does not say, in Rom. 6th c., that baptism is for the remission of sins. He does not say it in so many words, but he tells it equally plain. He says, 4th v., "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." I would like to ask, could we walk in newness of life if we had not buried all our sins in the liquid grave? I trow not. Then if we are free from sin, our sins must have been remitted. Bear in mind that this is the same writer who described, in Acts 22d c., how his sins were washed away by baptism. The question arises, would he preach another gospel than that which he obeyed, and by which he became a member of this spiritual building, even one of the foundation? He says, Gal. 1: 8, 9: "But though we, or an *angel* from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach *any other* gospel unto you than that ye have received, let him be accursed."

Thus we see, by the foregoing, all the sects and parties extant have refused the foundation that Jesus laid—saying there is no need of it in these days,—and therefore must be built on a foundation of their own, and by-and-by, the rains will descend, and the floods come, and winds blow, and beat upon their house, and it will fall, and great will be the fall of it, as Jesus predicted. But if their house was on the right foundation, and they will not work as we have shown, by His rule or gospel plan, don't you think a wise master builder would discharge them and hire those that would?

The Romish church, that mother of harlots and abominations of all the earth, destroyed the apostles and prophets, and hunted the faithful saints till they had disappeared from the earth, thus razing the building to its foundation, and built upon a foundation of their own; and as she was the mother of harlots, all that sprang from her, being her children, must be harlots. The definition of the word *harlot* is generally understood. The church is called the Bride the Lamb's wife. Well, an harlot is a strange woman, not a wife. The first daughter that sprang from that mother came forth under the auspices or leadership of Martin Luther. He, instead of seeking to reform the right way, by asking God to reveal it to him, (for you know this was the rock our Saviour said he would build His church on,) was like those of the present day. He did not believe in

revelation, and thus he went to work in his own way, and the work must of course be his own, and not of God; and so it has been by all the rest who have split off from him.

Thus we see the necessity of the angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, which John the revelator saw in prophetic vision, and we bear testimony that *this angel* has come, and by divine command, established the foundation again right on the rock, revelation, and the *building* is in process of erection, and we beseech all men to take heed how they reject it, for we *know* that the work is true, and we desire that all men might become lively members in this spiritual building, and by the help of the great Jehovah, we mean to clear our skirts of the blood of this generation.

Abingdon, Ill., July, 1861.

EDWIN STAFFORD.

MINUTES OF A SPECIAL CONFERENCE,

Held at Council Bluff City, commencing on the 7th of June, 1861.

Conference assembled this morning, and organized by choosing Elder W. W. Blair as President, and Elder Dexter Hartwell Clerk.

Instructions were given by the President respecting the business of the Conference, after which Elder C. Derry preached on the means of exaltation in the kingdom of God.

Elder E. C. Briggs followed on the same subject.

Meeting then adjourned until half-past 1 P. M.

Afternoon meeting opened at half-past 1 by singing and prayer. Elder John A. McIntosh preached.

Afterward President Blair spoke on the Priesthood, and fully proved from the revelations of God, that Joseph Smith is the lawful successor of his martyred father.

Meeting then adjourned until 10 A. M. of the 8th.

June 8.—Conference convened at 10 A. M. Opened by singing and prayer. Elder Beebe made some remarks.

The North Star Branch was then reported, consisting of 113 members, including four Elders, one Priest, two Teachers, and one Deacon. 21 baptized, 2 received, 7 removed, since last report.

Little Sioux Branch consists of 13 members, including two Elders. Two members added since last report.

Elder J. A. McIntosh represented Paradise Branch, Crawford county, Iowa, organized by him on the 4th of March, 1861, consisting of 18 members including the Priesthood.

In Franklin Branch, five were added since last report.

Charles Avery had left the Nephi Branch, and joined the Brighamites.

Unanimously resolved, that the above reports be accepted.

A Committee on Missions was appointed, consisting of five Elders, viz: John A. McIntosh, Calvin Beebe, S. W. Condit, Rufus Pack, and W. W. Blair. This Committee was also empowered to appoint two-days' meetings, and select a place for the August Conference.

A Court of Elders was appointed to investigate the cases of Howard Smith and W. W. Wood, and to present the same before the Conference. The above Court consisted of Calvin Beebe, Hugh Lytle, S. W. Condit, George Outhouse, and Chas. Derry.

President Blair showed the Conference their duty in providing for the families of the ministry. He did not want them furnished with luxuries, for "he that would be greatest among you, let him be your servant." He suggested that the saints lay by what they can spare, to hand in to the Bishop at the October Conference for the above purpose.

Elder Briggs spoke on the above subject, showing the willingness of the ministry to live as the saints live: and that it was the duty of the saints to send the Gospel to others that need it, as others sent it to them.

Elder McIntosh did not want the Elders to be proud, but to be content with such fare as the people could offer.

Elder Burchel said it was necessary that the work should be carried on, whether it required money, labor, food or clothing, or in any way that lies in our power in righteousness.

Brother George Medlock gave in his name for baptism, and said he was willing to push on the work of God.

President Blair addressed the Conference. He did not believe this nation was given up to the hardness of their hearts, from the fact that many of the people were willing to hear the Elders preach the truth, and were receiving it. Moreover, the new translation of the Bible had to be preached to every nation, hence to this nation among the rest.

Conference adjourned till half-past one o'clock.

Afternoon meeting convened at half-past one P. M.

Opened by singing,

"Let Zion in her beauty rise."

President Blair read the 73d Psalm. Elder Briggs offered prayer.

President Blair then spoke on the subject of the gathering; showing that there is to be a gathering before the second coming of Christ; that Jackson County, Missouri, (not Utah,) was the place appointed by God; also, that the time for all the Saints to gather to one place would not come until Zion is redeemed. Then "the ransomed of the Lord shall return and come to Zion, with songs of everlasting joy upon their heads."

Elder E. C. Briggs followed on the same subject, showing

the contrast between the Brighamites' doctrine on this point, and the revelation given through the great prophet, Joseph Smith.

Meeting closed by prayer. Adjourned till 10 o'clock A. M. of the 9th.

Sunday.—Meeting opened at 10 A. M. by singing and prayer.

President Blair read the 4th chapter of 2d Epistle to Corinthians. After which Elder Derry preached a discourse on the first principles of the Gospel of Jesus Christ.

Elder Briggs followed, speaking from the words found in James 1: 16-21.

Meeting adjourned till half-past one P. M.

During the intermission, Elder Derry baptized two individuals, viz: George Medlock and Caroline Ellison.

Afternoon meeting at the proper time. Elder McIntosh offered up a prayer.

Elder Blair gave some instructions to the priesthood and saints. Elder McIntosh followed on the same subject, requesting the Elders to preach the Gospel.

After which, it was unanimously resolved to sustain Joseph Smith as President over the Church of Jesus Christ of Latter-Day Saints.

Also, that we sustain all the authorities of the church in righteousness.

The Court of Elders appointed to investigate the cases of Howard Smith and W. W. Wood, reported that they considered Howard Smith unfit to act in the office of an Elder at present.

Conference unanimously sustained their decision.

They also decided that Brother Wood be excused on account of his inexperience, hoping that in the future his knowledge might keep pace with his zeal.

Elders Briggs, Lanphear, and J. A. McIntosh, ordained James Williams, B. S. Parker, Wilson Sillers, Francis Reynolds, and Rees Price, to the office of Elders, and Alexander McCord to the office of Seventy.

Adjourned.

WM. W. BLAIR, *President.*

DEXTER P. HARTWELL, *Clerk.*

For the Herald.

BELIEVERS' SIGNS.

"These signs shall follow them that believe."

It has been a cause of much stumbling that the "signs" have to a degree followed the ministry under Brewster, Rigdon, Strang, Cutler, Brigham Young, and many others, but more especially under young Joseph Smith. Does the signs following their administration prove them to be the lawful succes-

sors of Joseph Smith? Verily not. What does it prove? It proves that the Gospel is true; that it is indeed the power of God unto salvation, to those who believe and obey it. There are those laboring under them that have assumed power and rights they do not possess, who are preaching and administering the Gospel in good faith, and the promise of Jesus that the signs should follow, is realized. If one of the above is the successor of Joseph, (and some of them have never made such claim,) the rest are not; therefore, as the gifts follow their respective organizations, it does not prove them all and each to be prophets to the church.

If a man who is called of God, ordained, and sent in the proper manner, preaches the Gospel and administers to those who believe, he does simply his duty, and Christ is bound by his word to accept his faithful labors, and acknowledge the same by signs following. When Brewster, Rigdon, Strang, or Young, told a man to go and preach, after he had been thus called and sent, it added no authority nor power that he did not previously have. If they told him to not go, it took no power nor authority from him. If they sent men who were duly called of God, by sending them they gave them no power that they did not have before. By commanding them to not go, they took no real gospel authority from them. As the first organization of the church was rejected at or before the death of Joseph, the different quorums lost their power as quorums, for they were disorganized and dissolved, and therefore the priesthood were left to act upon their respective and individual callings, and the ordaining and sending of elders by one man, who had himself been truly sent, was as good as by another.

It is objected by some, that because Strang was an imposter in claiming the Presidency of the church, *all* his acts were illegitimate. The same is said of S. Rigdon, B. Young, and others. If for one do not look at it in that light. Was J. J. Strang an Elder under Joseph in 1843 or 1844? He was. Well, then, it was his duty to preach the Gospel, and he had authority to ordain other Elders and lesser officers (see D. C. 11: 16). Inasmuch as B. Young, S. Rigdon, J. J. Strang, and many others, were Elders, they also could preach, administer the ordinances and ordain, and they whom they ordained could go and do likewise. They could do all these things if they did them according to the conditions in the B. of C. 13: 5, and 2: 12, and they would be perfectly valid, and signs would follow them that believe, and yet no one of them be the successor of Joseph the Martyr.

From the fact that the signs have not been as frequent and prominent under any of these different factions as under Joseph the Martyr, we conclude many who were sent to preach were either not truly called of God, or not lawfully ordained,

or had not the Spirit of God to preach and administer in true gospel order. And the fact that the signs have followed the labors of some of the Elders in these different organizations, is the best of evidence that B. Young or J. J. Strang were never the Presidents of the church, for they unchurched or cut off all who would not acknowledge their authority. It is a well known fact that the labors of some whom they have thus cut off, have been signally blessed. The good Lord has wrought mighty works through them.

So far as signs following the believer is concerned, we may say in truth that in the new or reorganization of the church, the promises are realized to a very great degree. This is good and indispensable, but authority must be determined by the "law and the testimony," as also by the spirit of prophecy to each and every one who desires to know for themselves.

With regard to the successorship in the Presidency, the law of lineage and birthright determines it, and the "testimony" is, that Joseph's blessing (prophet, seer, &c.) was to be put on the head of his posterity *after* him, and that in him and in his seed (son) the kindred of the earth should be blessed. B. of C. 103: 18. Again, in Joseph's letter, written to J. C. Calhoun in 1844, he says: "Me or my *posterity* will plead the cause of injured innocence," &c. Joseph sleeps with his fathers, and it now remains for his "seed," his "posterity," to carry out and consummate the great work which he began.

Well, his seed, his posterity, has now come forward, and the signs of the times plainly indicate that the cause of the Saints is in the ascendancy, and that their many and untold wrongs will be redressed; for the Lord is going forth as a mighty man; he is stirring up jealousy like a man of war, and we may now look for a fulfillment of B. of C. 98: 4, where the Lord says: "Mine indignation is soon to be poured out without measure upon *all nations*, and this will I do when the cup of their iniquity is full; and in *that day* all who are found upon the watch-tower—or in other words, all mine Israel—shall be saved, and they that have been scattered shall be gathered." The scattered saints may look now to be gathered soon. This is the only definite time pointed out when the scattered saints are to be gathered. It is *in* the day (not before) when God's wrath is being poured out upon all nations, and this testimony agrees with Rev. 18: 1-5. There we find the call for God's people to gather out of Babylon is not given until her destruction begins to take place; and her destruction will surely come, like a whirlwind, it will be at an instant, suddenly: "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

We must wait for our gathering in, till the New Jerusalem is

prepared, B. of C. 13: 3, and then we, if we are faithful, will be gathered in one, under the leadership of the "Moses man," whom God has raised up in the person of Joseph Smith, to deliver us from those judgments so necessary for the redemption of Zion.

You will pardon me for my digression, and believe me,

Your brother,

W. W. B.

SEALING AND UNSEALING.

In the *Deseret News*, of March 20th, 1861, Brigham Young complains against people who don't pay their tithing, and he says: "Are you afraid that I will make a bad use of it? I have a plenty of money of my own, for my private use. You may wish to know how I get it. I believe I will tell you how I get some of it. A great many of these elders of Israel, soon after courting these young ladies and old ladies, and middle-aged ladies, and having them sealed to them, want to have a bill of divorce. I have told them from the beginning that sealing men and women for time and all eternity is one of the ordinances of the house of God, and that I never wanted a farthing for sealing them, nor for officiating in any of the ordinances of God's house; but when you ask for a bill of divorce, I intend that you shall pay for it. That keeps me in spending money, besides enabling me to give hundreds of dollars to the poor, and buy butter, eggs, and little notions for women and children, and otherwise use it where it does good. You may think this is a singular feature in the Gospel, but I can not exactly say that this is in the Gospel."

This confession shows that a "bill of divorce" is another name for a "sale of indulgence" to commit sin. After having married "a great many" for time and for eternity, Brigham grants "an indulgence" to these covenant-breaking "elders of Israel," to put away their wives. Thus it is that marrying and re-marrying, divorcing and re-divorcing supplies Brigham with "plenty of money." Thus it is that marriage is nullified in *time*, instead of being perpetuated through eternity. Thus it is that gross licentiousness is *legalized*, and virtue and social order obliterated, by "indulgences," which are sold by an American Pontiff. The Saviour said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away, doth commit adultery." Brigham and his "elders of Israel," are not limited to the commission of adultery by each man putting away "*his wife*," and marrying "another"

whenever he chooses, but each man puts away as many wives and marries as many more as he chooses. The Saviour said, "Moses, because of the hardness of your hearts, suffered you to put away your wives;" therefore these "elders of Israel" must be also hardened in their hearts, although Heber C. Kimball says, "you elders of Israel are the very men that will have to bring the sons and daughters of Israel from afar, and nurse them at your side."—*Deseret News*, May 22d, 1861.

The Saviour said, "whosoever marrieth her that is divorced committeth adultery." Many of "these elders" and "ladies," whom Brigham has divorced, had not been lawfully married. The divorcement of those who had been lawfully married, "except for fornication," was a violation of the Saviour's command, who said, "what therefore God hath joined together, let not man put asunder."

Brigham's confession concerning marriage and divorce shows that marrying, or "sealing" (as it is called,) for eternity, by Brigham, is marrying for a day, a month, or a year, as the "elders of Israel" may choose.

As a master may emancipate his slaves, so these elders may emancipate their bond-women, but their bond-women are seldom permitted to emancipate themselves. That "there is scarcely a mother in Israel but would do it," we have the confession of J. M. Grant, one of Brigham's late counsellors, to show. He said: "We have women here who like any thing 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."—*Journal of Discourses*, vol. 4, p. 43.

If this confession is true, polygamy is "the cable" which holds nearly every "mother in Israel" in bondage, and it is the cable of the church of Brigham Young. When that cable is broken these bond-women will be free, and this abominable church, which calls polygamy the "celestial law," will "break up." That will be a glorious jubilee for the saints of God—a day of deliverance for the ensnared and oppressed daughters of Zion—a day which is nigh at hand, and not afar off. Praise the Lord, all ye his saints, and call upon him by night and by day for deliverance, and it will soon come, when songs of everlasting joy shall be yours, and you shall say experimentally, "The Spirit of God like a fire is burning."

MORMON NEWS.—We have just seen Mr. A. G. Saxton, lately arrived (within a day or two) from Fort Bridger and Camp Floyd, Utah Territory. He reports an extraordinary state of things in that remote region. The Latter-day Saints are wide awake, and declare their intention of independence of "Uncle Sam." No Government train, they say, will be allowed to pass through their country from and after the time our informant left. Already, up to that date, had they seized upon a vast amount of Government stores, carried in more than one train, until such was the abundance of provisions that bacon was worth only one-half cent a pound, and flour but thirty-five cents a sack. The freightage paid by the government on each of these articles, to that country, cannot be much less than twenty dollars per hundred pounds.—*St. Joseph Gaz.* Aug. 14.

It is not very appropriate to say that this is "an extraordinary state of things," because Brigham has threatened very frequently to inaugurate this state of things, notwithstanding the *unmerited* liberality of the Government has added largely to his store of ill-gotten wealth. The exit of the U. S. troops from Utah would enable him much easier to execute his oft-repeated threats against thousands of his subjects, who refuse to submit to him as a prophet and a god.

THE NEWS FROM THE ELDERS, which we have received, is very encouraging. In Western Iowa, Brothers W. W. Blair and E. C. Briggs have baptized a large number since the last April Conference. Bro. Charles Derry, Bro. McIntosh and many other elders are also preaching with success in that region.

Bro. Samuel Powers baptized five in Caral, Ills., and fourteen in Whitestown, Ind.

Bro. James Blakeslee has been preaching in several counties in Indiana, and has been hunting up many old saints, who have thereby aroused from their lethargy.

Bro. Z. H. Gurley writes that he is preaching in his vicinity, and has baptized some, and that they have good meetings.

Bros. John Shippy and H. N. Wright organized a church in Plano, Ills., where they baptized five. At the Norwegian settlement in La Salle county, Bro. S. preached and baptized fifteen, and organized a church with 23 members.

Elder Louis Van Buren, of Manville, Jefferson county, Ind., tarried in this city several days. He is a believer in the New Organization, and I am informed that he was an elder in the Old Organization. He is on his way to Switzerland, his native land, and expects to return next summer.

MORE HELP IS WANTED for the Elders who are on missions, and for the support of their families, that the dissemination of gospel truth may not be retarded. The mission to England has been postponed in consequence of an insufficiency of funds.

These are important duties which should be attended to, and if the saints do not attend to them, according to the ability which God has given them, the chastisement of our Heavenly Father will ensue.

By a letter which we have received from Brother Blakeslee, we are informed that the saints at Syracuse, Meigs county, O., are in a suffering condition, having been for many months unemployed, in consequence of the civil war. We publish their case, hoping that those saints who can assist them will not neglect to do so, and without delay. Remember that it is our *indispensable duty* to bear each other's burdens, and so fulfill the law of Christ. Remittances can be sent to Brother Elias Thomas, the President of that Church.

THE DELAY OF THE HERALD is caused by the inadequate supply of funds for the publication of it and the Hymn Book combined. If we could sell the hymn books which we have on hand, and if our numerous *delinquent* subscribers to the *Herald* would pay their subscriptions, our embarrassment would cease. If all the friends of the *Herald* would zealously endeavor to extend its circulation, they would be performing a good work in time of need. No person need infer from these remarks that the continuation of the *Herald* is in jeopardy, for if we can not publish it *regularly* we can publish it *irregularly*. The control of the matter is in the hands of our friends. We have shown what *can* be done to remove our embarrassment, and shall add no more.

H Y M N .

BY CHARLES DERRY.

Oh, Lord ! around thine altar now,
To supplicate thy grace,
As children we would humbly bow,
And seek our Father's face.

Hide not from us, our Father dear,
Thy gracious smiles, we pray ;
But let thy love dispel its fear,
And draw us near to thee.

Let thy great light illumine our souls,
And guide our erring feet ;

Thy Spirit o'er us hold control,
And keep us from deceit.

We know, O Lord, without thy aid,
We nothing good can do ;
But when our minds on thee are staid,
Thou bring'st us conqu'ring through.

Then, gracious God, accept us now,
From Thy great throne above ;
Help each to pay his sacred vow,
And fill us with thy love.

THE Latter-Day Saints' Selection of Hymns will be forwarded by mail, or supplied at the next Conference. Price 50 cents, postage included. Postage stamps or par funds received.

THE SEMI-ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-day Saints, is appointed to be held on the premises of Bro. I. L. Rogers, four miles south-east of Sandwich, De Kalb county, Ills., commencing October 6th, 1861.

THE TRUE LATTER DAY SAINTS' HERALD.

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

No. 7—VOL. 2.] CINCINNATI, JANUARY, 1862. [WHOLE No. 19.

For the Herald.

THE RESTORATION OF ISRAEL AND JUDAH.

Dear Brother SHEEN:—This question is often asked—By what agency is the Jews to be gathered to the land of their fathers? The Lord says, by Nahum the Prophet, "the shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Nahum, 2: 3, 4. In the first place, the Prophet saw God's mighty men clothed in scarlet, which is evident to be none other than the British soldiers, for the reason that no other soldiers are clothed so but them, and the first locomotive and railroad was invented in England under the direction of Mr. Stevenson; and further, the Prophet sees these things in the day of his preparation. We find, about the year 1830, the first railroad cars begun to run in England, and likewise, the Church of Jesus Christ of Latter Day Saints was organized at the same time with the great proclamation, "Behold the bridegroom cometh, go ye out to meet him." The Psalmist, David, when looking at the time when Christ shall come to reign over his people, says, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts."—Ps. 72: 10. It is plain to me, that the ships of Tarshish and the isles, is none other than England, because she is the great maritime power of the world, and Sheba and Seba is none other than the Indies, and the Queen of Great Britain is Queen of

Great Britain and the Indies. Let us see what the Prophet says in Isaiah 60: 9. "Surely the isles shall wait for me, and the ships of of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." The inference we draw is, that this land, invited by God is a maritime power, possessed of many ships whose sails (like the white wings of doves, the symbols of protection and peace) cover with their shadows the width and breadth of the ocean itself. I gather, therefore, that this land is first, a maritime power; and, secondly, that it is an Island somewhere on the bosom of the deep. Do we see England, as a nation, taking any active part in respect to the Jews as a people? We say, yes. We find Baron Rothchild elevated to the highest honor that they could confer upon him. We find England opposing France in all her schemes to seize upon any of the Turkish dominions, because it is said, that England and Prussia have agreed together to re-instate the Jews in the land of their fathers; the land being theirs by title-deed from Heaven's high King, which is so much superior to the title-deeds of kings and popes.

God has said, by the mouth of the Prophet, (Isaiah 49: 22, 23,) "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." We find by the Prophet Ezekiel, (38 c.) that after the Jews shall be planted in their own land, the same powers who are now trying to keep possession of their land, shall again come against the land of Israel, to disinherit the chosen people of the land. We find Gog and Magog, "Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands," which is none other than Russia and France, with some of the German princes, combined to rob the Jews of their land and their substance. But we find Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto them, "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold; to take away cattle and goods; to take a great spoil?" We find the merchants of Tarshish with the young lions thereof, remonstrating with these powers, as much as to say (we infer) art thou come to try to dispossess the Jews of their land which was given to them forever by the laws of God and man? Who are they that dare to talk to these great powers in this way? The merchants of Tarshish are the merchants of England. They are emphatically, the merchants of the world. They send their goods to every country on the face of the globe. What is meant by "the young lions?" The lion is the symbol of the power of England. I thank the Lord that we live in the

time when these things are beginning to take place. We find the great northern army will get a check, for we find the Lord says, "I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone, and they shall know that I am the Lord."

I remain your Brother in the faith of the promises of God.

ANDREW CAIRNS.

For the Herald.

THE GATHERING OF ISRAEL.

The gathering of the literal seed of Jacob to the land that God gave to their fathers by promise, for an everlasting possession (see Genesis xiii. —xv., &c.) appears to be set forth by the Prophets and Apostles as a separate and distinct work from the dispensation of the gospel to the Gentiles, or that dispensation which was given by Christ at his first coming, which was offered first to the Jews and went to the Gentiles. And it is pretty evident, although the opinions of the religious world have been otherwise, that the text in Ephesians 1: 9, 10, has relation to a dispensation yet in the future, in Paul's day, and that it points directly to the same thing as is spoken of in Isaiah 11: 11, and other prophecies which relate to the gathering and conversion of Israel and of the full and final establishment of the everlasting Kingdom of God. Waiving the above question at present, we shall proceed to show that there is to be a "*dispensation*" "*in the fulness of times,*" for the gathering of literal Israel and the restitution of *all* things spoken by the mouths of all the holy prophets since the world began. In Isaiah 49: 6, the Father seems to be speaking to the Son, as follows: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." It appears from a due consideration of this text, that Christ had two distinct missions to perform on earth, as set forth in the text. Good old Simeon, also, when he took up the child Jesus in his arms, having the Spirit of prophecy resting upon him, ("which is the testimony of Jesus,") declared, "now lettest thou thy servant depart in peace for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; *A light to lighten the Gentiles, and the glory of thy people Israel.*" When we look back at the position taken by the religious world at the commencement of the nineteenth century, we find that it did not accord with this declaration of good old Simeon; for they taught that "Israel" never would be glorified. They seemed to think their national sin in crucifying Christ was so great, that God had cast them off for ever; that there was no promise of a national redemption or glory

for their peculiar race ; that in the economy of God there was nothing left for them but to confess that Jesus of Nazareth was their true Messiah, and be gathered into the Gentile Churches ; but the light that has already shone forth on this subject, and the facts that have transpired, have nearly dispelled this cloud of darkness, and the national glory of Israel already begins to appear. Let us look and see a little of what is promised by the prophets. Jeremiah 30: 10, "Therefore fear thou not, O my servant Jacob, saith the Lord ; neither be dismayed, O Israel : for lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." That this return was not fulfilled at their return from Babylon, is clearly shown by the last clause, because after that return they had but little rest, but were constantly harrassed by their enemies, and surely they were afraid when they were finally destroyed by the Romans. But we quote the next verse : "For I am with thee saith the Lord, to save thee : though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Isaiah 62: 1, 2, "For Zion's sake I will not keep my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness, and all kings thy glory. Thou shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 66: 10, 12, "Rejoice ye with Jerusalem all ye that love her. I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." These promises which were made to Israel, certainly assure us that there is a national glory promised to Israel. But it is not so much my design to show what God has promised to Israel, as it is to prove another dispensation after the dispensation at Christ's first coming.

We will present to the reader the prophecy of Isaiah 11: 1-9, which presents us with a brief description of the character of Christ, and also some general outlines of his whole work or mission on earth; but in the last part the prophet begins to particularize. The 10th verse speaks of his mission to the Gentiles on his first coming. The expression, "*that day*," refers to the whole period of the Gospel Dispensation. But it is sure that his first mission did not fulfill all that was expressed in the prophecy of good old Simeon, for that mission proved the *destruction* of Israel instead of their *glory*, and although he said to them, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate;" but let us see what is contained in Isaiah 11: 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the

islands of the sea." This description, or list of names of countries, included all, or nearly all of the then known habitable earth, and from this fact, and from what follows in the five succeeding verses, it is clearly seen that this cannot relate to anything but the great last gathering of Israel. The main point to be considered now, is to ascertain in what way God sets his hand to do a work on earth, or how he will set his hand to gather Israel at this last time. We may gather some light on this subject by referring to the case of *setting his hand the first time*, or when he gathered them from their bondage to the Egyptians. In that case we find he called and raised up a prophet, even Moses, and gave him authority, and power, and special instructions. When Moses was taken away He conferred similar power and authority on his successor, Joshua, to finish up the work. Is there any evidence in this 11th chapter, besides what is contained in this 11th verse, that God will raise up a prophet to do this work? Let us examine the two last verses, particularly the last. The Lord speaks of a work here like unto that which was done by or through Moses and Joshua, for God's ways are one eternal round. He will have a prophet or servant to do it. And now as the calling of Moses is allowed by all to be the commencement of a new dispensation, we think we may safely infer that this great work which God has declared He will set His hand to do, will be the beginning of a new dispensation. But let us see what Ezekeil says about this question. Ezekeil 20 : 34, "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." This expresses exactly the same thing as he did in Egypt, when he brought out Israel from thence by a prophet. Again, (35, 36 v.) "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.*" We ask now, how did God plead face to face with Israel on that occasion? Did he come down and talk with the whole people face to face? Let us see. Exodus 20 : 18, 19, "And all the people saw the thunders, and the lightnings, and the noise of the trumpet and the mountain smoking : and when the people saw it, they removed and stood afar off. And they said unto Moses Speak thou with us, and we will hear : but let not God speak with us, *lest we die.*" 21, 22 v. "And the people stood afar off, and Moses drew near to the thick darkness where God was, and the Lord said unto Moses," &c. The difference between a prophet like unto Moses, and a common prophet, is explained in the case of the sedition of Aaron and Miriam. When God said to them, (Numb. 12 : 6-8) "If there be a prophet among you, (that is any except Moses) I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. *With him will I speak mouth to mouth, even apparently ;*" that is, Moses did not see God's face because of the glory that covered it, but he talked with him as one

would talk with a friend, with a veil between them. See Ex. 33 c. Thus then, when this prophecy of Ezekiel will be fulfilled, there must of necessity be a prophet like to Moses. We will now return back to Isaiah 11 c., and consider the two last verses. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." We see promised a work like that which was performed by God, through the instrumentality of Moses, and it is very evident that such a work has never been performed since the days of the prophet Isaiah; we must conclude that it must be yet in the future. Now, when the Lord by His servants, Moses and Joshua, made highways through the Red Sea and the River Jordan, it was called a miracle, so we conclude that the position taken by the Protestant religious world (that the day of miracles is past) must necessarily be a false position. It also shows that there is none in this age, except the Latter Day Saints, who profess to believe in being called of God to do such things, so we conclude that if the "dispensation of the fullness of times" has not already been ushered in, it must surely come before the work of the gathering of Israel will be fully accomplished. I will now return and examine the order of the work and the manner of its commencement. The 12th verse reads as follows: "He shall set up an ensign for the nations." The ensign spoken of here is Christ. In the 10th verse it is said, "there shall be a root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek," &c. Christ says in Rev. 22: 16, "I am the root and the offspring of David." The word root, as used figuratively, means the same as fountain from whence any thing springs, so Christ, in his divine nature as Creator, is the Root of Jesse or David; but in his human nature, he is the offspring of David. This solves the question Christ put to the Jews, "If David in the spirit called him Lord, how then is he his son." In his Divine nature he is David's Lord, but in his human nature he is his son. See Heb. 2: 16, "For verily, he took not him the nature of angels, but he took on him (he the Divine Son of God) the seed of Abraham, that in all things he might be made like unto his brethren." See also John 1: 14, "The Word (Divine son) was made flesh and dwelt among us." This ensign is first to be set up to the (Gentile) nations. This shows that this is not a prophecy of Christ's first mission, because the ensign was then set up, *first to Israel*. Christ said to His chosen twelve, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel;" but when Israel rejected that dispensation it was given to the Gentiles. But this last dispensation is first to be offered to the Gentiles, and then go to the house of Israel, that the last may be first, and the first last, as this 12th verse plainly expresses.

Having given a few of the proofs contained in the Old Testament of the dispensation of the fullness of times, in which is to be restored the tribes of Israel, I will try to show where this ensign is first to be set up. In Isaiah 5: 26, it is written, "And He will lift up an ensign to the nations from far and will hiss unto THEM (Israel) from the end of the earth." It will be seen that the order of this text is similar to that in Isaiah 11: 12, first to the NATIONS and then to Israel. Isaiah speaks of an ensign in three places, viz: in the 5th, 11th and 18th chapters. It is very evident that the word *ensign*, in each place, means the same thing, and that He has reference to the same event or work. It is said in this fifth chapter, that "He will set up an ensign to the nations FROM FAR." This expression, *from far*, must necessarily mean something. Dr. Jenks says "the prophets speak no idle words, neither do they speak at random." According to this rule; then, every word must have its meaning. Dr. Timothy Dwight says "The words of Scripture are the words of the Holy Ghost, and they convey *true ideas* of God, of Christ, and of religion, and should be understood according to their *obvious meaning*." And now, we ask, what is the obvious meaning of this expression; "He will lift up an ensign to the nations *from far*?" The prophet, it appears, was in Judea when he wrote this, and, therefore, if the ensign was to be lifted up *from far*, it was not to be done in Judea; hence this had no reference to Christ's first mission, as He was then lifted up in Judea. But let us examine the next expression: "And will hiss unto them (Israel) from the end of the earth." According to the Geography of the earth, the farthest land from Judea, or the end of the earth from that place, would be on some part of North America; but we will bring another witness that the ensign spoken of by Isaiah, was to be set up on North America. We will introduce the 18th chapter: "Woe to the land shadowing with wings which is beyond the rivers of Ethiopia." The word shadow is often used in the Scriptures to mean protection. So now let us read it again: Woe to the land *protected* with wings.

It is a fact well known in all nations, that the American eagle, with out-stretched *wings*, is the ensign of a great and powerful nation; hence her flag, with this ensign upon it, is the protection of the American citizen in any part of the habitable earth. It is true her late misfortunes or *wars*, have in a great degree lessened her national glory. The figure of the prophet then, shadowing or protected with wings, is very applicable to this land. Some think it is the whole Continent of America that the prophet has allusion to, whose shape on the map is an out-spread eagle; but whether it had reference to the United States or to the whole Continent, the figure and the woe also is very applicable. Now let us look at the other mark by which the *woe-land* is designated, viz: "Beyond the rivers of Ethiopia." Josephus informs us that in the times of the prophets, all Africa was called Ethiopia. Ancient Geographers also tell us that at this age of the world, Africa was called Ethiopia, and many of its principal rivers

empty into the Atlantic on the side towards the Continent of America. Now the prophet, standing in Jerusalem, near the eastern boundary of Africa, and looking across Africa (Ethiopia,) and beyond its rivers, the next land would be America. Taking the line of north latitude 30, we find it runs directly across the Southern part of the United States. Taking the latitude 38, which is the latitude of the north of Judea or Palestine, and it runs directly across Virginia and very near the Capital of the United States. I give it, therefore, as my opinion, that the prophet had his eye of faith on these United States. *One thing is certain, THE WOE IS HERE,* and the old saying is true, that "the curse causeless does not come." It is true there have been nations that have had the eagle for an ensign, yet their location could not fit the other mark: "*Beyond the rivers of Ethiopia.*" We will now notice some of the things that are to transpire on the land thus distinctly pointed out by the prophet, and first the following: "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." Here is the ensign again, and on the land of North America, the land *far off*, or on the end of the earth from Judea. For us the prophet says, "I will hiss (or call) unto them from the end of the earth"—*from far*—from the land where the woe is soon to come—from the land shadowing with wings. This ensign, as we said before, is Christ. Christ said, as in John 3 c. "For Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up." And how is he to be lifted up? By the preaching of the Gospel, or, as some say, on the pole of the Gospel. He is to be presented to the people as their salvation. The command is here to all the world to look, or see, "when he lifteth up an ensign on the mountains, and when he bloweth a trumpet; hear ye." The blowing of a trumpet is often used as a figure of the preaching of the Gospel, so we conclude that this command means nothing more nor less than that the gospel should again be preached in its fullness, beginning, not at Jerusalem as before, but on "*the land shadowing with wings.*" After this ensign has been lifted up, it appears that the Lord is to take his rest to see what it will produce or bring forth, and that this is to have an effect like a clear heat upon herbs. A clear heat upon herbs is beneficial to their growth. The effect is also to be "like a cloud of dew in the heat of harvest." A cloud of dew in the heat of harvest, in that dry and hot climate, is beneficent to the ripening grain. These are figures to represent the good influence of the gospel where it is received in good soil. But what is to follow "afore the harvest," (that is, a short time before the end of the world, for Christ says, "the harvest is the end of the world,") when the bud is perfect and the sour (or wild) grape is ripening in the flower." This may have reference to the youth of our land, who are in the the flower of youth, and ripening either for eternal life or eternal death, and no doubt very many of them will be cut down in the *woe* that has already come on this nation—a woe that has a fearful looking for of a fiery indignation.

tion—a woe which all admit that we as a nation richly deserve. As to the cause that has produced this woe, it is true there is a diversity of opinions, some think that slavery is the only cause, others think there may be other gross sins that this people are guilty of, and which calls for the vengeance of Heaven upon the nation. We reason like this, that if slavery was the only evil the curse would only fall upon those that uphold it. For, as we said before, so say we again, “*the curse causeless does not come.*” But what next do we find foretold in the order of this prophecy, “For afore the harvest,” &c., “He shall both cut off the sprigs (young people) with pruning hooks, and take away and cut down the branches, (whole families of the nation.) They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.” This represents great destruction, so that the people will be left unburied, either by famine, pestilence or war, and perhaps by them all. It seems that something like this has already come to pass, for it was said that the South would neither bury the dead of the North, nor suffer the North to bury them. We will now notice the last verse, which seems to mark the time when this prophecy is to be fulfilled. In winding up this prophecy, Isaiah says, “in that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled,” &c., “to the place of the name of the Lord of Hosts, the Mount Zion.” That the people scattered and peeled, a people terrible from their beginning (when God brought them out of Egypt with a mighty hand, and made the nations of the Canaanites tremble because of the great and mighty deeds that their God did for them in their beginning,) but since then trodden down, and scattered, and peeled, are the house of Israel, there can be no doubt. We ought to have made some remarks about the ambassadors who were to go forth from this land to hiss for, or call and gather a nation scattered and peeled, a people terrible from their beginning, and who were to present or lift up this ensign to all nations, first to the Gentiles and then to the Jews; but we have not room, and now if there be faults, they are the faults of the author, and he alone is accountable, and if any light has been given on the subject, to God be all the glory through the Lord Jesus Christ.

Yours in the bond of the everlasting covenant,

J. G.—

MINUTES OF THE SEMI-ANNUAL CONFERENCE OF THE CHURCH OF J. C. OF L. D. S.

Held near Sandwich, Ill. Oct. 6, 7, 8, 9; 1861.

Conference met pursuant to adjournment. Brother Joseph Smith was chosen President, and Isaac Sheen and Wm. W. Blair, Secretaries.

Bro. Joseph Smith addressed the Conference on the duties of the Saints, as citizens and as saints.

Bro. Jason W. Briggs preached on Life and Immortality. Adjourned to 2 o'clock, P. M.

Met pursuant to adjournment. Bro. A. Powers preached on the First Principles of the Gospel. Bro. Z. H. Gurley preached on the setting up of the Standard to the Nations, from Isaiah, 11 c.

Conference adjourned to 10 o'clock, A. M. next day. Prayer meeting was held in the evening.

Oct. 7th, A. M. Conference met. The minutes of the last Annual Conference were read and adopted.

Reports of Branches of the Church were reported, *but a large majority of the Branches neglected to forward their Reports.*

The following Elders made very encouraging Reports of their success in the Ministry: James Blakeslee, Wm. W. Blair, John Shippy, Z. H. Gurley, George Rarick, and C. G. Lanphear. Adjourned to 2 o'clock, P. M.

Met pursuant to adjournment. Bro. W. W. Blair spoke in favor of the Saints making contributions to forward the work of the Ministry, and relieve the wants of the needy.

Bro. I. L. Rogers, the Bishop of the Church, presented his Report, which was received.

Bro. Samuel Powers made a Report of his Mission. He said that he baptized 13, and re-baptized one at Whitestown, Ind., and at Syracuse, Ohio, he baptized Sister Thomas, wife of Bro. Elias Thomas. Finding it was impracticable at that time to prosecute his Mission to England, he went to Canada, where he baptized two.

Bro. Jason W. Briggs reported that it was impracticable for him to prosecute his Mission to England.

Isaac Sheen reported that the cause of Christ is making great progress on this continent, from the Atlantic to the Pacific Ocean.

Bro. E. C. Briggs reported that he had been preaching in Western Iowa, and that the work is progressing rapidly in that region.

Bro. Walter Ostrander reported that he had been preaching in Michigan, and at St. Joseph, Mich. he found some old Saints, and that since his visit to that place, a Branch of the Church had been organized there.

Bro. Ebenezer Page reported that he was well received in his Mission, and met with great friendship and success among the people.

Conference adjourned to meet next day, at 10 o'clock, A. M.

Bro. E. Page preached in the evening.

Oct. 8th, A. M. Conference met. The following named persons were confirmed who had been baptized the preceding evening: Austin Howard, Ruby Sutton, Eunice Butler, and the following, who had been re-baptized: Alva Smith and James Madison Wait.

Resolved, That traveling Elders, who may be in need, shall call on the Presidents of Branches for assistance, and not on the members.

Resolved, That the Bishop be instructed to call on the Presidents of the different Branches for the necessary means to carry on the work.

The following Missions were appointed : J. W. Briggs and S. Powers were appointed to go to England; W. W. Blair to Western Iowa; Z. H. Gurley to Illinois; James Blakeslee to Ohio and Indiana; John Shippy to Michigan and Canada, and E. C. Briggs to Wisconsin and Minnesota. Adjourned to 1½ o'clock, P. M.

Met pursuant to adjournment.

The following persons, who were members of the First Organization of the Church, were received into the Church : Lorin Babbitt, an Elder of the Quorum of Seventy; Jonathan Delap, a Deacon; James W. Cooper, an Elder; James Burgess, an Elder.

Resolved, That Joseph Robinson be ordained an Elder.

Resolved, That James M. Wait, Ebenezer Page, and Jonathan Delap be ordained Elders in the Quorum of Seventy. They were ordained to these offices by Zenos H. Gurley and James Blakeslee.

Resolved, That Bro. Alva Smith be re-ordained an Elder. He was then re-ordained. Adjourned to 10 o'clock, A. M. next day.

Oct. 9th, A. M. It was stated that the Quorum of the Twelve had resolved that President Joseph Smith, with others whom he may call to his aid, have the examination and supervision of the matter going into the Herald.

The following Preamble and Resolution was offered and rejected : Inasmuch, as G. P. Dykes, B. Johns and R. Roberts, of Genoa, Carson Valley, Nevada Territory, and E. H. Webb, of San Francisco, Cal., express *by letter* to us, that they desire to unite with us and assist in advancing the cause of Christ, therefore,

Resolved, That they be instructed by President Joseph Smith and the Quorum of the Twelve, to do by their ordinations under the First Joseph, what they are legally authorized to do, in building up the Church of J. C. of L. D. S.

Resolved, That the Semi-Annual Conference of Oct. 26th, 1862, be held in Western Iowa.

Resolved, That the Annual Conference of April 6th, 1862, be held at Mission, La Salle Co. Illinois.

Resolved, That Charles Williams be ordained an Elder. He was then ordained by Z. H. Gurley and James Blakeslee.

Adjourned.

THE FIRST GENERAL EPISTLE OF THE TWELVE, UNDER THE PRESIDENCY OF JOSEPH SMITH, SON OF JOSEPH, THE MARTYR.

To all the Saints scattered abroad, Greeting:

Brethren, since it has pleased God to call forth the true successor in the Presidency of the

Church, in the person of Joseph, the son of Joseph, the Martyr, in fulfillment of the promises made to his people, we, in obedience to the injunctions of the Holy Spirit, call upon you to give ear to the voice of the Good Shepherd, and return to the *whole* law, and to the covenants, as that form of doctrine which being obeyed from the heart maketh you free from sin and servants of righteousness. The Bible, Book of Mormon, and Book of Doctrine and Covenants, contain that law, and those Covenants or form of doctrine, to which we point you, saying, *This is the way, walk ye in it and find rest to your souls.* Mark all who corrupt or pervert it, and avoid them. The perilous times, shown to the ancient Apostle, are upon us, and our refuge is in the Lord, who, thanks be to his name, "holds the reins in his own hands," and to the obedient alone are the promises. We beseech you, therefore, brethren, give no heed to the subtle influences of those seducing spirits which were to characterize the *departing from the faith* in the latter times, but proving them by the plain word of God, resist them, with all those new, fanciful and strange doctrines, convenient, truly, for such as have turned the grace of God into lasciviousness, but ye have not so learned Christ, having begun in the Spirit, are ye to be perfected through the flesh? Be it known unto all Saints that in this the reorganization of the Latter Day work, we point only to the old paths from which so many have turned aside in the dark and cloudy day. To further this object, faithful Elders will be sent as speedily as possible to all quarters, including California, Utah, England, Scotland and Wales, and to enable us to do this, and to carry on the work of building up the Kingdom of God, and to redeem the scattered Saints from thralldom through false guides, we appeal to all Saints whom the Lord hath made stewards, to aid the same by tithing themselves according to the law of God, and place it in the hands of the Bishop of the Church for these purposes. The most convenient method for doing this at present, appears to us to be as follows: Let all Presidents of Branches act as agents of the Bishop, and receive all means set apart under the law of tithing, keeping a faithful record of all receipts and from whom received, holding the same subject to the order of the Bishop. If paid over in person, a receipt should be taken. All orders from the Bishop, and such receipts should be preserved, and an exhibit thereof, and all means on hand made to each General Conference, that no ground of suspicion as to the application of such means may exist. We are aware that this law has been appealed to as a warrant for acts manifestly oppressive, and that the means obtained by such oppression have been and are as a weapon of power to still further oppress the zealous and devoted. But the perversion, *not* the law, have been the instruments of this wrong. "My ways are equal and your ways are unequal," applies to the execution of this law. Obeying it in its spirit, is equal, submitting to its perversion, is unequal and oppressive. To such as are willing to live by every word of God, and inquire, what is required by this law? We point to the law it-

self. Firstly, your surplus is required. Secondly, after this, one-tenth of your interest or gains from time to time. You are all Stewards of the Great *Master*, and what is needed to prosecute your own stewardship is *not* required, but above this is your surplus, that is required, and of this you, and each of you, are to judge, and be your own exactors, and Israel's exactors are to be all righteous. It is for all that have surnamed themselves Israel, to see that they deal righteously in this matter, as between themselves and Him that seeth the hearts as well as the acts of men. It is but a systematic free-will offering, gathered where it is not needed and placed where it is, for the general weal.

Finally, Brethren, be of good cheer, for the light of truth shines with *renewed* brilliancy upon the pathway that Saints are called to walk. Zion, the pure in heart, must be redeemed by righteousness, but the land of Zion by power. The first we may, by the grace of God, work out; the second, we leave in the hands of him that hath power and that doeth all things well.

Commending all Saints to the mercy of God, and fellowship of His Spirit, through our Lord Jesus Christ.

By order of the quorum.

October 25th, 1861.

JASON W. BRIGGS, *President*.

MINUTES OF A SPECIAL CONFERENCE.

Minutes of a Special Conference, held at Little Sioux, Harrison county, Iowa, August 30th, 31st and September 1st, 1861.

Conference convened, according to previous appointment, on the 30th day of August. Meeting was opened in the usual manner, after which it was unanimously resolved, that Elder W. W. Blair preside over the same.

The President then made some remarks on the object of our coming together, showing the importance of the work before us. After which it was unanimously resolved, that Elder Charles Derry act as Clerk, and Elder Davies H. Bays act as Assistant.

Elder George Morey being requested by the President to address the Congregation, remarked that although we were strangers to each other in the flesh, he trusted we were one in spirit, and although many were present whose heads were blossoming with the ripeness of age, he trusted many before him would live to see the accomplishment of the mighty work in which we are engaged. We were brought into a troublesome crisis when, because of the wickedness of men in departing from the truth of God, brother was arrayed against brother, and blood and turmoil was the order of the day. He trusted that when the cry came "to your tents, Oh! Israel," every

one would be prepared to gather to the land of Zion. If we obtain that precious faith which the ancients enjoyed, we shall be able to overcome.

Elder J. A. McIntosh remarked, that he had never seen any one who had come into the work right, and live faithfully, but what they were able to bear testimony that the work was of God, and the only thing they mistrusted was themselves. We had no time to lose in preparing ourselves for the rest that remains for the people of God. Some people seem to live as though baptism was the only work they had to do, but that was only the starting point. It was necessary to prove to the world that we had cast away the evils thereof, by living so far above all human laws that they should be constrained to acknowledge that the Latter Day Saints obey in reality the laws of God. It was our duty to keep all the good that we had found among the sects of the day, and add to it all the virtue, truth and righteousness of the Kingdom of God.

Elder George Sweet rejoiced that he had been counted worthy to hear and receive the truth again, and he could bear testimony to the power and truth of the same. He was willing to spend, and to be spent, in the Kingdom of God. He saw it necessary that we should be faithful and diligent, and see that no root of bitterness spring up in us.

Elder E. C. Briggs expressed his faith that God would pour his blessings upon us in all our assemblings here. He would not have been here, to-day, if he did not believe this is the people of God. In fact, he knew that the work is God's work. No one can be a witness for God unless they know the truth of God, and God has pledged his veracity that all who do obey the gospel shall know for themselves of its truth. "This is the love of God that we keep his Commandments," and they are equal to the salvation of every man. Those alone will fear that do not obey God. The angels that lost their first estate, are fearing and trembling at the near approach of the great day of the Lord. Every one now connected with this Church, that live without faith, will also fear because they have a name to live and are dead. Faith is that which secures to the Saint that perfect love which casteth out all fear, except that fear which is the beginning of wisdom, and which avoids all evil. To fear God is to hate evil and love the truth. The Almighty says that nothing shall be shown without faith, except it be desolation upon Babylon. Again, "who belongeth to my Church shall not fear," but He will make all men to quake with fear who believe not him. Man is only a light to the world when he is filled with the Holy Ghost, neither is any man sent to teach unless he has that Spirit. If you receive the word of God by any means excepting by the Spirit of truth, that word is only darkness to you. As God lives in the Heavens, the powers of darkness have been manifested in a small degree to what they will be manifested in these last days. For as the church of God increases in power, so will the power of Satan be manifested; but the work of

Jehovah will eclipse the power of Satan, and the wonders that have hitherto been done in Egypt, &c., by His out-stretched arm, shall sink into nothingness beside the wonderous manifestations of His power in these last days. We must not stumble over men; but learn that Joseph is a man liable err, and to the same weaknesses as ourselves. For God's sake, and for our own sake, let us be like Moses, and stand by the work knowing for ourselves. Let the Elders seek for the Spirit of God and their congregations will have the same.

Meeting adjourned until 3 o'clock, P. M.

At the appointed hour, meeting was opened in the usual manner, when E. Derry read Jeremiah 3 chapter, and Elder Briggs engaged in prayer.

Elder Derry preached from the words, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." He pointed out the error of the Christian world in teaching from these words, that a man, no matter how degraded and abominable his life may have been up to the hour of his death, may find eternal life by simply calling upon the name of Jesus. He showed that the passage referred to the great day of trouble and calamity that was coming upon the world, as will be seen by reading the context. He then showed that the ungodly would not call upon His name in that day, but their guilty souls would be filled with terror; that instead of calling upon Jesus "they would call upon the rocks and the hills to fall upon them, to hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb," and that none would have confidence to call upon the Lord in that day; but those people that had heard his word and had obeyed it for the love they bore to God and his truth, and had counted all things else as dross for the excellence of the gospel of Jesus Christ. It was vain, said Jeremiah, to look for salvation from the hills or from the multitude of mountains; but in the Lord our God was salvation, hence it was of no use to flock to Utah, but it was our duty to prepare for that great day by obedience to his word, in bringing every power of spirit and body subservient to the same, and then we could claim the salvation of our God through Jesus Christ his Son.

Elder McIntosh bore testimony that what had been said was the eternal truth of Heaven.

Pres. Blair showed the business for the morrow.

Meeting adjourned until 10 o'clock A. M. of the morrow.

Saturday, August 31st.—Meeting opened at 10 o'clock A. M., by singing, "The Morning Breaks," &c. Elder Blair read the 89th Psalm. Elder McIntosh prayed. Elder Blair suggested that Charles Derry be ordained to the office of a Seventy. Unanimously carried. Elder Briggs, of the twelve, and Elder George Morey, of the High Priests, ordained him to the office of a Seventy in the first Quorum of Seventies. Elder Briggs being speaker was filled with the Spirit of prophecy.

It was unanimously resolved, that Elder Charles Derry take charge

of the work in the counties of Pottowatamie, Mills and Fremont, in Iowa, and a portion of Nebraska contiguous to Pottowatamie.

It was unanimously resolved, that Elder J. A. McIntosh take charge of the work in Harrison, Crawford, Shelby, Monona and Cass Counties.

Elder Blair wanted these Brethren to see that no false doctrine be taught in the Church. The Elders were not sent out to preach the gathering.

Elder Briggs made some remarks respecting a brother teaching false doctrine, and remarked that there was no excuse for young or old elders doing so, for we have the word of God to guide us.

The President called for reports from the Branches, which showed an addition of 85 members since the June Conference, and the Branches generally are increasing in every virtue of the Kingdom of God.

Elder McIntosh reported that the work was prospering in his district. Elder Derry reported that he had been greatly blessed in his labors, but he could not satisfy the demand for preaching in his field. The people are crying out for the word.

Elder Cornelius McIntosh stated he had been greatly blessed and he thought that his work lay among the Gentiles.

Elder Briggs had been greatly prospered in his labors.

Elder Blair bore a similar testimony, and that the blessing of healing had been manifested to a good extent. We give the glory to God. Meeting adjourned till 2 o'clock P. M.

Afternoon.—The people again assembled and meeting opened at the appointed time. The President called upon Elder Hugh Lytle to state to the Conference his feelings and thoughts respecting taking a mission.

Elder Lytle stated he wanted to take a mission to the East. He was appointed to labor in Brown and Pike counties, Illinois, with privilege to extend his mission.

Elder Condit wished to start when Elder Lytle does and he was appointed to labor in Ohio and New Jersey.

Elder Sweet thought of devoting his time to the ministry and wished to go to Massachusetts.

Elders Sweet, Kelly and Parker, were directed to report themselves at the Sandwich Conference, on the 6th of October, and then they would be told where to labor.

Elder George Outhouse was appointed to labor in Illinois.

Resolved, That a two days Meeting be held in Galland Grove, on the 5th and 6th of October next.

Resolved, That a two days Meeting be held in North Star Branch, October 12th and 13th.

Elder Blair requested the Branches to raise means to send two Elders from this part of the country to Europe, and send the same to Elder Samuel Waldo, that he may send it to the Bishop.

Elder Blair then spoke on the Apostleship, showing that the office

of an Apostle was an outgrowth of the high priesthood ; that David Whitmer and Martin Harris, who were only high priests, were called upon to assist Oliver Cowdery to ordain the first twelve in the days of Joseph the Martyr, hence it was proper for high priests to ordain Apostles, when they were commanded by God, as the high priests were in '52, in the New Organization and as above. The Choice Seer was ordained to the Presidency of the high priesthood by high priests in '32, and his son Joseph has been ordained by the same priesthood.

Elders Derry and Jehiel Savage addressed the meeting on the Kingdom of God. After singing and prayer, meeting adjourned until 10 o'clock A. M., next day (Sunday.)

Sunday Morning.—Meeting opened as usual. The confirmation of three members, whom Elder E. C. Briggs had baptized this morning, was attended to, after which the emblems of the body and blood of Christ was administered.

Elder Derry then preached, showing the error of the people in condemning the principles of truth, because many that professed to be the Church of Christ were wallowing in filth and wickedness. He showed that the corruptions of those wicked people were not the fruits growing out of obedience to the principles of Mormonism, (so-called,) but that they were the natural fruits of disobedience and hypocrisy. The principles upon which this Church was and is founded, were and are the revelations of Jesus Christ, as delivered by him in ancient days, and it would be just as reasonable to condemn the ancient Scriptures because of the departure of the Israelites and the more recent departure of the Gentiles from the laws of Christ taught in those days, as it is to condemn the revelations of Jesus Christ given through Joseph Smith. Compare the Church of Rome, in fine, all the sects of the present day, and try them by the same standard by which people want to try the Latter Day Saints, and both they and the Scriptures will fall to rise no more upon the same principles ; but the standard is a false one. Instead of trying the word of God by the acts and corruptions of men, bring the men and their acts, and try them by the word of God for that shall stand forever. He also spoke on the Kingdom of God.

Elder Blair followed. Meeting adjourned until 2 o'clock P. M.

Elder Briggs baptized four more during intermission.

Afternoon.—Meeting opened in the usual way, when Elders Briggs and Morey confirmed the four members before mentioned.

Brothers Samuel Sweet, George Medlock and another, whose name I forget, were ordained Elders.

Elders Blair and Savage successively addressed the congregation upon the setting up of the Kingdom of God.

Elder Briggs bore a powerful testimony to the work.

The various authorities of the Church were unanimously sustained in well doing. Conference adjourned *sine die*. President Blair dismissed.

Thus was brought to a close a glorious Conference, attended by a great number of people and the Spirit of God. To God be all the glory for the work done and the blessings enjoyed.

W. W. BLAIR, *President*.

CHARLES DERRY, }
DAVIES H. BAYS, } *Clerks.*

APPENDIX TO THE EPISTLE OF THE TWELVE.

In order to place the Church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the Church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one *be he whomsoever he may be.*

As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

JOSEPH SMITH,

President of the C. of J. C. of L. D. S.

SANDWICH, Ill., October 7th, 1861.

From the L. D. S. Messenger and Advocate of March, 1835.

THE RISE OF THE CHURCH. BY O. COWDERY.

Letter V.—To W. W. Phelps, Esq.

Dear Brother: Yours of 6th ult., is received and published in this No. It contains so *many questions*, that I have thought I would let every man answer for himself; as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many, perhaps, and indeed, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, *now*, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of

inspiration, this important intelligence, an item like the following—“God has chosen the foolish things of the world, and things which are despised, God has chosen,” &c. This, I conceive to be an important item—Not many mighty and noble, were called in ancient times, because they always *knew so much* that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, “We are made as the filth of the world—the off-scouring of all things unto this day.”

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically, what is recorded of their sayings in the holy Scriptures.

You will remember to have read in Daniel—“And at that time, [the last days] shall Michael stand up, the great prince, who stands for the children of thy people,” and also in Revelations—“I am thy fellow-servant, and of thy brethren the prophets.” Please compare these sayings with that singular expression in Hebrew “Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?” And then let me ask nine questions: first,

Are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do, will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: will he defend them from their enemies? Eighthly: will he lead them, as they were once lead, and ninthly: if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be

brought, that they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him, by the ministering angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight; but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been

scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same, after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

(To be continued in our next number.)

NEWS FROM ELDERS.

Bro. W. W. Blair wrote Nov. 27, 1861, and says, "I am now living two miles south of Crescent City, and six miles north of Council Bluffs. We are comfortably situated for the winter. I came by the way of Galland's Grove, where we stopped two weeks, preaching there and at Dennison and Mason's Grove. The work seems rather prosperous in Western Iowa. We expect to send elders into Sac, Dallas, Polk, Jasper, Guthrie, Cass and Audubon counties, also into Nebraska, and trust that by God's grace, a good work will be done in some or all these places before April next."

Dec. 30th, he wrote, "I have just returned from up the Missouri. The Branch at Little Sioux has had ten added of late, and the North Star Branch some 80 or more since the last August Conference. The Galland Grove and other Branches are adding to their numbers. Bro. Derry organized a Branch near Glenwood, in Mills Co., some two weeks since. The work is prospering generally."

Bro. Edmund C. Briggs wrote from Wasioja, Dodge Co., Minnesota, Dec. 3, 1861, and says, "when I left Conference I went to Burlington, Wis., where I held one meeting and went to several meetings held by Elder Powers. From thence I went to Prairie Du Chien where I held two meetings with great satisfaction to many, as they were much interested in the good word. I came up the Mississippi to Red Wing, and from thence to this place where I found Bros. Whitcomb, Pomeroy and Erwin, all in good faith, but nearly starved to hear the gospel trump again. I arrived here Nov. 24th, and held a meeting on the 1st inst., and the Spirit through the gift of prophecy, gave us much comfort and instruction, witnessing to us that many who claim to be saints will fall away on the right hand and on the left hand, but God will take care of his pure in heart in troublous times."

On the 24th ult. he wrote, "I have been preaching to respectable congregations in Sacramento and Pine Island. Some are very much pleased and manifest great interest, and I think an effectual door is opened in this country."

Bro. John Shippy has been on a mission to Lee Co., Iowa, where he baptized four persons, including Bro. David H. Smith.

Bro James Blakeslee writes that he is preaching and baptizing in Illinois. He says that Bro. Ebenezer Page is preaching in company with Bro. Outhouse, on both sides of the Mississippi. He says "there is a prospect of good in that region. The work is progressing in all parts of the land where the elders are laboring."

Bro. William H. Kelly wrote from Marion, Williamson County, Ill., that he had been preaching in various places in that part of the State.

Bro. Louis Van Buren has sent two letters from Switzerland. He says some have left the Utah Church in that country, in consequence of information which they received from him concerning Joseph, &c., and that others had become dissatisfied with that Church.

THE FULFILMENT OF THE GREAT PROPHECY CONCERNING THE REBELLION OF SOUTH CAROLINA, AND THE DIVISION OF THE SOUTHERN AGAINST THE NORTHERN STATES.

This great prophecy was republished in the Herald for November, 1860, from "The Pearl of Great Price," which was published in 1851. In the short time which has elapsed since it was republished in the Herald, three great events have transpired which fulfil a prominent part of this great prophecy :

1st. The rebellion began in South Carolina, and that State seceded in December, 1860, 28 years after this revelation was given.

2nd. The Southern States are divided against the Northern States.

3rd. The Southern States have called upon Great Britain, and upon other nations, in order to defend themselves.

These predictions can no longer be considered as false prophecies, as they generally were, until their fulfilment proved that they were true.

DAVID HYRUM SMITH, the youngest son of Joseph the Martyr, has been baptized and confirmed a member of the church, by Bro. John Shippy. After he was confirmed, Bro. Shippy says, he bore testimony to the truth of the work. Bro. Joseph Smith, under date of the 5th ult., also wrote that his brother David had been baptized, and he says, "he is to be one of our church pillars, for the Spirit says so."

THE DELAY AND CHANGE OF THE HERALD has been chiefly the result of having a large list of subscribers, who are in arrears for their subscriptions. If we had answered the numerous enquirers on this subject, by letters, the delay would have been greater. We now answer them all together.

The remedy for this embarrassment is (like many remedies) disagreeable and painful to us, but *essential*. We intend, therefore, to discontinue sending the Herald to all subscribers who neglect to pay for it *in advance* before the next number is issued, except in special cases.

RECEIPTS FOR THE HERALD.

Alzina Mix, \$1; M. Hutchins, \$1; E. Hutchins, \$1; S. Holman, \$1; N. Fowler, 50 cents; S. Williams, 50 cents; T. Allson, 45 cents; Mr. Tub, 45; B. Alden, \$2; W. Fisher, 50 cents; E. J. Moon, 50 cents; D. S. Seavey, \$1; M. Griffith, \$1; A. Higby, \$1; D. M. Montgomery, \$1; T. Bickerton, \$1; S. Rogers, \$1; J. Wilsey, \$1; M. Myers, \$1; J. Impson, 50 cents; R. J. Smith, 50 cents; W. C. Kelly, 50 cents; A. J. Mann, 50 cents; S. A. Walton, 50 cents; O. Meason, 50 cents; S. Dike, \$1; J. Hunter, \$1; B. Allen, \$1; M. Hall, \$1; I. K. Boge, \$1; E. F. Hyde, 50 cents.

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THE ANNUAL CONFERENCE of the Church of J. C. of L. D. S. is appointed to be held at Mission, (8 or 10 miles from Ottowa,) La Salle Co., Illinois, commencing April 6th, 1862.

ELDER LORIN BABBITT of Barry, Pike Co., Illinois, is appointed an agent of the Herald.

MARRIED, in the City of Plano, Ill., Nov. 10th, 1861, by Elder
A. M. Wilsey, Elder John Gaylord to sister Elizabeth Stone.
All is well that ends well.

Now, since the young in Hymen's bands,
Have lately joined their hearts and hands,
Have passed through Hymen's silken gate
And entered matrimonial state ;
Received from heaven their joyous boon
To dwell beneath the honey-moon ;
Old Cupid's darts the old doth wake
The joys of wedlock to partake,
And lights again those dormant fires
That purest human love inspires,
For love hath warmed the aged breast
And brought in matrimonial rest.

A WARNING.

Awake ! awake ! ye slumbering souls
Who live but in a dream ;
Who follow after fashion's fools,
And make the world your thème ;
The God of mercy still controls,
He may your souls redeem !

Asleep ye are to heavenly things,
Forgetful of His word ;—
While e'en the birds his praises sing,
Aye, all with one accord,
But ye rebel against your King,
The great and mighty Lord.

The gospel trump, has surely blown,
And still you'll not believe ;
But He will gather Israel home,
And wickedness He'll leave.
Repent before the day is gone,
That He will grant reprieve !

Arouse ye then ! your souls to save
From endless woe and pain,
And agony, beyond the grave ;
Repent ! I say again,—
Repent, and His forgiveness crave,
And trust in Jesus' name !

M.

FOR SALE, and will be sent by mail (post-paid,) the following
publications :

The Latter Day Saints' Selection of Hymns. Price 50 cents.
Word of Consolation. 10 cents,
The Key to the Bible. 5 cents.
The Voice of Truth. 25 cents.

THE TRUE LATTER DAY SAINTS' HERALD.

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

No. 8—VOL. 2.] CINCINNATI, FEBRUARY, 1862. [WHOLE No. 20.

THE ORDINATIONS OF JOSEPH THE MARTYR.

[Continued from page 96.]

We have shown that Joseph and Oliver were ordained to the Aaronic priesthood by the laying on of the hands of an angel, even by the hands of John the Baptist, and that they afterwards ordained each other to that priesthood as they had been commanded.

Joseph's History shows that he received the Melchizedek priesthood by the laying on of the hands of Oliver, *under the direction and by the commandment* of Peter, James and John, but it does not show that these messengers from God ordained Joseph or Oliver to this priesthood by the laying on of *their* hands.

Joseph, in his History, in the Times and Seasons, page 915, says:

“We now became anxious to have that promise realized to us, which the angel that conferred upon us the *Aaronic priesthood* had given us, viz: that provided we continued faithful; *we should also have the Melchizedek priesthood*, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Saviour's promise: ‘Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;’ for we had not long been engaged in solemn and fervent prayer, when the word of the Lord, came unto us in the chamber, commanding us; that I

should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time : we were however commanded to *defer* this our ordination, until such times, as it should be practicable to have our brethren, who had been and should be baptized, assembled together, when we *must* have their sanction to our thus proceeding to ordain each other, and have them decide by *vote* whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment."

They were not ordained on this occasion but were "commanded to defer" their ordination until they could obey the instructions which were then given. Obedience to these instructions, were the conditions by which they were to receive the Melchizedek priesthood, and the *only* conditions which are mentioned. They were ordained, according to these instructions, when the church was organized, as Joseph states in his History in the T. and S., pages 944 and 945, as follows :

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity ; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D., one thousand, eight hundred and thirty.

"Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints.' After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be *confirmed* members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some *prophesied*, whilst we all praised the Lord and rejoiced exceedingly."

On this occasion then, Joseph received the Melchizedek priesthood by an ordination under the hands of Oliver Cowdery, after Joseph had ordained Oliver in like manner, but these ordinations did not confer upon them the fulness of the Melchizedek priesthood. They conferred upon them the office of an elder, and not the office of an

high priest, for, as we have shown, they were only commanded to ordain each other to the office of an elder, and Joseph says he ordained Oliver "an elder of the Church," and "he (Oliver) ordained me also to the office of an elder of said Church."

Joseph was not ordained to the high priesthood until January 25th, 1832, when he was ordained at a Conference, as Joseph says, in his History, in the 5th Vol. of the *Times and Seasons*, which may also be found in the *Millennial Star*, Vol. 14, No. 2, as follows: "On the 26th, (of April, 1832) I called a general council of the Church, and was acknowledged as the President of the high priesthood, according to a previous ordination at a Conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive and delightful." These quotations from Joseph's History, contain a complete history of every ordination which he received, and he makes no mention of having received any angelic ordination to the Melchizedek priesthood, without the agency of mortals, acting under the direction of angels. When Joseph and Oliver ordained each other, as we have shown, they acted under the direction of John the Baptist and John said that "he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchizedek."

Some suppose that Peter, James and John laid their own hands on the head of Joseph and Oliver, and ordained them unto the Melchizedek priesthood, because, in a revelation unto Joseph and Oliver, the Saviour said concerning Peter, James and John, "by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name." B. of C. 50:3. If we are to understand by this revelation that Peter, James and John laid their own hands on the heads of Joseph and Oliver to ordain them, then we must understand that when the Lord said unto David, "Solomon thy son, he shall build my house and my courts,"—(1 Chron. 28:6,) that he was to perform that great work by his own hands, and not by his direction and superintendence. "He garnished the house with precious stones." "The greater house he ceiled with fir tree, which he overlaid with fine gold" "He made the most holy house." In this style all the variety of work in building the house of the Lord is spoken of as the work which Solomon performed, and he said unto the Lord, "I have built an house of habitation for thee." 2 Chron. 6:2.

Solomon spoke as almost any man would speak who had had the superintendence or direction of any kind of work.

Neither Joseph's History nor the B. of C. contain any account, of any ordination, to any office in the Melchizedek priesthood having been conferred upon Joseph, by angels, *without the agency of mortals*, but both records contain plain statements of his ordination to the office of an elder by the imposition of the hands of Oliver Cowdery.

In a revelation which was given April 6, 1830, the Lord says, "it behoveth me that he (Joseph) should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ." B. of C. 46: 3. These ordinations are also spoken of in B. of C. 2: 1.

Having shown how the first Joseph Received his ordinations, we shall now show how, in the reorganized Church, seven brethren received the ordination of apostles, and how the President of the Reorganized Church was ordained to that office. There are persons who say that these ordinations were illegal, and the ordinations of the first Joseph were legal, and yet, if their arguments and objections prove anything, they prove that all these ordinations were illegal from first to last. One objection is that the ordination of seven apostles and the ordination of the President of the Reorganized Church were illegal because they were performed by men who held inferior offices; that high priests could not have authority to ordain apostles, and high priests and apostles could not ordain the President of the Church; that apostles must be ordained by apostles, and the President of the Church must be ordained by a president of the Church, and yet the first Joseph baptized Oliver Cowdery before he was baptized himself. Joseph ordained Oliver an elder of the church before he was ordained to that office himself. Joseph was commanded to do these things, and as Bro. Gurley says, "a command from God is authority to do all that he requires, be it more or less." See Herald, Vol. 1, p. 58. These were *special* commandments from God which authorized Joseph to do these things, and by a special commandment from God, high priests ordained men to be apostles in the Reorganized Church. In both cases these special commandments were necessary, and adapted to the peculiar circumstances with which they were connected.

Both the first and the second Joseph were ordained to the Presidency of the high priesthood, and in conformity to established laws and revelations which the Lord has given unto the church, "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. B. of C. 3: 11. "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." B. of C. 2: 17. "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." B. of C. 2: 16.

All the officers of the church, therefore, from the highest to the lowest, must be conferred by a vote of the church. Before the church was organized on the 6th of April, 1830, Joseph knew that he could not otherwise have the Melchizedek priesthood conferred on him—that he could not even be ordained an elder without the sanction of

the church. The angel who conferred upon Joseph and Oliver the Aaronic priesthood, gave them a promise that if they were faithful they should receive the Melchizedek priesthood, but they were commanded to have their brethren decide by vote whether they were willing to accept them as spiritual teachers, and to have their sanction before they ordained each other to be elders in the church. "*All things shall be done by common consent in the church.*" B. of C. 49: 1. The church cannot however, *righteously*, ordain a man whom God has not called and appointed to be ordained. Joseph was first "called of God," and Oliver Cowdery "was also called of God, an apostle of Jesus Christ to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ." B. of C. 2: 1. It was according to the grace of our Lord, because it was by the direction of the Holy Spirit that the church decided by vote that they should be ordained. The law of God requires that every ordination in the church should be performed under the direction of the Holy Spirit. "Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him." B. of C. 2: 12. Joseph the Martyr was ordained according to the gifts and callings of God unto him, and by the power of the Holy Ghost in him who ordained him, and so was the President of the Reorganized Church ordained. The last President was also ordained according to the revelations which were given through the former President, in which the rights and blessings of "lawful heirs according to the flesh," (B. of C. 6: 3) and the promises of God concerning him and his seed are given.

THE MELCHIZEDEK AND AARONIC LINEAL PRIESTHOODS.

An anonymous article for publication has been sent to us, over the signature, M. B. S. S. The writer should know that it is unusual to publish such articles. We will, however, analyze some of his objectionable statements. In the desperation to which our opponents are driven in their vain attempts to make the doctrine of a lineal priesthood appear false, many novel and groundless theories are presented instead thereof. Some are constrained to acknowledge that there was a lineal priesthood handed down from Adam, but they are unwilling to acknowledge that Joseph's priesthood was lineal. So they contend that it was the lesser priesthood that was handed down, which was called the Aaronic in Moses' day. Because many of the duties which belong to the Aaronic priesthood were performed by men before Aaron's day, he holds that they held only the lesser priesthood. The offering of sacrifices by Abel, Noah, Abraham, Isaac and Jacob, and

many others, is mentioned to prove that they held only the lesser priesthood, whereas B of C, sec 22, p 2, says, "a high priest of the Melchizedek priesthood, has authority to officiate in all the lesser offices," If they had authority to officiate in all the lesser offices, they had authority to offer sacrifices, and it was their duty, when there was no man especially set apart to that duty, M overthrows his theory by admitting that it will be understood that Moses held the Melchizedek, in connection with the Aaronic or Levitical priesthood, both being blended together, which he received under the hand of his father-in-law, Jethro. That fact applies equally to Abel, Noah, Abraham, &c. Sacrifices were offered by prophets and seers among the Nephites long before the Aaronic priesthood was instituted. In the land of Israel, men offered acceptable offerings unto the Lord, who were not of the seed of Aaron or the tribe of Levi. A Danite, who was the father of Samson, "took a kid, with a meat offering, and offered it upon a rock, unto the Lord," and "the angel of the Lord ascended in the flames of the altar." Judges xiii, 19, 20.—Samuel and Elijah were not Levites, but they offered sacrifices. The fact that Abel, Noah and others, offered sacrifices, therefore, does not prove that they held only the lesser priesthood. M quotes the new translation of the Bible, which says concerning Adam and Eve, as he quotes, "they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out of his presence, but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flock for an offering unto the Lord." Although we have shown that the offering of sacrifices does not exclusively belong to the lesser priesthood, yet we have no doubt that Adam received the lesser before he received the greater priesthood. So did Joseph, but M argues that Adam did not receive the greater priesthood. There is nothing in this quotation, nor in the context which he quotes, to show that Adam did not receive the higher priesthood. On the contrary, as he quotes, "the Lord continued to give him commandments and show him in what way he might regain his state and standing, and again behold his face." Our friend admits that it is by the higher priesthood that men can enjoy the communion and presence of God. He has presented a very lame defence for his theory, having emphasized the words 'and they saw him not,' as if those words showed that Adam never would again behold the face of the Lord. That Adam *did* 'regain his state and standing, and again behold his face,' and therefore received the Melchizedek priesthood, we have the plain testimony of the B of C, sec. 3, p. 28, which says, "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-ondi-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 Arch-angel. And the Lord administered comfort unto Adam, and said unto him, I have

thee to be at the head,—a multitudde of nations shall come of thee, and thou art a prince over them forever.”

This quotation shows that not only Adam, but that high priests of his posterity to the seventh generation stood in the presence of the Lord at the same time, which proves that the laborious effort to make it appear that none but Enoch in the antedeluvian world held the higher priesthood was all vanity. M says, “if the Israelites rendered themselves unworthy of Moses and the higher priesthood, so Moses was taken away and the higher priesthood also, from among them, could we not with good propriety, come to the conclusion that as wicked as the people were in the days of Enoch, (for they were too corrupt to have Enoch and Zion which he had built up continue with them,) so God took Enoch and his city, (and I doubt not the higher priesthood), from among them, and hence the saying went abroad ‘Zion is fled.’” Paul says that “Noah became heir of the righteousness which is by faith,” and if he had sufficient faith to be saved from a universal deluge, he surely must have had sufficient faith to receive the higher priesthood. In B of C, sec. 3, the duties of the twelve, the seventy, the standing high councils at the stakes of Zion, the high council in Zion, the traveling high council; and then again the duties of the twelve are described. Then we read, “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: If this priesthood, which is here spoken of, is the Aaronic, then, all the before-mentioned officers belong to the Aaronic priesthood, for the words “this priesthood” has reference to the priesthood which had just been described. The Melchizedek priesthood is exclusively the subject under consideration in the 7 preceeding and 13 following paragraphs. We are here not only informed that it was “handed down from father to son,” but that it “was *confirmed* to be handed down from father to son.” This statement should be sufficient to satisfy every one who pretends to believe in these revelations, but it does not satisfy M. He says, “but let us examine, and see how it was handed down for a number of years. Melchizedek confirmed it upon Abraham, who was no kin as we know of.” If our friend discovers that it was not handed down by lineage, he will discover that the preceeding revelation is false. If Melchizedek was no kin to Abraham, what truth is there in Abraham’s word when he said concerning the high priesthood, “it was conferred upon me from the fathers,” and why did the Lord say to Abraham, “I will take thee to put upon thee my name, even the priesthood of thy father”? This shows that he obtained the priesthood which would have been his father’s, if his father had not lost it by transgression. M says, “Abraham conferred it upon Esaias, who was no kin.” It may be true that he was no kin, but we do not read that Abraham conferred the priesthood upon him, but on the contrary, the

revelation says, Esaias received it under the hand of God, Abraham only blessed him. Jacob blessed his twelve sons, but he did not confer the priesthood on them all.

We have shown that men became high priests of God on account of their exceeding great faith, when their location was inaccessible to those who held the Melchizedek priesthood. King Mosiah and his people were inaccessible to Alma and his people, therefore, Alma received from God authority to organize the church, although Mosiah held that authority at the same time. See Herald, No. 1, p. 16.

M says, "Esaias conferred it upon Gad who was no kin, but was a descendant of Abraham, by his second wife, Keturah." The *assertion* that Gad was no kin to Esaias is without proof entirely, and we are surprised at the boldness of our friend in making such a groundless assertion. If he could show that Gad was not the son of Esaias and that he was no kin to him, it would then be necessary for him to show that he was not appointed, as king Benjamin was, who was appointed because his predecessor, Amaleki, had no seed, or that Gad was not appointed, because none of the sons of Esaias would consent to an appointment from their father; as in the case of Mosiah and his sons, or that the sons of Esaias had not lost their birthright, as in the case of Esau, Reuben, Cain, and king Noah.

M says, "did God have a church upon the earth after Moses' day? Did not God accept of the children of Israel, as being his church, years and years after Moses was taken from them, and the higher priesthood also? If so, then that establishes the fact that in this revelation (sec. 4, p. 2,) the Lord was speaking of the lesser priesthood, in connection with the higher or Melchizedek, hence he says, it is in the church in all generations. "If God had a church upon the earth after Moses' day, on the eastern continent, and before the advent of Christ, we have never been informed of it, neither can any record thereof be found. After the church in the wilderness, when the Israelites were baptized by Moses, there is no mention made of a church of God. God did never "accept of the children of Israel as being his church, years and years after Moses was taken from them, and the priesthood also." No evidence of that kind can be found in reference to Israel in Palestine. Without the higher priesthood, there can be no church of Christ.

It is the higher and not the lesser priesthood that is spoken of in sec. 4, p. 2. How can it be the lesser priesthood? If it is, as M says, then the priesthood of Melchizedek is the lesser priesthood, for it is there stated that "Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers," and this lineage of the priesthood is traced back to Noah and Adam, and then it says, "which priesthood continueth in the church of God in all generations." The peculiarities of the Aaronic priesthood are then given in contradistinction to "the priesthood which is after the holiest order of God," which is there also called the greater priesthood."—Mark the contrast: "And the Lord confirmed a priesthood also upon

Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood, which is after the holiest order of God: and this greater priesthood administereth the gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." This power cannot be obtained without the laying on of hands, by those which hold the higher priesthood? Without this, there would be a church without the Holy Ghost, without spiritual gifts, without apostles, without elders—a church without authority from God—a church "having a form of godliness, but denying the power—a church that cannot receive the gospel "in demonstration of the Spirit and with much assurance"—a church that has no priesthood.

When John went forth to preach the gospel, and baptize for the remission of sins, instead of organizing the church, he said "the kingdom of heaven is at hand." This was the extent of his authority as a lineal descendant and successor of Aaron. M. says that Alma shows that Melchizedek "took upon himself the high priesthood," (B. of M. p. 253,) and that "he shows that this priesthood being the priesthood of the Son of God (that is the priesthood which he took upon himself, consequently it was not handed down from his ancestors) is an everlasting and unchangable one without beginning or end." Undoubtedly he took upon himself the priesthood, but not in that way. We would rather take Paul for our guide than M. on this subject. He admits that men *take this honor unto themselves*, but he tells us how they do it. He says, "no man taketh this honor unto himself, but he that is called of God as was Aaron." He is speaking of the Melchizedek priesthood, and he shows that a man must be called of God, and we have shown that God has an established order by which men are called to that priesthood and that in that order Melchizedek received it through the lineage of his fathers. This was an indispensable part of the order. There are also other indispensable parts of the order. Abraham informs us how "he took upon himself the high priesthood." He was of the lineage of the priesthood, but he could not have taken upon himself that priesthood, if he had not conformed to the order. His father forfeited his right to the priesthood, notwithstanding his lineage. Abraham "took upon himself the high priesthood" because he sought for his appointment unto the priesthood according to the appointment of God unto the fathers. He took it upon himself because he sought for the blessings of the fathers and the *right* whereunto he should be ordained to administer the same. He could not take it upon himself in any other way because it was God's appointed way.

For the Herald.

POLYGAMY.

Is polygamy ordained of God, or is it an institution of man ?

Of all the baneful influences with which the church of the living God has had to contend, in all ages, none seems to have been more pernicious and demoralizing in their tendency and influence, than the introduction and indulgence of sensuality under whatever pretext it may have been introduced, or by whatever name it may have been called. Its destructive tendency was the same. The change in the name does not, in the least, alter its character. The association remains adulterous, always, in the sight of heaven. It is not to be presumed that all of those who have been taken in the snare, could have been induced to adopt the practice, without the leaders in the matter, being able to present some specious incentive, as a bait for its adoption ; hence the name is changed to suit circumstances. The doctrinal appellation which is given to polygamy by the Salt Lake party of Mormons is "the patriarchal institution." Their concubines are called spiritual wives, but the principle is precisely the same in all cases. Names make no difference as to the facts. The inducements held out to the females is, salvation by the patriarch (husband) and his glory (it is taught) is enhanced in the eternal world, by an enlarged posterity, and an enlarged kingdom, and the females become participants in this enlarged glory. If this theory is true, Jesus Christ would have no glory, in that point of light, because it is very evident that he was a celibate, but I understand that polygamists teach that he was married, but of this there is not any evidence, even the most remote. An effort is made to prove that he was married, but the evidence upon which the argument is attempted is so far-fetched, so shallow, and illegitimate, that it shows a necessity of the most desperate character to even make the attempt. The case is this ; John says that "Jesus loved Martha, and her sister, and Lazarus." From this it is contended that because he loved these women and their brother, therefore he was married to them, a conclusion from the premises so absurd, that no person, except one adulterously insane would never have declared.

Again, it is urged as collateral evidence, that it is written by the prophet, "he shall see his seed," which it is insisted (unless he was married) he could not do. This passage is in Isa. 53: 10, 11, and reads, "when thou shalt make his soul an offering for sin, he shall see his seed. * * He shall see of the travail of his soul, and shall be satisfied." Paul says, "to be carnally minded is death." We have the evidence in this case of its darkening influence upon the mind, when it is taught that the seed produced by the Messiah, when his soul was made an offering for sin, was seed according to the flesh. Of the travail of his soul Jesus spoke when he said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Luke 12: 50. Abinadi, in his comments upon this chapter

of Isaiah, in the B. of M., puts the case beyond controversy. He spoke concerning the seed of the Messiah, and said, (page 182) "behold I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? 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 hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you that *these are his seed.*" It is known to all biblical students that abominations of this character have infested the church, and the world, almost from the beginning of time. The sons of God in the antediluvian world, were by unlawful affinities overthrown, and by means of this character, did Balaam attempt the overthrow of Israel, after their deliverance from Egypt, and the apostolic church was so far infested with it as to require repeated and special revelations for its rebuke and extirpation. See 1 Cor. 5: 5, and Rev. 2 c.

The adversary can transform himself nigh unto an angel of light, and by means of revelations which he can give, teach and subvert the saints in a way and manner which is known only to those who have known the truth as it is in Jesus, and by this means, plant his power in the midst of the saints. Of all people, they are the most subject to the snares of the devil. He desires to have *them* that he might sift them as wheat. They are the only people who understandingly oppose his dominion—his usurped authority upon the earth, the Prince of the power of the air. Another strange fact in connection with this is, that none but those who know something of the testimony of Jesus can be very successful instruments of his seductive influence in the church. It is the spiritual wickness in high places that is the most fearful. It is the duty of the saints therefore, to search deep into all principles and doctrines which are presented for their consideration and adoption, learning experience by the things that are past.

J. J. Strang, in his paper called the "Islander," has an article in defence of polygamy in which he declares "the evidence by which it is sustained is not left to rest upon presumption of any doubtful construction, its sanctity is a matter of distinct divine testimony." A number of passages of scripture are referred to, as proof of the various phases of the doctrine as presented, but not one of them is quoted, neither is one fact in relation to the question grappled with, to show the truthfulness of the positions advanced. The whole case is assumed and some of the passages referred to, have no bearing whatever in the matter.

It is urged that the Bible shows that some good men were polygamists, and because the Lord did not prohibit it in the tribes of Israel, but it is alleged gave law regulating it in some instances, therefore it must be of divine origin. The Lord gave laws concerning kings in

Israel, which he foresaw they would have, when they would reject the order which he had set up among them, but to conclude therefore that the kingly power they set up was of God, would be (to say the least) ridiculous, nothing could be further from the truth. The evidence is precisely the same in both cases; it proves nothing, only inferentially, and that very far-fetched. Jesus Christ had to contend against just such arguments, from the polygamists in his day. They wrested the scriptures to suit their designs and purposes. They saught his sanction to their interpretation and construction of Moses' law of divorce, applying it in every and all cases. They asked, "is it lawful for a man to put away his wife for every cause?" He based his answer upon the fact, that in the beginning, God made them male and female (equal number of each sex) "and for *this cause*, shall a man leave father and mother and cleave to his wife, and they twain shall be one flesh." Confounded by his wisdom, and convinced that his reply admitted of no rejoinder, they ask again, "why did Moses command to give a writing of divorcement and to put her away?" He answered, "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." The argument is alike forcible and conclusive against polygamy as divorce. "From the beginning it was not so," hence he called them a wicked and adulterous generation, consequently all arguments based upon the existence of a law, given to control in some measure an evil already in being, proves neither sanction nor origin of the thing itself. If the argument is good in one case, it applies in all similar cases. In the case of Israel demanding a king, the Lord told Samuël to protest against it, and show the consequences that would grow out of it, yet he permitted their perversity to rule in the case, but because the evil was tolerated, to conclude that it was of divine origin would be absurd in the extreme, and it is precisely so with polygamy and divorce.

JOSIAH ELLS.

(To be continued.)

For the Herald.

LETTER FROM BRO. WM. SWETT.

BRO. JOSEPH SMITH:—I take this opportunity to communicate to you some account of the progress of the cause of truth in this section of country. I have been in this region something over three months. I have travelled about considerably, as circumstances would allow, and preached the gospel as it has been delivered unto us in these latter times, in faith and with much assurance, causing the hearts of many to be made glad, and to feel the importance of awaking out of their slumbers, and to have their lamps trimmed and burning.

Permit me to offer a few thoughts at this time on the church, the

body of Christ. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 27, 28. Paul, in his Epistle to the Ephesians 4: 12-14 tells us for what purpose these things were placed in the church, viz: "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we hence forth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Also we find in the B. of Cov. 16: 4: "Wherefore, beware lest ye are deceived; and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep my commandments, and him that seeketh so to do." Now we find the purpose of these things to be very important; that the prosperity and advancement of the church depend upon them, as also the very existence of the church as an organized body depends upon them. Any organized body, calling themselves the Church of Christ, differing from this cannot be the Church of Christ, as well may we substitute another gospel, differing in any respect from the gospel of Christ, and call it the gospel of Christ, as to institute an order of church government, differing in any respect from the order of the church as recorded in the books, and call it the Church of Christ. It cannot be. God never did, and he never will acknowledge any other. The pattern given is a perfect one. It cannot—it must not be changed in the least. As surely as it is changed in the least, so surely will the curse follow, because inasmuch as men change this order by taking from, or adding to it, they take from or add to the words of God. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 6. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deut. 4: 2. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," &c. Rev. 22: 18, 19.

Thus we see that no man has any right to take from, or add to any of Gods words, or works, or plans. The heavens and the earth shall pass away but the word of the Lord endureth forever. It shall never pass away, no, not one jot or tittle, but all shall be fulfilled. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it." Isa. lv, 10-11.

This is the word, even the word of faith, which we by the gospel preach unto the people, and as Paul says, "though we, or an angel from heaven, preach any other gospel unto you, than that ye have received, let him be accursed." Gal. i, 9. We covenant when we go down into the waters of baptism, to live by every word which proceedeth out of the mouth of God. He has given us his law to govern us as a people, and it is plain and easy to be understood by all that will come with an honest heart, and comply with the requirements of the gospel. He will—he does, fulfil all his promises unto such. Such as thus keep his law, he has said, shall be preserved by that law, and perfected and sanctified by the same. See B of C. 7, 8.

In the Book of Mormon, Nephi, the son of Nephi, (12 c.) says, "verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name, therefore, if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father show forth his own works in it."

So much then I have quoted of the words of God, from the books for the benefit of all that may read it. I do not bring these things up because I suppose that the scattered saints are altogether ignorant of them, although many of them have not had the Book of Mormon, or Book of Covenants lately, yet they believe these things, and cannot believe anything else that claims to be either the church or gospel of Christ differing from this. I would say to such, (as some have already the privilege of reading the Herald, and others have told me that they shall send and subscribe for it), I write these things to stir up their minds, to search into and examine for themselves more fully, into this matter; to lay aside all preconceived notions and opinions which they have imbibed during the dark and cloudy day, and take the plain word of God for the man of their counsel, and read it impartially, asking God for wisdom and understanding, and for the light of his Spirit, and you will find that he is shewing forth great wisdom, light and intelligence in the reorganization of his church, and you will find your heart drawn to unite with that body, as the true church of Christ, organized by the will of God, according to the pattern.

The Church of Christ is built upon the gospel. The gospel is a system of revelation, hence the Church of Christ is built up by revelation. Its officers are appointed by revelation, and are called of God, as was Aaron. By the spirit of prophecy and revelation from the God of Heaven, the Father shows forth his own works in it, otherwise it would not—it could not be his church.

If you count this communication worthy of a place in the Herald, please insert it, as it is intended for the scattered saints, and as I have quite an extensive acquaintance with the saints who are scattered abroad, and as many of them have requested me to write to them, which is a difficult task, I take this course to give them some information concerning my course thus far. I expect soon to pursue my

journey eastward to Massachusetts. I may make some short stay in the State of New York, but my field of labor seems to be in the old Bay State, the land of my nativity. I ask an interest in the prayers of all my brethren, that God would preserve me and fill me with his spirit, and that I may be an honorable instrument in his hands of doing good. I close for the present, subscribing myself your unworthy brother in the kingdom and patience of Jesus Christ,

WILLIAM SWETT.

Erie, Pa. Jan. 28, 1862.

From the L. D. S. Messenger & Advocate, April, 1855.

THE RISE OF THE CHURCH. BY O. COWDERY.

Letter VI.—To W. W. Phelps, Esq.

Dear Brother: Yours of the 24th February is received and inserted in this No. of the Advocate. When reviewing my letter No. 3, I am lead to conclude, that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know, to go into every particular item noticed in yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the *heart*,) with so much force, that I cannot pass without noticing it: It is a line or two from that little book contained in the Old Testament, called “RUTH.” It says: “Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God.”

There is a something breathed in this, not known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods, and why? because Israel's God was God indeed? and by joining herself to *him* a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably? And the same covenant of Ruth's, whispers the same assurance in the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel being

so connected, I found it difficult to speak of the one without mentioning the other ; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. C.) make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with gladness : Come before his presence with singing. This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, (Ps. 107) O give thanks unto the Lord, for he is good : For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy ; and gathered out of the lands from the east, and from the west ; from the north and from the south. They wandered in the wilderness in a solitary way ; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses ; and led them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth : He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time ; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, (see 144 Ps.) when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord ; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says : The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord !

Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, Your country is desolate,

your cities are burnt with fire : Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves ; every one loves gifts, and follows after rewards : They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel. Ah, I will ease me of my adversaries, and avenge me of my enemies. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—I will heap mischiefs upon them ; I will spend my arrows upon them. They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction : I will also send the teeth of beasts upon them, with the poison of serpents of the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. 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 you shall be called, the *city of righteousness, the faithful city*. Then will be fulfilled, also, the saying of David : And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days ; for thus it is written : The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and 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 plough-shares, and their spears into pruning hooks : nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence, or above, shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance : for behold, says the Lord by the mouth of the prophet : The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah should violate the covenant, the Lord, in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them; but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, Give up, and to the south, keep not back:—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel, when they came up out of the land of Egypt.

And thus shall Israel come; not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for many

hunters, who shall hunt them ; not as their enemies have, to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time ; for soon his day of power comes, and in it his people will be willing to harken to his counsel ; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment. Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people !

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days ; for it is written. The first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people, his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day : for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide ; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the

Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared (Moriancumer) all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.

NEWS FROM ELDERS.

Bro. Thomas E. Jenkins, who came formerly from Wales, and lately from Utah, is now an Elder in the Re-organized Church, and in company with L. L. Crapo, (a young man who came from Utah at the same time,) have been on a mission in Iowa. Bro. Jenkins wrote from Newton, Iowa, Feb. 19th, and says: "We have preached at Adel, Des Moines, Indianola, and Newton. We baptized three at Adel. We intend to baptize soon at Des Moines, and hope to prosper in all the places."

Bro. James Blakeslee wrote from Galien, Mich., Feb. 5th, and said that he had received a letter, dated Jan. 20th, from Bro. C. G. Lanphear, from Monticello, Jones Co., Iowa, who had travelled extensively in that part of Iowa, and found many of the old members who received him. He says: "a great door is opened there for the Elders of the New Organization." Bro. Blakeslee also says, "I have received from Bro. Z. H. Gurley, of Jan. 28th. He has baptized several more in his part of the vineyard since Conference, and he says that the interest is increasing among the people there to hear the word preached. They have the best meetings among the Saints, that they have ever had since the commencement of the reformation. He says that he cannot begin to tell me what meetings they have. They were told a short time ago, in one of their meetings, that the time is near when the lame shall leap like the hart, the dumb shall speak, the blind shall see, &c. We have been told the same things in our meetings. A letter from Batavia, also tells me that the work is still progressing in that part of the country. Elders Philo Howard and A. M. Wilsey are preaching in that place with good success.

A letter from Bro. Shippy, from Canada, tells me that he has baptized three since he arrived there, and the interest is increasing.

I have just received a letter from Bro. Daniel McCoy, from Goshen, Ind., in which he says that if I can come there, he will find a horse and buggy, and one to go with me to any part of that region that I may desire to go to. He says that the prophecy of Joseph concerning the war, has commenced to arouse the honest in heart to a sense of the situation of our country, and a great interest is manifested to hear preaching." March 5th, 1862, Bro. Blakeslee wrote from Knox, Stark Co., Ind., and said, "that on the 14th ult. he went to Bro. McCoy's school, and the same evening he commenced to preach to full houses of attentive listeners, and continued to preach daily until Sunday night, March 2d, in that vicinity. During that time he preached 18 times, baptized and confirmed six persons, and ordained two elders, viz: Daniel McCoy and Stephen Bull. who had belonged to the Old

Organization. He says: "many were believing when I left there. I have seldom seen such an interest manifested to hear preaching, as there is in that region, and such good attendance and good order. I could not respond to half of the invitations which I received to preach in that region. Bro. James Purtyman went and obtained the meeting house at Knox, and I preached to a large audience of people, last evening, who listened attentively, and gave another appointment for the same place for to-morrow evening. I expect to return to Elkhart Co., in a week or ten days, if the Lord will."

Bro. I. L. Rogers, says: "Bro. Rarick and my son George have organized a branch at Princeville, Ill. They say the feeling is good in that region. The Spirit speaketh expressly to us to keep humble, for the time has come that those who will not keep the law, will be taken away. We have some good meetings, but I must say we are not thankful enough. We are poor frail creatures. May the God of heaven bless and strengthen us."

Bro. Jeremiah Jeremiah, who was baptized and ordained an Elder by us in Syracuse, O., lives now in Danville, Ills., and in a letter he says: "Brothers John Harries and Richard Richards have returned (to Syracuse,) from Galesburgh, in good feelings, and said that Bro. Z. H. Gurley is preaching often in that place, and has multitudes of people to listen to him, and members and preachers of other churches go ten and fifteen miles to hear him preach."

Bro. Green (of Syracuse,) informed me in his letter of the Herald being printed again. I was very glad to hear the news, for the Herald is the cause of my life in the Church. It was through the instrumentality of the Herald that I believed in this New Organization."

Bro. Wm. A. Moore, of Abingdon, Knox Co., Ill., in a letter says: "Brother Sheen, I will just say that the work of the Lord is progressing in this section of country, and the Saints are rejoicing. The gifts of the gospel are enjoyed in mighty power, and the Lord confirms his word, with signs following them that believe. One year ago the entire Branch numbered ten or eleven, now it numbers over forty, and four have received letters. There are more believing, who will be baptized soon."

RECEIPTS FOR THE HERALD.

R. Strong, L. Jackson, J. J. Trout, J. Livingston, R. George, M. Tibb, T. Williamson, G. Erwin, R. Tanton, E. J. Moor, I. Shupe, L. P. Russel, J. Mathison, F. Grady, H. Lytle, T. C. Birkett, W. Holmes, E. Thomas, J. Parry, H. Green, G. Rosser, I. Jones, D. Matthews, W. Williams, R. Hopkins, A. Wilsey, D. Rogers, J. Robinson, W. Britain, M. McGuire, M. E. Duncan, J. Jeremiah, \$1 from each: W. Ward, R. D. Yancey, J. Davies, W. Stephens, J. Thomas, J. Lloyd, 50 cents from each: J. Hutchins, 60 cts: J. M. Wait, 95 cts: J. F. Thomas, \$2: W. C. Kelly, \$1.50: M. Cook, 40 cts; I. L. Rogers, \$6: P. Howard, \$4: H. M. Wilson, \$1.10.

Revelation given Feb., 1834, B. of Cov., §101.

Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time: for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; 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.

But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviours of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savour, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of L. D. S., is appointed to be held at Mission, (8 or 10 miles from Ottowa,) LaSalle Co., Illinois, commencing April 6th, 1862.

AN ANSWER to those who have communicated their desire to purchase the Book of Mormon, and B. of Cov., may be expected in our next, which will probably be printed in ten days after this number.

BACK NUMBERS of the Herald, any, or all of them, except No's 1 and 5 of Vol. I, can be obtained at the subscription price.

FOR SALE, and will be sent by mail:—

The Latter Day Saints Selection of Hymns,	- - -	50 cents.
Word of Consolation,	- - -	10 "
The Key to the Bible,	- - -	5 "
Cruden's Concordance of the Bible,	- - -	\$1 60
Postage stamps and par funds received.		

G O D ' S W O R K .

The work of God has now begun,
The dreadful day is hastening on.
When heaven and earth shall pass away :
O ! sinners think upon that day.

Although they strive him to avoid,
The wicked then shall be destroyed ;
He'll seek them out,—aye! ev'ry one,
Nought can withstand Him 'neath the sun.

The saints of God, by quickening power,
Will soar to meet him in that hour,
When Christ in glory shall descend,
And wickedness will have an end.

His soldiers now are in the field,
With faith in Jesus for their shield,
His love and power their shining sword,
Their warning banner is His word.

Striving hard against Satan's band,
To wave their banner o'er the land,
To gain the vict'ry is their aim,
But not through hope of earthly fame.

But Satan's wicked, binding sway,
'Tis their desire to take away
Through heavenly aid, and to obtain
More soldiers freed from darkness' chain.

Some have already joined our ranks,
Deserters from the enemy's camp,
The cause of Jesus they've espoused,
Their souls to action are aroused.

Strive on! ye servants of the Lord,
Fulfil your great Commander's word ;
We'll soon have more, both good and true,
Who'll bid Old Baal's camp adieu.

M.

CHARLES SHEEN is the Agent of the Herald in Birmingham, England.

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

THE TRUE LATTER DAY SAINTS' HERALD.

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

No. 9—VOL. 2.] CINCINNATI, MARCH, 1862, [WHOLE No. 21.

From the L. D. S. Messenger & Advocate, July, 1835.

THE RISE OF THE CHURCH.—By O. COWDERY.

Letter VII.—To W. W. Phelps, Esq.

Dear Brother: Circumstances having heretofore intervened to prevent my addressing you previously upon the history of this church, you will not attribute the neglect to any want on my part, of a disposition to prosecute a subject so dear to me and so important to every saint, living as we do in the day when the Lord has begun to fulfil his covenants to his long-dispersed and afflicted people.

Since my last, yours of May and June have been received. It will not be expected that I shall digress so far from my object, as to go into particular explanations on different items contained in yours; but as all men are deeply interested on the great matter of revelation, I indulge a hope that you will present such facts as are plain and uncontrovertible, both from our former scriptures and the book of Mormon, to show that such is not only consistent with the character of the Lord, but absolutely necessary to the fulfillment of that sacred volume, so tenaciously admired by professors of religion—I mean that called the Bible.

You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that, (to use a familiar phrase,) "any tune can be played upon the bible." What is here meant to be conveyed, I suppose, is, that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying this is

the way, and the other, this is the way, while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition: admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from Deity, if that Being is perfect and consistent in his ways.

But although I am ready to admit that men, in previous generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straight forward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place, to lead to those things within the veil, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, for whom are they held in reserve, and by whom are they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed face, while mourning over the corruption of their fellow-men, an inheritance in those mansions? If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is their efficacy and virtue sufficient, in the blood of a Saviour, who groaned upon Calvary's summit, to expiate our sins and cleanse *us* from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fulness of that which we now only participate—the full enjoyment of the presence of our Lord. Happy indeed, will be that hour to all the saints, and above all to be desired, (for it never ends,) when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

Your will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to

take the young child and his mother, and flee into Egypt: also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again; also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words, so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared; he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel, of the tribe of Joseph; and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influ-

ences of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart, nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction, and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all *human* probability, sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness, they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger.—“Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house Israel”—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty; abuse,—wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, and they, with all nations, might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely thought he, every man will seize with eagerness this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience; placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles, the distance from his father's house to the place pointed out. And, to use his own words, it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co., N. Y., and also, as you pass from the former to the latter place, before arriving at the little villiage of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized

brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Saviour and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous ; far from this : it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars ; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah : by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen where once sunk to nought the pride and strength of two mighty nations ; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence ; the mother, who in other circumstances would be spared from violence ; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and

tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn! In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust. When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which have burned with rage against each other, for real or supposed injury, had now ceased to heave with malice; those arms which were a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel.

OLIVER COWDERY.

Revelation given December, 1833; §98: 4.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass.

From the Times and Seasons, March 15, 1841.

SIGNS OF THE TIMES.

What careful observer of the times, professing faith in the scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saying in his heart—the *coming of the Lord is near?* The age is big with events, *events* are big with meaning, but the whole world seems to be in a state of lethargy—totally dead to any thing that shall portend the second advent of Christ; yet the scriptures tell us, that he is to come in a cloud with power and great glory, and at his coming; it shall be as it was in the days of Noah, (i. e.) “as the days of Noah were so shall also the coming of the Son of Man be.”—Mat. 24:37. In the days of Noah the wicked were all destroyed, and the righteous were saved; but previous to the destruction of the former, God sent revelations to advertise them of their approaching danger; and just *precisely* as it was then, “so shall it be at the coming of the Son of Man.” Revelations shall precede his coming; the whole world shall ridicule them and cast them off, for so it was in the days of Noah, and the consequences were, inevitable destruction; and so it will be with this generation, the righteous only, will be saved.

There are various signs put forth by the inspired writers, also, which are to precede his coming; among the number we quote the following, recorded in Luke, 21: 25. “And there shall be signs in the sun and 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,” &c. These signs, are to leave the world without excuse, and to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night: the reason is obvious, they do not believe in revelations, signs and wonders. When spots [signs] appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumed by the commotion of the starry heavens; as was the case in 1833—it is but an idle tale, nothing but *meteors*. When the howling tempest, and furious tornado, comes rolling the sea (“waves”) beyond her bounds, desolating cities, sweeping off its thousands—it is a light thing, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her mouth upon its inhabitants, and swallows them up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps—it is *only* the work of incendiaries. When aspiring Tyrants are carrying their conquests from nation to nation, and from sea to sea, drenching the earth with blood—it is merely a thirsting for power, something common to man; and yet the inspired writers have told us that these would be signs, and they should forebode Christ’s coming.

Look for a moment at the "portentous omens," which are enumerated by political demagogues to serve political purposes: for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost \$5,000, came tumbling down and broke into atoms. Again, it is said that "the scroll held in the talons of the eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E Pluribus Unum*—is stated to have fallen to the earth; and on the same day the hand of the figure representing the goddess of Liberty, standing in front of the Capitol of the United States, holding in it our glorious constitution, broke off and came tumbling down." Again, "the individual elevated to the honored place of Chief Magistrate of this great Republic, starts from his home for the National Capitol—an earthquake, as the journals friendly to him tells us, shakes the earth at his setting out from the west. He crosses the mountains and arrives at Baltimore, and an explosion of the Banks in that city and Philadelphia—"the great regulator of the currency" taking the lead—salutes him! * * * Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of gorgeousness which Royalty itself might envy, a cord, which was stretched by them across the broad Avenue leading from the Presidential Mansion to the Capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre, and the State emblems, dividing to the North and to the South, are thrown to the ground, and dragged in the mire."

These are some of the principle "ill omens" which are quoted in the political journals. but we do not believe that it is in the province of any man to say that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God 'is no respecter to (parties) persons;' and if the accounts given are correct, (and they are well authenticated) we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have anything to do, or part to act in this tragedy, no doubt would be thought strange: but what is better calculated to produce a "distress of nations with perplexity," than the moneyed power of the world? What is better calculated to make, "mens hearts fail them for fear," &c., and to leave them pennyless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of the U. S. Bank, "the great regulator of currency;" it is feared that the institution is so rotten at heart, that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters, following the example set by their mother, have increased the alarm to an amazing degree, and the consequences are exceedingly feared; consequently, there is no doubt but banks will perform their part in the great theater of the world, to bring about the purposes of God, preparatory to the second advent of Christ.

LINEAL PRIESTHOOD.

A Doctrine of the First Organization of the Church of J. C. of Latter Day Saints.

The assertion is sometimes made that the doctrine of the Lineal Priesthood of the First President of the Church, was not a doctrine of the Church. We have heretofore shown by reference to numerous revelations, which were given unto the Church, that this assertion is erroneous. We shall now show that the doctrine was taught in the periodicals of the Church, and by elders in their writings and in their preachings.

In an editorial of the *Evening and Morning Star*, which was published at Independence, Missouri, Nov. 1832, the editor expatiates on the blessings which were promised unto Joseph, the son of Jacob, and his seed, and he says :

“Having given a sketch of the history of the ten tribes, in our last, the next subject which presents itself, is the tribe of Joseph. The Lord was with Joseph in his youth and not only his dreams, one of which says that the sun and moon and the eleven stars made obeisance to him, but much of his life was a type of future events in relation to his seed. His being sold unto the Egyptians, was a wise plan of the Lord to show his power to Israel, and to convince the world that he is merciful to such as keep his commandments, and seek the path of endless virtue ; yea, all the workmanship of his hands. The history of Joseph in full, cannot at present be given ; but in part, it will occupy a great place in the hearts of such as seek diligently the kingdom of God and the welfare of scattered Israel. It is so well known that Joseph was the beloved of his father, that we can quote the words of the good old man pronounced upon him, as what should befall him or come to pass among his seed, in the last days, without the fear of contradiction, and with a great deal of pleasure, as well as satisfaction, knowing that the very days have arrived for the fulfillment of that prophecy.”

He then quotes the blessing of Joseph from Gen. 49: 22-26, and in reference to it, he says ; “this is one of the greatest prophecies in the bible, and contains more of the economy of the Lord than will be seen till the Redeemer comes to dwell on the earth. What an admirable expression is that: the branches run over the wall, as plain as to have said, some of his seed shall cross the ocean. *But the most profound is, from thence is the Shepherd, the Stone of Israel. It could not mean the birth of the Savior, for Paul says, ‘it is evident our Lord sprang from the tribe of Judah.’ But when Paul said to the Romans, ‘there shall come out of Zion the Deliverer, and turn away ungodliness from Jacob, he must have meant the Deliverer, which is to come and gather his sheep into his fold, and becomes the good Shepherd : and according to the blessing of Moses, Joseph is the firstling of his bullock.’* The italicizing is ours. He then quotes the blessing of Moses, in

Deut. 33 : 13-17, and connects it with the great prophecy of Joseph the son of Jacob, concerning a choice seer of his seed, who was to bring forth the word of the Lord unto the seed of ancient Joseph, whose name was to be Joseph, and his fathers name was to be Joseph, who was to be like ancient Joseph in bringing his people unto salvation, and who was to be "a righteous branch, not the Messiah, *but a branch which was to be broken off* ; nevertheless to be remembered in the covenants of the Lord." This prophecy is in the Book of Mormon, (2 Nephi, 2 c.) and the Editor of the Star comments on the blessing of Moses, and connects his remarks with a quotation of this prophecy as follows : "The beauty, the wisdom and the extent of this blessing upon the seed of Joseph, have never yet been found out by the world, nor fully understood by all the saints. In the first place Moses says, 'blessed of the Lord be his land,' &c. And why? Because it is the land on which the saints of the living God shall gather in the last days, to receive the Savior at his second coming. It is blessed of the Lord, too, for the precious things of heaven, the fullness of the gospel in the Book of Mormon, for instance, 'I am a descendent of Joseph which 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 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. For Joseph truly testified, saying : A seer shall the Lord my God raise up, which 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 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. And I will give him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes, for he shall do my work. 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. 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 word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write, and the fruit of the loins of Judah shall write ; and that which shall be written by the fruit of thy loins, and

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, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. 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. 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. 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 forever. 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 is expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust, for I know their faith. And they shall cry from the dust, yea, even repentance unto their brethren, even that after many generations have gone by them. And it shall come to pass that their cry shall go even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, which are the fruit of thy loins: and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

“Thus spake Lehi to his son Joseph, and who is there that cannot rejoice when he reads such a glorious and sacred promise.”

“The precious things of heaven,” which were promised unto the seed of ancient Joseph, as the editor of the Star further shows, is the “fullness of the gospel in the Book of Mormon,” which came forth by a choice seer, *who was a descendant of ancient Joseph*, who was to be great like unto Moses, and of him his great ancestor said, “behold that seer will the Lord bless, and they that seek to destroy him shall be confounded.”

In this prophecy it is shown that ancient Joseph obtained of the

Lord "a great lineal blessing—a promise that one of his descendants whose name and whose father's name should be called after him, and who should be chosen to perform a great work in bringing Israel unto salvation." Ancient Joseph said, "he shall be like unto me." The birthright of ancient Joseph was therefore to be transmitted to his illustrious descendant. "The birthright was Joseph's." 1 Chron. 5: 2.

The editor of the Star, further says; "When we look abroad in the earth and view the extent of the Lord's dominions in this world, when we reflect upon the space of time that the Lord has allowed the sons of men to set these dominions in order, by giving them the privilege of the gospel; and when we consider how much the Lord has promised to such as build up his kingdom on the earth, we are astonished! When Jacob, or as he was called, Israel, blessed the children of Joseph, he crossed his hands, and put Ephraim, the youngest, first, saying his seed shall become a multitude of nations; and Levi says, repeating the words of Joseph of Egypt, the fruit of my loins shall write: and the fruit of the loins of Judah shall write, &c., and the writings shall grow together. Let us now compare these great sayings with the prophecy of Ezekiel." Here he quotes Ezek. 37; 16-28.

The following article on *Lineal Priesthood* was published in the Times and Seasons, Feb. 1, 1841, on p. 298, 299.

"In the fifth chapter of Genesis, after Adam and Seth, first-born only are named, in the history of the priesthood to Noah, which explains 1st Chronicles, 5: 1—that the eldest had a right to the priesthood like unto the Son of God, hence they were called 'Sons of God.' Enoch is recorded as having the priesthood by Jude; for he says, and Enoch also, the seventh from Adam, prophesied, &c., and that shows him a prophet. But is Jude correct in calculating numbers according to Gentile wisdom, and slick, smooth, black-coat mathematics? Leaving Adam to start from, we have Cain 1, Abel 2, Seth 3, Enos 4, Cainan 5, Mahalaleel 6, Jared 7, and Enoch 8, setting women and children aside. Now Jude you were inspired, let us hear you reckon well says the man of God, Cain was driven from the presence of the Lord for defiling his office and murthering Abel whose soul was caught up to paradise, and in the Chronicles it is written Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch—just seven. These seven all held the priesthood and lived on the earth at one and the same time. But let not any one think that Adam had no more sons, for Moses allows of twelve, (Deut. 32; 7-8).

'Remember the days of old, consider the years of many generations ask thy father, and he will shew thee, thy elders, and they will tell thee.'

'When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.'

The next link in the chain of priesthood and prophesying, is from Enoch to Noah, between whom lived Methuselah and Lamech, who having a personal acquaintance with Enos, Cainan, Mahalaleel, and

Jared, who were known to Adam and Seth, conferred on Noah the priesthood, and left this important and prophetic record of his ordination; saying, 'this Noah shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.' Gen. 5; 29. No wonder Peter said he was a preacher of righteousness; for so it was, and his father a prophet and a seer. What a glorious record is the bible!

"Noah's and his son's names are chronicled as among the sons of God, and so we have the priesthood safely landed this side of the flood. Now as Abraham was born about 292 years after the flood, and Noah lived 350 years, and his sons more, there is no marvel how Melchizedek, or Abraham became priests of the Most High God. They had it from the lineage or hands of Noah. Paul calls Abraham a patriarch, and according to Peter's definition of patriarch, given in Acts; 29-30, he was a prophet, and so God says of him. Moses got his ordination from his father-in-law, Jethro, who was a priest of Midian. The Midianites were descendants of Abraham through his son Midian, born of Keturah, and brought up under the covenant of circumcision. No wonder Balaam was a prophet. No wonder he could not curse Israel, they should have been brethren."

For the Herald.

THE SECOND ADVENT OF CHRIST.

"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 heavens must receive, (or as some translate, retain,) until the times of restitution of all things, spoken by the mouth of all his holy prophets since the world began." Acts 3; 19-21.

From the above scripture, we learn that the second coming of our Lord is immediately connected with the fulfillment of the restoration prophecies, and it is also evident in looking over the field viewed by the prophets, that the greater part of these prophecies have direct reference to the restoration of Israel, and the things connected therewith. It is also clear that Israel must be gathered, Jerusalem and her cities be built up, and after that, a very great Gentile army under the leadership of Gog, will come up against it to take a prey, and to take a spoil, see Ezek. 38; 1-12, and all this must be done before Christ will come.

It also appears by looking over the writings of nearly all the commentators on the latter day prophecies, both ancient and modern, that they, (that is those who have written within a few centuries past,) have fixed the time of his coming within the present decade; that is, between the years 1860 and 1870. It is true that the Millerites have set times which are already past, but this fact has only fulfilled one of

the important facts which was given by Christ, and which was to precede his coming, viz ; "men's hearts failing them for fear, and for looking after those things which are coming on the earth," for many have really been made crazy by these enthusiastic and fanatical ideas, or a zeal without knowledge.

But, to return, it must be admitted by all that understand what is yet to be done, both on this continent and on the other, that the time which was set by these learned divines, to have all these things accomplished, is quite too short, and although they have laughed at the mistakes of the Millerites, yet when they shall have failed (and that time is not far off,) I suppose the Millerites and the whole world, will laugh at them. It is evident therefore, that there is a *mistake* about this matter, either from the calculations of time, or the commencement of data. It appears that the things spoken of and the data given in Daniel 8; 13-14, is one important item upon which they fix their position, and arrive at their conclusions, and as they have all made a mistake concerning what the cleansing of the sanctuary refers to, they have necessarily made a mistake concerning the time of "the end of this age," and of the commencement of the world, or age to come. We find on examination, that those writers who believed in what is called a pre-millenium, that is a millenium brought about by the conversion of the world, before the coming of Christ, by the preaching of the gospel, missionary, bible and tract societies, which things, no doubt, did good when they were managed by honest men, calculated that "the cleansing of the sanctuary," foretold the accomplishing of this long prayed for, long expected, and much desired event, but as the zealous votaries of that unscriptural theory have nearly all given it up, and their books are becoming obsolete, fulfilling the scripture which says, "I will destroy the wisdom of the wise," &c., we will notice the position taken by Dr. Cummings and other latter day writers who are advocating similar theories, or in most points agree with him. His position, as first taken, about eight or ten years ago, was that Israel will be literally restored, Christ come again literally and personally, reign on the earth, literally destroy at his coming the proud and the wicked, literally cleanse the world by tempest and flame of devouring fire, literally set up and establish the kingdom of God on the earth, literally cleanse the world from sin and bring in the first resurrection, and the commencement of the Millennial reign. All this is to be accomplished about the year 1864, or at least by 1867, and he takes the position that "the cleansing of the sanctuary" prefigures the cleansing of the world from sin. The other writers who agree with him in the main position, such as Drs. Thomas, Marsh, &c., of America, Lord Carlisle, Keith, and many others of Europe, take also the same position as to what is to be understood by "the cleansing of the sanctuary," but, as I have said before, the time which is set by them is too short for the accomplishment of all these things. As the time is evidently too short, there must necessarily be a mistake somewhere.

We will now proceed to give our opinion concerning "the cleansing of the sanctuary," or what it refers to.

First. From the fact that it appears to be connected with the daily sacrifice, which is a Jewish institution, it is evidently connected with some transaction, which is directly connected with the affairs of the Jewish nation. The word "sanctuary" as it is defined by our best lexicographers, is a sacred place, sacred assylum, safe place, or any place which the Lord has sanctified, by setting his name there. David, in rehearsing what great things the Lord had done for his people when he led them out of Egypt, said; "He brought them to the borders of his sanctuary, even to this mountain, (Jerusalem,) which his own hand had purchased." The word 'sanctuary' must necessarily refer to the land of Judea, or at least to the mountain on which the holy cities were built. It could not have reference to the temple, because it was not yet built till many hundred years after. It could not refer to the tabernacle, for they carried it with them. But we will present another witness, even Moses, to prove the same thing, that in the mouth of two or three witnesses every word may be established. In the song of Moses and the children of Israel, after they had crossed the Red Sea, and had been delivered from their enemies, we find the following, "thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; *in the sanctuary O Lord, which thy hands have established.*" Ex. 15; 17. From this we learn that God, even in the days of Moses, had established a sanctuary; that this was the holy mountain, in which he afterwards planted his people.

In referring to the prophecies concerning the destruction or desolation of Israel in consequence of transgression, we find that this holy mountain and also all the land of Judea, together with the Lord's host, the children of Israel were to be trodden under foot, which was fulfilled in the destruction of Jerusalem and all their cities by the Romans and the people who remained alive were sold into captivity.—The Edomites and the Arabs, the descendants of Esau and Ishmael, who had always been bitter enemies of Israel, took possession of the land—the holy mountain, and purchased many of the captives, for a mere trifle, and they have ever since triumphed over both the host (the people) and the sanctuary, the holy mountain and the lands adjacent. It is true that many of the Jews were led captive into other nations, even among all nations, where they have also fared no better. When the prophet Daniel, in the vision of God, beheld this state of things—the city with the temple and all the sacred things defiled and destroyed—when he beheld Zion ploughed as a field, and and the daily sacrifice taken away—when he beheld his people sold into bondage to their old implacable enemies, and the holy mountain which God had sanctified by setting his name there, where at the dedication of the temple, the holy fire came down from heaven—when Daniel, by the spirit of prophecy, or in prophetic vision, saw all these things come upon his people, he in the depths of grief, cried out,

“how long shall the vision to give the host (the people,) and the sanctuary (the Holy Mountain,) to be trodded under foot?” The answer is, “unto 2300 days, then shall the sanctuary be cleansed:” We come to the conclusion then, that the sanctuary will be cleansed when this state of things concerning the Jewish nation will be reversed—when these old implacable enemies shall be driven out, and the Holy Mountain cleansed and restored to the possession of its owners, to whom it is given for an everlasting inheritance. God has promised to drive out these people, and break their yoke off of the necks of his people, and at the same time he will gather Israel. See Jer. 30: 3, 8, 9. “Lo the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God. and David their king, whom I will raise up unto them.” Joel 3: 19, says, “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.” To what event in the future concerning the Jewish nation as it was described by the prophet could Daniel look to, except that which is now under consideration, that is, when the *yoke* should be broken off from both *the sanctuary and the host*, and when there shall be nothing to molest in all the Holy Mountain. When the power of Mohammedanism shall have been broken down, and the old enemies of Israel driven out of their land—when the time has come “that kings shall protect them, and queens shall sustain their national rights, till Messiah’s blessed reign”—when the sanctuary is cleansed from every opposing power, and their national rights secured by the overturn of nations, and the hand of our God, the God of Israel, is clearly manifested in the deliverance of Israel, then will the sanctuary be cleansed.

These things are now nearly accomplished. God has put it into the hearts of the great powers to do and fulfil his will. They caused the nominal ruler over Palestine to pass a law that all people, kindreds, and tongues, (the Jews of course included,) shall have the privilege of free citizenship, in all the countries under his control, and although this law is not yet fully carried into effect in the Holy Mountain, yet, as the sick man’s (Turkey’s) power is nearly exhausted, and as his carcass is soon to become a prey to the vultures, and although they mean it for evil, (self-aggrandisement,) yet God means it for good, and out of it he will bring about “the cleansing of the sanctuary,” and the deliverance of his people. The time therefore which has been set by these men for the cleansing of the sanctuary will most likely be found to be correct, but it will not be the coming of the Lord, nor the cleansing of the world from sinners and sin. Nevertheless the day of the Lord will come as a thief in the night, in the

which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, (the saints,) according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 10, 13.

But perhaps the reader is expecting that as I have *negatively* treated on the time of the coming of the Son of Man, when he shall come in his kingdom, that I shall also speak *affirmatively*. But God has not revealed neither the hour, nor the day, or the year, but only the *generation*; and the generation, whether it is more or less, longer or shorter, may be reckoned from the time that *truth sprung out of the ground*, and the "dispensation of the fulness of times" begun. David says, "when the Lord shall build up Zion, he shall appear in his glory." But know and understand here that the word "Zion" does not mean any kind of Gentile church, but it refers to that city which is spoken of by Isaiah 60: 14, and by Ezekiel 48: 35.

It is understood that the world will stand in the present natural state, 6000 years, and that the seventh thousand would be a sabbath of rest. I have lately seen a chronological calculation which makes the world 5983 years old, and I have carefully examined it and I think it is correct. This leaves us but 17 years on this side of the 6000. The Elder Joseph said that on enquiry, and after much importunity, the Lord had informed him that if he should live to be 85 years old, he should see the coming of the Lord. If this can give us any clue to the time, it would give us 30 years yet. But the Lord did not say that he would not come until or before that time arrived, but the clue is, that the time will not be later than that time. But I will give you a sign. When ye shall see Jerusalem built up in more than ancient splendor, the house of Judah gathered, and all nations gathered against Jerusalem to battle, namely, Gog, (Russia) the chief prince of Meshech and Tubal, Persia, Ethiopia, Libya, Gomer, (Western Europe,) and all her bands, and many other people—when ye shall see the combined armies of all these nations gathered against Jerusalem to take a spoil and take a prey, then you may expect that the Lord is even at the door. Again, when the king of the North shall plant the tabernacle of his palace between the seas, in the glorious Holy Mountain, then shall Michael, the great prince, stand up, which standeth for the children of Daniel's people, and at that time will his people be delivered, (see Daniel 12: 1,) and this will be by the coming of the Son of Man. Then will the thrones be cast down, which Jeremiah saw set up at the entering of the gates of Jerusalem, see Jer. 1: 15, and Jesus of Nazareth will come.

What will transpire on this continent, within this short time, I have not space in this article to describe, but that great and important changes await this nation, and this promised land, is the sure testimony of many prophets, plainly set forth. Seeing then that we live in the days of the coming of the Son of Man, what manner of persons ought Latter Day Saints to be?

J. G.

(To be continued.) www.LatterDayTruth.org

THE PROPHETIC APPOINTMENT, OR ANGELIC ORDINATION.

Considered in relation to the law of successorship to the office of the Presidency of the High Priesthood of the Church and Kingdom of God in these last days.

Since the rejection and consequent disorganization of the Church, the right of Presidency, and the law respecting the ordination thereto has been the question of consideration and discussion among the scattered saints, more than any other, and upon that subject I wish to give my opinion.

With many persons, no man who can claim anything less than an angelic appointment, can be fit for one moment's consideration, deeming that an indispensable qualification in the successorship to that office. Notwithstanding this view of the subject has its advocates, I never until recently clearly understood the ground taken by them.

An acquaintance, who believes J. J. Strang truthfully held the prophetic office, as successor to Joseph, in virtue of such an ordination, recently sent me some documents, written and published by Mr. Strang himself, in defence of his appointment and position. These were written in reply to parties who assailed his prophetic pretensions and in his reply, he states positively and unequivocally his claim and ground of defence, and that too, with an apparent boldness of one who felt assured that he was right. Whether his defiant attitude and bold daring, caused his assailants to decline the contest, or whether they considered themselves vanquished, or incompetent to the war they had invoked, I cannot say, but I presume from the fact that those who were acquainted with the circumstances of the case, believe he was in the right, as they still adhere to the opinion that they consider his position to be invulnerable. I do not wish to occupy a position I cannot successfully defend, because I believe truth is always susceptible of defence. I consider it right and christian, to be able to give a reason for the hope that is in us. And although the subject of the prophetic appointment has been discussed at some length in the Herald, any idea that has a tendency to weaken opposing sentiment, or more plainly manifest the truth of our position, is much gain. I believe that Mr. Strang was the first and chief advocate of the doctrine of angelic induction into office, therefore I will pass his case in review.

In the Gospel Herald, Vol. 1, Sept. No., there is a letter addressed to Strang, by O. L. Wright, upon the subject of his appointment to the Prophetic Office; in reply, Mr. Strang states his case, and makes reference to the D. & C., giving sec. and p., which he alleges are applicable to his case, and sustains his claim as successor to the prophetic office. But inasmuch as I am far, very far, from coinciding—that his reasoning is unexceptionable, or that the passages pointed

out do at all prove the position he assumed. I purpose viewing his position and reply, and contrast his case with the Presidential appointment according to the laws and commandments given upon that subject, to the church and kingdom of Jesus Christ; "for the last time in these last days."

I consider the claims of Strang are fraudulent; First, because his alleged appointment by letter, is anomalous, without a precedent in the history of the priesthood since the world began.

Secondly; Because the claim put forth is contrary to the law of lineal descent, which unequivocally rests the right of the presidency of the high priesthood of the church and kingdom of God, in the dispensation of the fulness of times, in the posterity of him, who in these last days revealed, and still holds the keys thereof.

Thirdly; Because the office of the presidency of the high priesthood, must be a subject matter of revelation to *others* than the *appointee*. It must be the subject of general revelation to the priesthood. This principle was acted upon by the apostles as Jerusalem, in the case of the successor of Judas.

Fourthly; The very exceptional manner in which he has sought to pervert the language of the revelations, and mystify their otherwise natural import, is conclusive evidence that he knew he was practising an imposition—a fraud.

In his letter of reply to O. L. Wright, fifth par., he says; "the fact that Joseph both lived and died a true prophet of God, is so apparent it is folly for any one to claim the name of Mormon to question it." Yet he asserts that he does not retain the keys of mysteries and revelations, but the keys of the kingdom of God only. The fact of Joseph being sealed up unto eternal life in 1833, is positive evidence of the retention of all the power, authority and knowledge that he ever possessed. What constitutes the keys of the kingdom, and of mysteries? Knowledge, as Joseph says, "this, therefore, is the sealing and binding power, and in one sense of the word, the keys of the kingdom, which consists in the *Key of Knowledge*" sec. 106, p. 14, and the Holy Spirit is the grand key of both time and eternity, for it "searcheth all things, yea, the deep things of God," all mysteries and all kingdoms."

The idea that the keys consist of some mysterious masonic ceremony, is false and absurd, is intended to deceive, and is contrary to truth and righteousness. "The kingdom or in other words the keys of the church have been given, even so, Amen." Sec. 13, p. 18. "The church and kingdom and elect of God." Sec. 4, p. 6.

We will now quote some extracts from the letter: "Several persons were equal with Joseph in holding the keys of the kingdom, yet by some means he had an unchanging pre-eminence over them; why? because he held keys no other person could hold at the same time. The keys of the mysteries and revelations belong to him alone."

If we are to understand by this that no mystery could be revealed

or revelation obtained only as it comes from the presidency of the high priesthood, it has no foundation in truth. If a man is accounted as equal in any office that he may be chosen to fill, it becomes his duty to obtain all knowledge which will enable him to magnify that calling, or he is unworthy.

We are told that the object of God speaking from heaven and giving these commandments was that the weak things of the world should go forth and break down the mighty and strong ones, "that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth, that mine everlasting covenant might be established," sec. 1, par. 4. That is the new covenant, promised the house of Israel, when all shall know the Lord, from the greatest even to the least, (Jer. 31: 4,) and every man become a revelator in his own case.

Hear what the Lord says in relation to this monopoly taught concerning the mysteries of his kingdom: "For thus saith the Lord, I, the Lord, am merciful and gracious, unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory, and to them will I reveal all mysteries, yea, all hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them, the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations: and their wisdom shall be great and their understanding reach unto heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye hath not seen, nor ear heard, nor yet entered into the heart of man." Sec. 92, par. 2.

This promise does not seem like confining the treasury of wisdom and understanding unto one, or a few, but high as the heavens, and wide as eternity, has the Lord opened the treasure house of his wisdom. Of necessity the unfolding of these things had to have a commencement, but now he grants this privilege of seeing and knowing for themselves, to all who purify themselves before him.

Mr. Strang says, "In Dec. 1830, God gave Joseph a conditional promise of these keys until the coming of Christ, D. C. sec. 11, p. 4. This is a promise of everlasting life, without seeing death." Mr. Strang, for causes that are obvious, never quotes the revelations, but refers to them. Whether they prove the position assumed is another matter. It seems to give his case that appearance, The mere appearance perhaps satisfied himself, but it does not others.

There is not one word in this revelation respecting Joseph either living or dying, much less so, as a condition of his retaining the keys of mysteries, the condition stated is "that he abide in me," (Christ)

hence it is said to Sidney, "wherefore watch over him that his faith fail not."

Whether Joseph lived or died, so long as he continued in the faith it could not possibly affect his knowledge in the mysteries of godliness. The supposition that his death would curtail or cut-off his means of intelligence, is too absurd for consideration, and the idea that there are no mysteries in the eternal world, to be explored by the power of the Holy Spirit, is too lamentable to be recorded as put forth by an Elder of the Church, and never would have been made under any other circumstances.

It is plainly manifested by a revelation, given through the Urim and Thummim, during the time he was translating the sealed record of the Book of Mormon, that his faithful testimony would be sealed with his blood, but in that event eternal life was promised unto him. "Be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain." Sec. 32, p. 4.

Mr. Strang says, "Joseph did not live to the condition of this promise, yet he did not fall from the favor of God, or lose his priesthood, for in March 1833, God forgave him his sins, and sealed him up to salvation, with the keys of the kingdom, but with the express saying that the oracles, that is the keys of mysteries and revelations, should be given to another."

How Joseph could attain to the greater gift of eternal life, which he did, by abiding in the faith, and yet forfeit any right he ever held as here alleged, is very difficult to divine; consequently the division of the keys was an invention of necessity, an awkward endeavor to cover up an inconsistency, if possible he might attain to Moses' seat.

But the oracles were to be given to another, even to the church; Strang admits in another part of his letter that it means the whole church, and that these oracles are the keys of mysteries and of revelation. This fact is clearly shown by the B. of C. 92: 2, which has been quoted, and is further proved by sec. 4, p. 3, and sec. 20, p. 7. The conditions upon which these keys are held are the same in every case, priest and president alike. I, the Lord, am merciful and gracious to them that fear me, to them will I reveal all mysteries, yea, all hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will." The idea put forth that Joseph sinned unto death, when at the same time it is admitted that he did not fall from the favor of God, nor lose his priesthood, is too ridiculous an absurdity to require any comment.

Mr. Strang says, "There is this difference between the keys of the kingdom, and the keys of mysteries and revelations, the keys of the kingdom may be exercised for ever, but the keys of mysteries and revelation cease in eternity."

Here we have another sophism—another perversion of truth—a distinction without any difference; but what constitutes the essential

distinctive characteristics of these so called separate keys, if any, we are not informed. So far as Mr. S. is concerned, we are as wise as we were before the division was invented. We will conclude it is one of the mysteries.

But in order to sustain this view of the subject, Strang makes reference to Jer. 31, and Heb. 8: when man shall no longer say to his neighbor, know ye the Lord, for all shall know him from the greatest to the least. These passages have no application to eternity whatever, but to the new covenant with the house of Israel, which will be made in time, even now in these last days. There are no days in eternity. John says there are no nights there, neither indeed can there be, for there it is one eternal now.

Moreover this new covenant spoken of in these scriptures, is the Book of Mormon, the gospel to Jew and Gentile. The Lord says it is "the fullness of my gospel, which I have sent forth in these last days, *the covenant* which I have sent forth to recover my people, who are of the house of Israel," (sec. 59, p. 3.) Also, "*the new covenant*, even the Book of Mormon, sec. 4, p. 8.

From the Evening and Morning Star, Jan. 1833.;

ONE MIGHTY AND STRONG.

It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to his law which he has given, that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept or to be had where it may be found on any of the records, or histories of the church; their names shall not be found, neither the names of their fathers, or the names of their children, written in the book of the law of God, saith the Lord of Hosts: yea, thus saith the still small voice, which whispereth through and pierceth all things; and oftentimes it 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 sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: 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; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where there is wailing

and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh he will also fulfil.

And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church, as well as the lesser Priesthood ; or the members, in that day, shall not find an inheritance among the saints of the most High ; therefore, it shall be done unto them as unto the children of the priests, as it is written in the second chapter, and 61st and 62nd verses of Ezra ; And of the children of the priests, the children of Habaiah, the children of Koz, the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name. These sought their register among those that were reckoned by genealogy, but they were not found ; therefore were they, as polluted, put from the priesthood.

RECEIPTS FOR THE HERALD.

Duty Griffith, \$1 : Wm. Berry, \$1 : Wm. Alden, \$1 : D. M. Montgomery, 35 cents.

A BROTHER AT COUNCIL BLUFFS, writes as follows ; "I am happy to inform you that the work is progressing handsomely in this region. Brother Blair says the saints are soon to have a time of rejoicing.

We anticipate a glorious time at the June Conference, which is to be held in the North Star Branch, commencing, probably, between the first and fifteenth. We hope to see some of our eastern brethren."

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

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THE TRUE LATTER DAY SAINTS' HERALD.

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

No. 10—VOL. 2.] CINCINNATI, APRIL, 1862. [WHOLE No. 22.

From the L. D. S. Messenger & Advocate, March, 1836.

DÉDICATION OF THE HOUSE OF THE LORD.

Kirtland, Ohio, March 27th, 1836.

Previous notice having been given, the Church of the Latter Day Saints met this day in the House of the Lord to dedicate it to him. The congregation began to assemble before 8 o'clock, A. M., and thronged the doors until 9, when the Presidents of the Church, who assisted in seating the congregation, were reluctantly compelled to order the door keepers to close the doors; and every seat and aisle were crowded. One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day, by reading the 96th and 24th Psalms.

An excellent choir of singers, led by M. C. Davis, sung the following Hymn:

Ere long the vail will rend in twain, &c.

President Rigdon then in an able, devout and appropriate manner, addresssd the throne of Grace.

The following Hymn was then sung.

Oh happy souls who pray, &c.

The speaker, S. Rigdon, selected the 8th chapter of Matthew, the 18th, 19th and 20th verses, from which he proposed to address the congregation, confining himself more closely to the 20th verse.— He spoke two hours and a half in his usual, forcible and logical man-

ner. At one time in the course of his remarks he was rather pathetic, than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of the night, while they were praying to the God of Heaven, to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid, that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

Here it may not be improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it.

The speaker assumed as a postulate, what we presume no one will deny, viz: that in the days of the Savior there were Synagogues, where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem. Yet when on a certain occasion, one proposed to follow him whithersoever he went, He, though heir of all things, cried out like one in the bitterness of his soul in abject poverty, the foxes have holes, &c.—This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who payed their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying, away with him, crucify him! crucify him! It was therefore abundantly evident that his spirit did not dwell in them. They were the degenerate sons of noble sires; but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men.—They were not led by revelation. *This*, said the speaker, was the grand difficulty among them. Their unbelief in present revelation. He further remarked, that their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshippers, but their worship was not required of them, nor was it acceptable to God. The Redeemer himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians, and Essens, and all differing from each other, that they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point, viz: to oppose the Redeemer. So that we discover he could with the utmost propriety exclaim, notwithstanding their Synagogue and Temple worship, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. He took occasion here to remark that such diversity of sentiment ever had and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation with those

who were coeval with the Savior. He admitted that there were many houses, many sufficiently great, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation, and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive, seemed almost to vie with each other for utterance. Indeed there was no sophistry in his reasoning, no plausible hypothesis, on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural and simple, yet it was done in that confident, masterly manner, accompanied with those incontrovertible proofs of his position, that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him, and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours, "Great is Diana of the Ephesians."

But to conclude, we can truly say, no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers: And to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did *exceeding* well; would be only halting praise.

After closing his discourse, he presented Joseph Smith, jr., to the church as a Prophet and Seer. The Presidents of the church then all in their seats acknowledged him as such by rising. The vote was unanimous in the affirmative.

The question was then put and carried, without a manifest dissenting sentiment, to each of the different grades or quorums of church officers respectively, and then to the congregation. The following hymn was then sung:

Now let us rejoice in the day of salvation, &c.

The P. M. services commenced by singing the following hymn:

This earth was once a garden place, &c.

President J. Smith, jr., then rose, and after a few preliminary remarks, presented the several Presidents of the church then present, to the several quorums respectively, and then to the church, as being

equal with himself, acknowledging them to be Prophets and Seers. The vote was unanimous in the affirmative in every instance. Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations, without a manifest dissenting sentiment.

President J. Smith, jr., then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, he prophesied to all, that inasmuch as they would uphold these men in their several stations, alluding to the different quorums of the church, the Lord would bless them; yea, in the name of Christ, the blessings of Heaven shall be yours. And when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until *that* city or *that* house, that rejects them shall be left desolate.

The following hymn was then sung :

How pleased and blest was I, &c.

He then offered the dedication prayer, which was as follows :

Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants who walk uprightly before thee with all their hearts; thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build. for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said, in a revelation given unto us, calling us thy friends, saying, 'Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye dilligently and teach one another words of wisdom; yea, seek ye out of the best book words of wisdom: Seek learning, even by study, and also by faith.

Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God: that your incomings may be in the name of the Lord: that your out goings may be in the name of the Lord: that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.'

And now, Holy Father, we ask thee to assist us, thy people, with thy grace in calling our solemn assembly, that it may be done to thy

honor, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us thy people, in the revelations given unto us : that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshold of the Lord's house may feel thy power and be constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith; as thou hast said: and that they may grow up in thee and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing: and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house: that all the incomings of thy people, into this house, may be in the name of the Lord; that all their outgoings from this house may be in the name of the Lord; that all their salutations may be in the name of the Lord; with holy hands uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it.

And when thy people transgress, any of them, they may speedily repent and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee, in this thy house.

And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of thy prophets concerning the last days.

We ask thee, Holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper: that he who diggeth a pit for them shall fall into the same himself: that no combination of wickedness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house: and if any people shall rise against this people, that thine anger be kindled against them: and if they shall smite this people, thou wilt smite them—thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

We ask thee, Holy Father, to confound, and astonish, and bring to shame, and confusion, all those who have spread lying reports

abroad over the world against thy servant, or servants, if they will not repent when the everlasting gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments, which thou wilt send upon them in thine anger, and there may be an end to lyings and slanders against thy people : for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered those things ; therefore we plead before thee for a full and complete deliverance from under this yoke. Break it off, O Lord : break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work !

O Jehovah, have mercy on this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high : let it be fulfilled upon them as upon those on the day of Pentecost : let the gift of tongues be poured out upon the people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with a rushing mighty wind, with thy glory.

Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and and prepare the hearts of thy saints for all those judgments thou are about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

And whatever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thine appointment, with songs of everlasting joy ; and until this be accomplished let not thy judgments fall upon that city.

And whatever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken, by the mouths of thy prophets ; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men ; their souls are precious before thee ; but thy word must be fulfilled : help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours.

We know that thou hast spoken, by the mouth of thy prophets, terrible things concerning the wicked, in the last days ; that thou wilt pour out thy judgments, without measure : therefore, O Lord, deliver thy people from the calamity of the wicked ; enable thy servants to seal up the law and bind up the testimony, that they may be prepared against the day of burning.

We ask thee, O Father, to remember those who have been driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance; and break off, O Lord, this yoke of affliction, that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out in sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood to come up in testimony before thee, and not make a display of thy power in their behalf?

Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bear thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people!

And if it can not be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven: but in as much as they will repent, thou art gracious and merciful, and will turn away thy wrath, when thou lookest upon the face of thine anointed.

Have mercy, O Lord, upon all the nations of the earth: have mercy upon the rulers of our land: may those principles which were so honorably and nobly defended, viz., the constitution of our land, by our fathers, be established for ever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people; the churches, all the poor, the needy and the afflicted ones of the earth, that their hearts shall be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us; that from among all these thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

We ask thee to appoint unto Zion other stakes besides this one, which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

Now, these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles. But thou knowest that we have a great love for the children of Jacob, who have been scattered upon the mountains for a long time, in a cloudy and dark day.

We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands

which thou didst give to Abraham, their father, and cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, to be converted from their wild and savage condition to the fulness of the everlasting gospel, that they may lay down their weapons of bloodshed and cease their rebellions. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

O Lord, remember thy servant, Joseph Smith, jr., and all his afflictions and persecutions, how he has covenanted with Jehovah and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely strove to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand. Have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood; that they may be converted and redeemed with Israel, and know that thou art God. Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them, with all their families and their immediate connexions, that their names may be perpetuated and had in everlasting remembrance, from generation to generation.

Remember all thy church, O Lord, with all their families, and all their immediate connexions, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands may become a great mountain and fill the whole earth, that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth, that thy glory may fill the whole earth.

That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord; that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands and crowns of glory upon our heads, and reap eternal joy for all our sufferings. O Lord, God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy and an infinity of fulness, from everlasting to everlasting.

O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name, and also this church, to put upon it thy name. And help us by the power of thy Spirit, that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing hosanna to God

and the Lamb ; and let these thine annointed ones be clothed with salvation, and thy saints shout aloud for joy. AMEN AND AMEN.

The choir then sung a hymn :

The Spirit of God like a fire is burning, &c.

President Smith then asked the several quorums separately, and then the congregation, if they accepted the prayer. The vote was, in every instance, unanimous in the affirmative.

The Eucharist was then administered. D. C. Smith blessed the bread and wine, and they were distributed, by several Elders present, to the church.

President J. Smith, jr., then arose and bore record of his mission. D. C. Smith bore record of the truth of the work of the Lord in which we are engaged.

President O. Cowdery spoke and testified of the truth of the book of Mormon, and of the work of the Lord in these last days.

President F. G. Williams bore record that a Holy Angel of God came and set between him and J. Smith, sen., while the house was being dedicated.

President Hyrum Smith (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it. That it was the Lord's house, built by his commandment, and he would bless them.

President S. Rigdon then made a few appropriate closing remarks, and a short prayer, which was ended with loud acclamations of Hosanna ! Hosanna to God and the Lamb ! Amen, Amen and Amen ! three times. Elder B. Young, one of the Twelve, gave a short address in tongues. Elder D. W. Patten interpreted and gave a short exhortation in tongues himself ; after which, President J. Smith, jr., blessed the congregation in the name of the Lord ; and at a little past four, P. M., the whole exercise closed, and the congregation dispersed.

We further add, that we should do violence to our own feelings and injustice to the real merit of our brethren and friends, who attended the meeting, were we here to withhold a meed of praise, which we think is their just due ; not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved. As this was to be a day of sacrifice, as well as of fasting, there was a man placed at each door, in the morning, to receive the voluntary donations of those who entered. On counting the collection, it amounted to nine hundred and sixty-three dollars.

CORRESPONDENCE OF JOSEPH THE MARTYR AND JOHN C. CALHOUN.

From the Times and Seasons, January, 1844; and the L. D. S. Millennial Star,
March, 1844.

Nauvoo, Illinois, Nov. 4th, 1843.

Hon. John C. Calhoun,—Dear Sir,—As we understand you are a candidate for the presidency at the next election; and as the Latter-day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to her national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect, we have judged it wisdom to address to you this communication, and solicit an immediate, specific, and candid reply to *what will be your rule of action, relative to us as a people*, should fortune favor your ascension to the chief magistracy?

Most respectfully, sir, your friend, and the friend of peace, good order and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ of Latter-day Saints.

Hon. John C. Calhoun, Fort Hill, S. C.

(HON. J. C. CALHOUN'S REPLY.)

Fort Hill, 2d Dec., 1843.

Sir,—You ask me what would be my rule of action, relative to the Mormons, or Latter-day Saints, should I be elected President; to which I answer, that if I should be elected, I would strive to administer the government according to the constitution and the laws of the Union; and that, as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am, &c. &c. J. C. CALHOUN.

Mr. Joseph Smith.

Nauvoo, Illinois, Jan. 2d, 1844.

Sir,—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or

my mind, upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's conscience, to say *I am surprised*, that a man, or men, in the highest stations of public life, should have made up such a fragile "view" of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men, in this world or the world to come. To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper; and who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws; and, as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit. But why—tell me why—are all the principle men held up for public stations so *cautiously careful* not to publish to the world that *they will judge a righteous judgment*, law or no law; for laws and opinions, like the wanings of steeples, change with the wind. One Congress passes a law, and another repeals it; and one statesman says that the constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steamboat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, according to your *view*, the federal government is one of limited and specific powers, and has no jurisdiction in the case of the Mormons. So, then, a State can at any time expel any portion of her citizens with impunity; and, in the language of Mr. Van Buren, frosted over with your gracious *views of the case*, though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their lands and property as a spoil; and let the legislature, in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job. For the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the federal government are so *specific and limited*, that it has no jurisdiction in the case. O, ye people who groan under the oppression of tyrants; ye exiled Poles, who have felt the iron hand of Russian grasp; ye poor and unfortunate among all nations, come to the "asylum of the oppressed." Buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship

God according to the dictates of your own consciences ; pay in your taxes to support the great heads of a *glorious* nation, but remember a "sovereign State!" is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the legislature sanction it ; yea, even murder you as an edict of an Emperor, and it does no wrong ; for the noble senator of South Carolina says, the power of the federal government is so limited and specific that it has no jurisdiction in the case ! What think ye of *Imperium in imperio* ?

Ye spirits of the blessed of all ages, hark ! Ye shades of departed statesmen, listen ! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there is safety, and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States, and paid for them, were expelled from a "sovereign State," by order of the governor, at the point of the bayonet ; their arms taken from them by the same authority, and their right of migration into the said State denied, under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompense allowed ; and from the legislature, with the governor at their head, down to the justice of the peace, with a bottle of whiskey in one hand and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that State, and judge ye a righteous judgment, and tell me when the virtue of the State was stolen ; where the honor of the general government lies hid, and what clothes a senator with wisdom ? Oh, nullifying Carolina ! Oh, little tempestuous Rhode Island ! Would it not be well for the great men of the nation to read the fable of the partial judge ; and when part of the free citizens of a State had been expelled contrary to the constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Johanna Southcott, Ann Lee, the French Prophets, the Quakers of New England, and rebellious negroes in the slave states, to hear both sides and then judge, rather than have the mortification to say, "Oh, it is *my* bull that has killed *your* ox ; that alters the case ; I must enquire into it, and if, and if !"

If the general government has no power to reinstate expelled 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. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? And where is a spark from the watch-fire of '76, by which one candle might be lit, that would glimmer on the confines of democracy? Well may it be said that one man is not a State, nor one State the nation. In the days of General Jackson, when France refused the first instalment for spoils, there was power, force, and honor enough to resent injustice and insult, and the money came. And shall Missouri, filled with negro drivers and white men stealers, go "unwhipped of justice," for tenfold greater sins than France? No! verily, No! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded and damned to hell, "where the worm dieth not and the fire is not quenched."

Why, sir, the power not delegated to the United States, and the States belong to the people, and Congress sent to do the people's business, have all power; and shall fifteen thousand citizens groan in exile? Oh, vain men, will ye not, if ye do not restore them to their rights and two million dollars worth of property, relinquish to them (the Latter-day Saints) as a body, their portion of power that belongs to them according to the constitution? Power has its convenience as well as inconvenience. "The world was not made for Cæsar alone, but Titus, too."

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 who 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 those 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,

because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens; it is the supreme law of the land; and should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it, as Washington had to march against the "whisky boys of Pittsburg," or General Jackson had to send an armed force to suppress the rebellion at South Carolina.

To close, I would admonish you, before you let your "candor compel" you again to write upon a subject, great as the salvation of man, consequential as the life of the Saviour, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the constitution of the United States, the first, fourteenth and seventeenth "specific" and not "very limited" powers of the federal government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not only unspotted, but unsuspected; and God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion, that the general government has no power, to the sublime idea that Congress, with the President as executor, is as Almighty in its sphere, as Jehovah is in his.

With great respect, I have the honor to be your obedient servant,

JOSEPH SMITH.

Hon. (Mr.!) J. C. Calhoun, Fort Hill, S. C.

MINUTES OF THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF L. D. S.

Held at Mission, LaSalle County, Illinois, April 6th, 1862.

On motion, Bro. Joseph Smith was chosen as President of Conference, and William D. Morton and William Anderson, Clerks.

Hymn and prayer, after which Bro's Joseph Smith, George Rarick and John Shippy addressed the audience, showing that a knowledge of the existence of a God, must be obtained by a direct revelation from God. Intermission.

One o'clock, P. M.—A hymn was sung, prayer by Elder James Blakeslee, when Elder John Shippy spoke from the 6th chapter, 69th verse of St. John, showing that not a mere belief, but a knowledge of the gospel, is essential to salvation; he was followed by Elder James Blakeslee, same subject. Bros. E. Page and A. M. Wilsey arose and bearing testimony to the truth of the Latter Day work, feelingly admonished the congregation to obey the Gospel.

Adjourned till early candlelight.

7 o'clock P. M.—Singing, prayer by E. Page, Elder James Blakeslee preached from Chronicles, 36th chapter, 14th verse, showing that through the transgression of the House of Israel they were rejected as a people, and the Gospel transferred to the Gentiles, and warning the people against rejecting the testimony of living witnesses. He was followed by Bro. Jens Jorgenson, in the Danish tongue, for the benefit of the Norwegian brethren.

Adjourned till Monday morning, 10 o'clock.

April 9th, A. M.—Met pursuant to adjournment. Singing and prayer. After which the minutes of the last October Conference were received and approved,

The following branches were reported :

Galien Branch, Galien, Michigan, an addition since last report of 32 members.

Henderson Grove Branch, Illinois, one removal and 22 additions, 9 Elders, 2 Teachers in the Branch. Reported by Jacob Brown Pres. and Edwin Stafford, Clerk.

Batavia Branch, Illinois, one child blessed, 10 added by baptism, one by vote since last report.

Amboy Branch, Illinois, 39 members.

Union Branch, Elkhart County, Indiana, 8 members. Organized March 16th, 1862, Stephen Bull, Elder, and Dan'l M. Cox, Clerk.

Buckhorn Branch, Canada West. Organized Feb. 16th, 1862, Geo. Cleveland, Presiding Elder and Clerk, Joseph Shippy, Priest, 7 members.

Fox River Branch, same as last reported, except one removal, reported by Bishop I. L. Rogers, Mission Branch, 40 members in good standing.

Keiser Creek Branch, Pike County, Illinois, 4 members.

Pittsfield Branch, Pike County, Illinois, 7 members, reported by Lorin Babbitt.

Louisa Creek Branch, Mercer County, Illinois, 5 members, reported by Jesse Adams.

Marengo Branch, McHenry County Illinois, 15 members, reported by Frederick Squires.

A letter from Elder W. W. Blair, concerning the condition of the Church in Western Iowa, was read by the President.

The reports of Elders were called for; Bro. Shippy reported his mission to Canada and Michigan, saying, "it was hard to labor there on account of the prejudice of the people; he had baptized eight per-

sons, organized a branch, and he thought there was a large field for labor presented in Canada.

Bro. James Blakeslee reported that he was received every where with kindness and open hearts, that he lacked for nothing, and that the Spirit was displayed in mighty power, in tongues, in dreams, and prophecy.

Elders E. Page, George Outhouse, Charles Williams, C. G. Lamphear, George Rarick, and A. M. Wilsey, made very encouraging reports.

Adjourned till one o'clock, P. M.

One o'clock, P. M.—Met pursuant to adjournment. Upon suggestion, a motion was made and carried, that a committee of three be appointed by the President to examine the accounts of Bishop I. L. Rogers and Bro. Isaac Sheen, and report to this Conference immediately. George Blakeslee, Yance Jacobs and George R. Outhouse were appointed said Committee, and they accordingly reported that they had examined said accounts and found the same correct.

On motion, Bro. E. Page was ordained an high priest—ordination by Elders John Shippy and James Blakeslee.

A child of A. M. and Mary Wilsey was blessed by James Blakeslee.

The missions assigned last conference were unchanged. The Elders were instructed to labor accordingly, unless called by the twelve to labor elsewhere.

Loren Page, Wm. Long, Isaac A Bogue, Margaret Mileure and Jemima McCoy presented themselves for baptism.

On motion, *Resolved*, That the next Semi-Annual Conference be held at Galland's Grove, Shelby County Iowa, October 6th, 1862.

Moved and carried, that Bros. Dan'l McCoy and Jesse Adams, be received and ordained into the quorum of Seventies. Ordination by Bros. James Blakeslee and A. M. Wilsee.

After some remarks by the President, in regard to the law of tithing as set forth by the epistle of the twelve and contained in the D. and C., it was moved to adjourn.

"When shall we all meet again," was sung with spirit and feeling. Benediction by the President.

Adjourned.

WILLIAM D. MORTON, }
WILLIAM ANDERSON, } Clerks.

MINUTES OF A SPECIAL CONFERENCE,

Held at Galland's Grove, Shelby County, Iowa, April 6th, 1862.

Sunday morning, 10 A. M.—Conference organized by calling Elder W. W. Blair of the Quorum of the Twelve, to preside, and O. E. Holcomb, Clerk.

Singing, and prayer by the President.

The President then made a few remarks, showing the object of the Conference, after which Elder Derry made some remarks from the words "If the foundations are destroyed what can the righteous do?" in Psalm 11 : 3. Elder Jones made some remarks; and Elder W. D. Lewis, spoke showing the firmness of the foundation which is laid for the hope of the righteous.

Meeting then adjourned until two o'clock, P. M.

Two o'clock, P. M.—Opened with singing and prayer, and our hearts were at once cheered and solemnized by the songs of praise that went up to heaven from the hearts of the saints, showing that the Lord's people were a tried people. Elder Blair read the 6th chapter of John's revelations, and preached the gospel of the Son of God. After which Elder B. L. Leland spoke upon the foundation on which the hopes of the righteous are based, adding his testimony of the immutability of the same, and that they were eternal as God himself. Meeting then adjourned.

Prayer meetings were appointed in different places for the evening.

Monday, 10 A. M.—Meeting again opened, and the saints discoursed sweet music, and Elder Alexander McCord offered up a prayer. The saints then sung the hymn "ye who are called to labor." Elder Blair stated that there was some business that would have to be put into shape, in order to bring it before the Conference. Some Elders had charges preferred against them. It was necessary to call a corps of Elders to examine into such cases. It was the unanimously resolved that Elders Hugh Lyttle, John Outhouse and Uriah Roundy be appointed that committee.

Elder Blair showed that it was necessary to be more strict in the administration of the law God; that we must not know rich or poor, great or small, but deal impartially with with all. God says, "ye Elders shall see that my law is kept," and it is for us to do it, if we would prosper as a people or a church.

Elder Derry addressed the Conference on the necessity of the people being united to roll forth the work of God, and especially for the priesthood to go forth and preach the gospel, and gather in the scattered saints. That the responsibility of bearing off the kingdom of God devolves upon us individually and collectively. No man possesses the love of God, that is, not willing to use all his powers to roll on the kingdom, by spreading the gospel abroad, even though he may be compelled to leave the comforts of home to carry the message himself. "Thou shalt love thy neighbor as thyself," is the burden of the Gospel, and how can we be said to do this if we are not willing to take the blessing to our neighbors, that we ourselves enjoy. It was said yesterday that there were 150 men possessing the priesthood of God, and out of that number only 14 were preaching. I am doubtful if that number, even, are out to day. But unless this people arise, as one man, to carry out the purposes of God, God will empower the few that are willing, and they will bear testimony of the

kingdom, and receive the blessings of the same, and those who stand idle in the church will be crushed beneath its weight, according to the words of Jesus.

Elder Blair spoke upon the subject of the kingdom, bearing testimony to the truth of Elder Derry's remarks, and showing that the kingdom of God was set up, or established, no more to be thrown down, and that it will roll on until it attains to temporal as well as spiritual dominion, according to the testimony of the prophets. He bore testimony that Joseph Smith, our prophet and president, would yet lead the people of God from bondage by the power of God. He referred to the testimonies that God has borne on the earth respecting the truthfulness of Joseph's Mission, to-wit; the United States has had a period of unparralleled prosperity, for the past 17 years, but no sooner had God called his servant in 1860, to plead the cause of injured innocence, than that portion of the land which had mobbed the people of God, began to be vexed with a sore vexation, and now God's judgments were sweeping through the land like a whirlwind.

Elder Lewis bore testimony to the work, and stated when the first Herald came to them in Utah, they went to the mountain side and inquired of God for themselves, and they received a testimony of the truth of young Joseph's having been called of God to lead the Church. He stated that he was willing to go and preach when he was called upon.

Brother Reynolds bore his testimony to the work, and it was his desire to do good and he saw the necessity of going to do the work of God, and he was willing to do so when he could arrange matters for the same.

Elder Blair spoke on the necessity of the young being very particular in the choice of their associates. If your companions are of a light, trifling, vain, and foolish character, leave them and choose the company of the wise and good.

After a short intermission, meeting was called to order. The hymn "Ere long the vail will rend in twain." Elder John Wintosh offered up a prayer, after which Elder Blair, and others, sung "Oh reapers of life's harvest."

The Committee that was appointed to investigate certain cases, now gave in their report, as follows:

It appears by the testimony of Bro. William Jordan, that Charles Wilson used profane language, did not meet with the saints, was a teacher of mental alchemy, and that he did not desire a membership in the church. Wilson was not present to answer the charges, although he had been cited to appear.

In the case of Bro. W. M. Wood, it appears, on testimony, that he had been vain in conversation and conduct, had been engaged in mental alchemy, dancing, &c. He confessed his faults to the council, and they proposed that he be restored.

After remarks by the President and Elder J. A. McIntosh, the church proceeded to act upon the cases as follows:

"It was unanimously resolved that Charles Wilson be cut off from the Church of Jesus Christ of Latter Day Saints."

Brother Wallace Wood made acknowledgment of his faults honorably before the Conference and stated that he was sorry that he had done wrong. He had proved that when he stepped aside he lost the Spirit of God, and the things of this world did not bring the joy the gospel did. It was unanimously resolved that Wallace Wood be forgiven and restored to fellowship with the saints.

Elder Blair called for reports.

Elder Lyttle reported that there were some who desired baptism in the neighborhood where he lives. He had not fulfilled the mission assigned him at Little Sioux Conference. He had not been in a position to do so until the winter set in.

Brother Leland gave his report. He had not done as much as he could have done. They had been blessed in their Branch, there had been some additions. The winter has been very bad for getting around.

Elder J. A. McIntosh said he had traveled enough to know that there was a great call for preaching. He had not been out much, but if he had got ready he should have gone.

Elder Derry gave in his report, that there was great call for preaching, he had labored all the winter, as much as possible, with good success.

Elder W. D. Lewis reported that he had been preaching in the vicinity of Boomer Branch, that some ten persons had been baptized of late, and more about coming in.

Elder Wilson Sellers said he had traveled around a good deal, and had been blessed in his preaching. He felt that it was the will of God that he should preach the gospel—that God called the weak things of this world to do his work. He did not feel contented unless he was out preaching.

Brother Alexander McCord said he could not give a favorable report of himself but he felt desirous of doing right.

Elder Blair showed the necessity of the priesthood being united in doctrine, and that all should teach the pure gospel of Jesus Christ, and to let every principle alone that does not immediately pertain to the salvation of the human family.

Elder McIntosh wanted to ask some questions. Has he a right having been appointed in connection with Bro. E. C. Briggs to superintend the district, to baptize any person in any branch of the district, even though the president of that branch was not present?

Whether we should not follow the order of baptism as is recorded in the Book of Covenants, in all cases? Answer, yes, if not in opposition to the president.

Unanimously Resolved, That Elder J. A. McIntosh take charge of the work in Monona, Shelby and Crawford counties. Elder W. W. Blair in Potawatamie and Harrison counties. Elder Charles Derry in Mills and Freemont counties and Nebraska.

Resolved, That we hold a Conference in the vicinity of the North Star Branch, near Council Bluffs, commencing on Saturday, June 7th, 1862.

Resolved, That a two days meeting be held in Belvidere, commencing on the Saturday previous to the fourth Sunday in May, (May 25.) Conference adjourned until the first Saturday in June, to be held as above stated.

Closed by singing, with benediction by the president.

WM. W. BLAIR, *Pres.*

E. J. HOLCOMB, *Sec'y.*

THE PROPHEPIC APPOINTMENT, OR ANGELIC ORDINATION.

Considered in relation to the law of successorship to the office of the Presidency of the High Priesthood of the Church and Kingdom of God in these last days.

CONCLUDED.

Mr. Strang, says: "I perceive that you have laid down that priesthood goes by lineage, this is true to a limited extent; the priesthood of the Aaronic order, under the Mosaic dispensation, went by lineage. The Patriarchal office, which pertains to the Melchizedek priesthood, also, goes by lineage. But the office of prophet or lawgiver to God's people, and shepherd of the whole flock does not."

We have before shown that the President of the High Priesthood, is prophet, seer and revelator, in virtue of his office and calling.—that Joseph, the lawgiver, revealed the law of lineal descent, in relation to the entire priesthood, sec. 6, p. 3.

Agreeable to biblical history, this high priesthood descended from father to son, from Adam down to Joseph in Egypt, a period of two thousand, two hundred years; that that presidency were prophets, seers and revelators, until the entire line of that family, with whom the promise remained, become enslaved in Egypt, and there lost their knowledge of the things of God, and through the oppression to which they became subject, was degraded so low that they became idolatrous, so that Aaron, on the short absence of Moses on the Mount, made a calf, and all Israel worshipped it, after having been delivered from their bondage by the out-stretched arm of the Almighty.

Moses, in his exile, learnt the knowledge of the true God, and his gospel, which he esteemed a greater treasure than all the riches of Egypt, which he had left, and received the priesthood under the hand of Jethro, his father-in-law, and because he was the only one of the entire nation who was eligible to the office, through lack of the

requisite qualifications, he received the mission to deliver Israel, the lineal heirs to the Presidency being idolatrous, or little better, for this reason Moses succeeded him in the presidency of the high Priesthood. That order of priesthood was taken from Israel because of their transgressions, the lesser remaining, B. of C. 4: 4.

Instances occur during the sojourn of the tribes in their inheritance in Palestine, in which special messengers were raised up for the purpose of bringing Israel back from idolatry and wickedness, as in the cases of Samuel, Elijah and others; but they did not, and could not, exercise a ministry in their day, which would effect the whole earth. The ministry of Moses was so intended, but Israel refused.

Here we learn why the lineal right in the Melchizedek priesthood was not respected in the tribes of Israel, from Moses to the days of Jesus Christ, because of their rebellion and incessant departure from God, which constituted legal exceptions to their inheritance of that blessing. But why Strang should deny this rule, and urge the exceptions instead thereof, can only be accounted for as a deliberate intention.

His assertion that the office of prophet and lawgiver to God's people, and shepherd of the whole flock, does not go by lineage is untrue, and as if almost ashamed to let such a declaration go forth, he immediately adds; "I am aware there are cases in other times, when the son was prophet after the father, but in these cases he held the office by revelation, and not by lineage."

It has never been pretended that any one could hold the prophetic office by virtue of lineage *alone*, the law of God makes righteousness a qualification, and the appointee to be chosen by revelation. But why the son became prophet after the father for more than two thousand years, if the law of lineage was not a priesthood law, Strang, in his denial does not state; and why the Lord revealed the law of lineage of the church, and imposed it upon them for their observance, if it has no practical application, either as doctrine or law, he refused to consider. Besides this, the Nephites observed the law of lineage for more than one thousand years upon this land, six hundred years of which time, the tribes, or parts of them were in Palestine, the seed of Joseph, the heirs to the birthright, exercised its office in regular succession, upon this their priesthood patrimony.

Upon the subject of the promise to Joseph in 1841, Strang remarks: "I have carefully looked at the promise of God quoted by you," D. and C., 103, p. 18.

After noticing the fact that the inheritance in the Nauvoo house could not be enjoyed, as the house never was finished, he then takes up the unconditional promise to Joseph, in virtue of which, like Abraham, he became the heir of the world, that promise is in these words, "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."

He then asks, "Is this a promise of the prophetic office in the line

of Joseph's posterity, certainly not, it is, at the most, a promise that some one of his posterity shall be a deliverer to one of the kindreds of the earth; a kindred, not all kindreds."

This promise, without question, is an important point against Strang, and he knowing the least said, the soonest mended, he assumed that which he knew he could not prove, for after making a feint to discuss the question, "is this a promise of the prophetic office in the line of Joseph's posterity," conscious of such being the fact, instead of analyzing the promise, he drops it as if the lightning had struck him, and answers himself, and says that it is, at most, only a promise of a deliverer to a kindred of the earth: but if the enquirer wishes to know how this conclusion is arrived at, by what process of reasoning it is reached, he will have to learn that of others than Mr. Strang. That is one of the mysteries it will be admitted, to which he holds the key.

On the contrary, we assert that the extent of Joseph's blessing pertaining to the priesthood is equal with that of Abraham, even so."—The signification of this promise involves the whole question at issue, and every reasoning mind would expect an examination of it, instead of which it is evaded. This evasion begets suspicion, and increases the desire to be informed. Paul says, "God hath made of one blood all nations of men to dwell upon the face of the earth," therefore they are all one kindred, because of one blood, for the identity of blood is that which constitutes the kindredship among men. The Lord speaks in like manner of the subdivision of the church, he calls them "the churches abroad," and "the churches called by my name," sec: 142. p. 3; and yet when speaking of the church as a whole, *as the church*, "the only true and living church upon the earth." Sec. 1, par. 5.

The extent of the promise is further proved by the grammatical construction of the sentence. The indefinite article *the* as a prefix to the noun *kindred* gives it an unlimited signification, as the kindred entire, without qualification, the whole kindred of the earth; and, in fact, Strang in another place teaches this in his letter, where he was speaking of the oracles being given to another, "yea even unto the church," he remarks, "God has given the keys of mysteries or the oracles to another, *that is, to the whole church.*" Thus he stands self-convicted by his own words, of the perversions with which he is charged. He evidently was conscious of this, and makes a feeble effort to beg the question; he evades its discussion however, and makes a futile effort to mislead the mind, by proposing another idea for consideration by saying, "*If it be construed* as a promise of the prophetic office in the lineage of Joseph, by far stronger reasons should we look for it in the line of Abraham, running regularly from father to son; but during the bondage, it does not appear to have been in the line of Abraham, *at all.* A true priesthood was found among the nations of Canaan, as late as Moses, as in the case of Jethro, and for ought that appears, the prophetic office was among them."

Here Strang tacitly admits that the promise to Joseph, legitimately

construed, gives the line of the prophetic office in his posterity, thereby contradicting his own positive assertion to the contrary, but while thus admitting the fact, he seeks to turn away attention from it, by the insinuation that the prophetic office was entirely lost from the line of Abraham's seed, during the bondage in Egypt; but retained among the Canaanitish nations, of whom he intimates that Jethro was a descendant, and held the prophetic office, and from whom Moses received the priesthood.

Mr. Strang knew when he wrote this, that Jethro was of the seed of Abraham, by Keturah, his wife after the death of Sarah, consequently heir to the priesthood in that line. This fact is proved by its possession, and, indeed, if we except the Jaredites, there is no evidence that the prophetic office has been held upon the earth, aside from the posterity of Abraham, since his day, and from the fact of the fulfillment of the promises to Abraham, we conclude that the promise to Joseph is secure to his posterity, to the latest generation of men. So let it be.

JOSIAH ELLS.

DIED.—Sister MIRIAM THOMAS, wife of brother Elias Thomas, at Syracuse, Meigs county, Ohio, August 18th, 1861, after a protracted illness. She was born in Monmouthshire, South Wales, August 27th, 1834, and was baptized into the Re-organized Church of J. C. of L. D. S., June 10th, 1861, by Bro. Samuel Powers, in Syracuse, Ohio. She finished her earthly race in ease and quietness, satisfied that she was dying in Christ, and that she will have a part in the first resurrection.

RECEIPTS FOR THE HERALD.

M. Singleton, J. Ames, C. Brown, I. Russel, O. Hyer, S. J. Stone, R. C. Hendricks, L. Turner, H. Shaw, E. Dort, W. Marsden, N. Foster, E. Hall, J. Haywood, J. Stewart, B. L. Leland, B. V. Springer, T. Hopkins, D. P. Hartwell, J. Taylor, W. F. Randall, A. G. Jones, H. Bartlett, L. Allen, D. K. Rogers, A. George; one dollar from each. A. Miller, H. S. Smith, P. Graybill, W. J. Cook, D. Jones, T. Sellers, J. Seeley; 50 cents from each. F. J. Moore, \$2.20; H. Bronson, \$3; W. Eaton, \$2; G. Tipler, \$2; O. Dunham, \$3; G. A. Blakeslee, \$10; Church at Galien, \$4.10; I. L. Rogers, \$3.

THE HYMN BOOK.—In a few weeks we expect to have a large supply of Hymn books for sale, when those who have forwarded payment for them will be supplied; and those who want Hymn books may forward subscriptions without delay.

ADDRESS TO THE HERALD.

BY CHAS. DERRY.

Hail thou Herald of the coming day,
 Sweet harbinger of peace, we bid thee hail;
 Thrice welcome to our longing eyes we say,
 And to our hearts, how sweet thy wondrous tale.

Thou tellest of a brighter day at hand,
 When angry clouds no more o'erspread the sky;
 When truth shall conqueror be, on every hand,
 And he shall reign, who once came down to die.

Thou tell'st of universal peace and love,
 Wherever man or beast or bird shall be;
 When lions shall be gentle as the dove,
 And prowling wolves no more shall seek their prey.

Thou namest a time when sin no more shall stain,
 Earth's bosom fair with its polluting tide;
 When all the myriad evils in its train,
 No more shall be, for Jesus Christ hath died.

Thou tellest too how man can be prepared,
 To meet his Savior in the coming morn;
 God's word in plainness is by thee declar'd,
 His greatest truths thy golden lines adorn.

Happy the man who lends a willing ear,
 And with a willing heart obeys the same;
 The coming storm he'll have no cause to fear,
 His tower of strength is Jesus' mighty name.

Go on bright Herald spread thy news afar,
 God speed thy peaceful errand through the world;
 Be thou to Israel's seed a guiding star,
 A beacon light to all the Gentile world.

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

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THE TRUE LATTER DAY SAINTS' HERALD.

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

No. 11—VOL. 2.] CINCINNATI, MAY, 1862. [WHOLE No. 23.

BLESSINGS FOR THE LAST DAYS.

There are many glorious peculiarities, which distinguish the religion of Jesus Christ from all the religions which have ever been heard of among men. One of these peculiarities was spoken of by Jesus, when he 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." John iii, 16, 17.

We presume that there are few persons who are so blind, that they cannot perceive what the peculiarity is, to which we allude. In these words, Jesus gave a criterion by which his doctrine may be tested; by which it might be known whether it was from God or not. This criterion was not for his apostles only; nor for a few persons only; but for "any man." "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Surely this is a very easy and satisfactory way, by which *any man* may know of the doctrine.

When Peter obtained a knowledge of Christ, so that he could say, as he did say unto him, "Thou art the Christ, the Son of the living God," he obtained the same knowledge that *any man* may obtain who will do the will of God, and from the same source. When Peter bore this testimony, "Jesus answered, and said unto him, Blessed art thou, Simon Bar-joan; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matthew xvi, 17.

A revelation that Jesus is the Christ, the Son of the living God, is synonymous with a revelation from God, that the doctrine of Jesus is

of God. It is only by a revelation from God, that *any man can know* that Jesus is the Christ, or that his doctrine is of God. Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost." I. Cor. xii, 3. Therefore, no man can say that the doctrine of Jesus is of God, but by the Holy Ghost. The testimony of James confirms that of Christ on this subject; he says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind, and tossed." James i, 5, 6. Most assuredly, that man lacks wisdom who does not *know* of the doctrine of Christ, whether it is of God; and he does not do the will of God who does not *know* of the doctrine; for "If any man will do his will, he shall know of the doctrine."

It is evident that the sectarian world does not *know* of the doctrine of Christ; otherwise, they would not believe in and teach so many opposite doctrines as the doctrine of Christ. Indeed, they cannot *know* of the doctrine of Christ, neither can they be doing the will of God, while they say, as they do say, that God gives no more revelations unto any man, and that he gave the last revelations unto John in the Isle of Patmos. Such people do not believe that God giveth to all men liberally, to those who ask for it. They cannot "ask in faith, nothing wavering," because they have no faith in a prayer hearing and a prayer answering God. Paul says, "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. ii, 6. Those who pray to God without faith are of that class, of whom James said, "Ye ask and receive not, because ye ask amiss." James iv. 3.

Without a revelation from God, it is impossible for any person to know which is the doctrine of Christ. It is because the religious world does not know, and does not believe that they can know of the doctrine of Christ, that they are like "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv, 14. Any person who sincerely desires to do the will of God, and who will ask him in faith, nothing wavering, may know of the doctrine of Christ; and he may know that the doctrine of the Reorganized Church of Jesus Christ of Latter-day Saints is the doctrine of Christ, and that this church is the only church now extant, which is organized by authority from God. Many have obtained a knowledge of these facts before they became members of this church, because they did the will of God, and asked him in faith, nothing wavering, for a knowledge of these things. By the same means many obtained a knowledge from God of the truth of the Latter-day Work, before they obeyed the Gospel and became members of the Old Organization. Joseph the Martyr also obtained a knowledge of this work, because he believed in the words of James, that if any

man lack wisdom, he should ask of God, etc. In the midst of a great religious excitement, of various sects, he was desirous to know which of them was right, finding that his own wisdom and the wisdom of the teachers of the various sects, was insufficient to enable him to solve the question; and believing what James had said, he sought for that wisdom from God which he so much needed and desired; and he obtained it; and thereby he obtained a knowledge of the doctrine of Christ—that all the sects had turned aside from the doctrine of Christ, and that the Lord would seek to perform “his work—his strange work.” By faith he obtained these blessings, as ancient worthies, “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again.” Heb. xi, 33–35.

By faith in God, and in his promises unto them who do his will, many have obtained a knowledge of the doctrine of Christ in this age of the world. Why should they not? Did Jesus say that in that age of the world in which he lived on the earth, “If any man will do his (the Father’s) will, he shall know of the doctrine,” but if any man will do his will in the last days, he shall not know of the doctrine? Did James say, “If any man lacks wisdom, in this age, let him ask of God, who giveth to all men liberally; but if any man lack wisdom in the last days, he need not ask of God?” Has God ceased to give liberally to him who lacketh wisdom, and who asketh him for it? Is it no longer necessary that we should “ask in faith, nothing wavering?” Who has authorized such a change in the doctrine of Christ? It would require a new revelation to change the doctrine of Christ; but the sectarian world discards new revelations, and no revelation can emanate from God to change his doctrine, because there is only one plan of salvation—one gospel by which any person can be saved in the celestial kingdom. Peter preached the gospel on the day of Pentecost; and he said, “Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even unto as many as the Lord our God shall call.” Acts ii, 38, 39. The apostle having authority from Jesus Christ, said that every one who would repent of their sins, and be baptized for the remission of them, should receive the gift of the Holy Ghost. He then says, concerning this promise, “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.”

What, then, are the conditions on which this promise is fulfilled in our day? If we are not the children of the people who were preached to by Peter on that day, and are not entitled to the fulfilment of the promise of the Holy Ghost unto their children, never-

theless, the promise of the Holy Ghost is unto us, if we repent of our sins, and are baptized for the remission of them, because the promise is "to all that are afar off;" and we, the inhabitants of America, are afar off, because we are several thousands of miles distant from that part of the world; and the inhabitants of both hemispheres, in this day, are "afar off," because more than eighteen hundred years have passed away since that day. The promise is also unto "as many as the Lord our God shall call." Therefore, if the Lord our God has called any in our day, the promise of the Holy Ghost is most assuredly unto them. The Lord our God is calling upon many, by the ministry of his servants, to obey the Gospel; therefore the promise of the gift of the Holy Ghost is unto them. It is our privilege to enjoy the same blessings, by obeying the same gospel; therefore, "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."

In the gift of the Holy Ghost is included many precious gifts. One of these gifts is the gift of prophecy: "Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus Christ. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied." Acts ix, 1-6. Having received the gift of the Holy Ghost, they received the gift of prophecy and the gift of tongues. These disciples had not heard whether there be any Holy Ghost, therefore, although they had been baptized, they had not been baptized for the remission of sins, in the name of the Lord Jesus, preparatory to the reception of the Holy Ghost, by the laying on of hands, therefore, their first baptism was of no avail. As they were ignorant, and had not heard whether there be any Holy Ghost, this was a sufficient reason for not having received the gift of the Holy Ghost. It is not so with those who have read the Bible in our day. They are there informed that there is a Holy Ghost—that the promise of the gift of the Holy Ghost is to all that are afar off, even as many as the Lord our God shall call; and that the gift of the Holy Ghost is composed of many supernatural, heavenly gifts, including the gift of prophecy: They are there instructed to "despise not prophesyings." 1 Thess. v, 20. Multitudes, in this generation, have heard the testimony of many of the saints, who have testified unto them that they have received the gift of the Holy Ghost, and that they have thereby received the same blessings which the ancient saints received when they received

the gift of the Holy Ghost. They have heard the Gospel preached by men having authority from Jesus Christ, who have preached it unto them; not as men-made preachers presume to preach the Gospel, but as Paul said that he preached it, when he said, "My speech and my preaching was not with enticing words of man's wisdom, but in the 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. The servants of God have preached by the gift and power of the Holy Ghost; and not by human learning. The wisdom of the wise has been rejected by the God of Israel. He did not choose learned bishops, doctors of divinity, and clergymen of sectarian churches to bring forth and preach the fulness of the Gospel in the last days; neither did he choose the learned and the wise teachers of the popular sects in ancient times. Christ chose illiterate fishermen and men of no celebrity; and, although Paul is supposed to have been a man of learning, yet he did not preach by any wisdom which he had received from man; therefore, he said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Then he showed why he preached in this manner. He did so, that the faith of his hearers should not stand in the wisdom of men, but in the power of God.

When the faith of men stands in the wisdom of men, it is a false faith: this faith was popular in that day, and antagonistic to the faith which stands in the wisdom of God, as it is in this age of the world. Paul said, "The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." 1 Cor. i, 18, 19. The learned and the wise of this generation have labored zealously to stop the progress of the Latter-day Work, but all to no purpose; because "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 nought things that are, that no flesh should glory in his presence." 1 Cor. i, 27-29. These things are so, because we preach the same Gospel, by the same Spirit, and by the same authority by which Paul preached it.

Further evidence concerning the pouring out of the Spirit of God in the last days may be found in the prophecy of Joel, which Peter quoted on the day of Pentecost, when the disciples "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii, 1-20, contains the following important record of the events of that day:

"And 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. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine.

“But Peter, standing up with the eleven, lifted up his voice, and said unto them, 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 was 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: 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 signs in the earth beneath; blood and fire, and vapor and smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.”

This account is of great importance to us, who live in the last days, because, while it contains an account of the effect which was produced when the disciples were all filled with the Holy Ghost, Peter shows what great events will transpire in the last days. We are aware that many assert that Peter said, that the prophecy of Joel; which he quoted, was fulfilled on that day; but this is an erroneous supposition; for the Spirit of God was not poured out upon all flesh on that day. “The number of names (of the disciples) together were about an hundred and twenty.” Acts i, 15. They only, were filled with the Holy Ghost. The Jews who were at Jerusalem, and who had come from every nation, were not filled with the Holy Ghost; but they were amazed, when they heard illiterate Galileans speak to them in all their languages. “Others, mocking, said, These men are full of new wine.” How, then, could the Spirit of God be poured out upon all flesh? When the Spirit of God is poured out upon all flesh, it will not be poured out upon mankind only, but upon all the animal creation; otherwise, it would

not be poured out upon "all flesh." Then, as Isaiah says, "The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 6—9. This will be the effect of the pouring out of the Spirit of God upon *all flesh*. The ferocious disposition of animals will undergo a change, and they will become harmless. The pouring out of the Spirit of God upon all flesh is to be in that day when the Lord shall show wonders in heaven above, and signs in the earth beneath, "before that great and notable day of the Lord come." All these great events are to precede the great and notable day of the Lord. In the prophecy of Joel, which Peter referred to, there are a series of great events, which Joel said will come to pass. These events have never been realized; but they are to be, in the last days, before the Spirit of God is poured out upon all flesh. Joel says, "The Lord will be jealous for his land, and pity his people. He will make them no more a reproach among the heathen." Whereas they are yet a reproach among the heathen, and have been ever since they were scattered among the nations.

Furthermore, the Lord promises great blessings unto his people, which they have not yet received, but they are to receive them; and "afterward" the Spirit of God is to be poured out upon all flesh. He says, "The floors shall be full of wheat, and the fats shall overflow with wine and oil; and I will restore to you the years that the locust hath eaten, the cankerworm and the caterpillar, and the palmerworm, my great army which I sent among you, and ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed. *And it shall come to pass, afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy,*" etc. Joel ii, 24—28.

It is, therefore, evident that this prophecy was not fulfilled in Peter's day; neither did he say that it was fulfilled. When the multitude of Jews from every nation marvelled, because they heard the disciples speak in their own tongues the wonderful works of God; and when others mocked, saying, "These men are full of new wine," Peter said unto them, "These men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." We understand Peter to mean, that this is that Spirit—that the disciples spoke in other tongues by that Spirit, which will be poured out upon all flesh in the last days—

that they spoke by that Spirit, by which, in the last days, sons and daughters will prophesy, young men see visions, old men dream dreams.

By the testimony of Paul, we shall now show that the Church of Christ in this age, cannot be organized contrary to the order which was maintained in it in Paul's day. He says, "there is but one body, and one spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," Eph. 4. 4-6. This order of things is widely different from the numerous religious systems of men. They have many bodies—many churches differently organized—separate and independent organizations, organized and conducted without any revelations from God, and governed by uninspired men who have received no authority from Jesus Christ, and yet all these incongruous and discordant organizations are commonly called component parts of the Church of Christ, but Paul says, "there is one body, and one Spirit." The common doctrine is, "there are many bodies, and one Spirit," but Paul was inspired, and therefore his preaching was not with enticing words of man's wisdom. He makes a comparison to illustrate the fact that there is *one* body, and one Spirit. He says "there is one body, and one Spirit, *even as* you are called in *one hope* of your calling." If Paul had said, "there are *many* bodies, even as you are called by *men* in *many* hopes of your calling," his doctrine would have been the same as the common doctrine of our day. Some have *one hope*, and some have another hope. Some have *a* hope that a certain church is right, and some have a hope that another is right, therefore there are many bodies, even as there are many hopes. It is not so with the saints of God. They "are 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. In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 20-22. Here the apostle speaks of the church as a building fitly framed together, and not as many buildings, for they could not be fitly framed together, and if the saints were divided and sub-divided into many bodies, they would not be "builded together for an habitation of God through the Spirit, neither would they grow unto an holy temple in the Lord. Paul says there is "one Lord, one faith, one baptism, one God and Father of all;" but in the world there are many faiths and many baptisms," even as "there are many bodies. Some have faith in one and some have faith in another church. Some have faith in one kind of baptism and some have faith in another kind of baptism.

Paul, in 1 Cor. 12: 4-11, shows that there are "diversities of gifts," which are divided to every man severally as the Lord will. He says, "there are diversities of gifts but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which

worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Here are nine spiritual gifts spoken of, which were distributed among the saints, and "given by the Spirit:"

1st. "The word of wisdom," by which one would excel in wisdom, and be inspired to give wise counsel to others, and to act wisely himself. Solomon prayed unto the Lord for wisdom and knowledge, and the Lord made him excel in wisdom, "so that he was wiser than all men. * * He spake three thousand proverbs: and his songs were a thousand and five. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." 1 Kings 4: 31, 32, 34. By the prayer of faith he obtained this gift, and in like manner the Lord bestows it on some of his saints in all ages.

2nd. "The word of knowledge." By this gift the possessor excels in his knowledge of the revelations, and those things which pertain to the kingdom of God.

3rd. Faith. Whosoever has this gift excels in faith. Enoch, Noah, Abraham, Moses, and many of the ancients, excelled in faith as Paul wrote in Heb. 11.

4th. Gifts of healing. The Saviour promised this gift unto them that believe, when he commanded his apostles to go into all the world and preach the gospel to every creature. He said, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. 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." Mark 16: 16-18.

The Saviour did not say "these signs shall follow the apostles," but "these signs shall follow them that believe." As multitudes believed, this promise was not to the apostles only. He made no limitation of time during which these signs were to follow them that believe. By what right then, do men pervert this great commission, and these great promises, and say that the Saviour meant that these signs should follow them that believe in that age of the world, but that in the latter times they should *not* follow them that believe? If they have a right to alter one part of this commission, they have a right to alter every part, and we would have a right to say that when the Saviour said "he that believeth and is baptized shall be saved," he meant that he that believed and was baptized in that age of the world

should be saved, but he that should believe and be baptized in the latter times should *not* be saved. But we believe that Christ said what he meant and meant what he said, and that as long as there are any of the children of men, who need salvation, so long "he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." Therefore, wherever the Church of Christ is, these signs are in it, and wherever these signs are not, the Church of Christ is not. The Saviour's promise that "they shall lay hands on the sick and they shall recover," is as good to-day as it was 1800 years ago. James taught this doctrine. He says, "is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." James 5: 14, 15. James says nothing about abolishing this ordinance at any subsequent period. He did not say that it was a temporary ordinance. He did not say that "the prayer of faith would save the sick *only* in that age.

5th. Working of miracles. This is a gift which many theologians say is done away, but Paul says it is one of the gifts which is divided to every man. On this subject Moroni, in the Book of Mormon, says, "as sure as Christ liveth, he spake these words unto our fathers, saying, whatsoever thing ye shall ask of the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you. Wherefore, my beloved brethren hath miracles ceased, because Christ hath ascended into heaven, and hath set down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men; for he hath answered the ends of the law, and he claimeth all those who have faith in him, and they who have faith in him, will cleave unto every good thing; wherefore he advocateth the cause of the children of men, and he dwelleth eternally in the heavens. And because he hath done this, my beloved brethren, hath miracles ceased? And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you with power and great glory at the last day, that they are true; and if they are true, has the day of miracles ceased? or have angels ceased to appear unto the children of men? or has he withheld the power of the Holy Ghost from them? or will he, so long as time shall last, or the earth shall stand, or there shall be one man on the face thereof to be saved? Behold I say unto you nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man; for they are as though there had been no redemption made." B. of Moroni, 7c.

6th. Prophecy. We have shown that persons received this gift by receiving the gift of the Holy Ghost by the laying on of hands. We have also shown that this gift is to be given to sons and daughters, servants and hand-maidens in the last days. By it, those who receive it, become instructors to the saints in future events and living witnesses to the truth of those things which were prophesied of by ancient prophets. By their testimony in the congregations of the saints, and the testimony of the Holy Ghost in the hearts of the hearers confirming their words, the saints are built up in the faith of the gospel and are more prepared for those things which are coming on the earth. There never was a time when this gift was needed more than it is in this eventful age.

7th. Discerning of Spirits. This gift is indispensable in the church. By it false prophecies, false doctrines and counterfeit wicked spirits are detected. When Satan transforms himself nigh unto an angel of light this gift is invaluable.

8th. Divers kinds of tongues. The Saviour said, "they (that believe) shall speak with new tongues." Numerous cases are mentioned in the Acts of the Apostles where this was bestowed, and on the day of Pentecost people of many nations heard the wonderful works of God spoken of in their own tongues, fulfilling the prophecy quoted by Paul who said, "in the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." 1 Cor. 14: 21.

9th. Interpretations of tongues. This gift being dependant on the gift of tongues is a confirmation and exponent of the testimony of the Holy Ghost given in other tongues. When the saints are worshipping God in spirit and in truth, and one speaks in an unknown tongue, the Holy Ghost witnesseth unto them whether he spoke by the Holy Ghost or by another spirit, and by the interpretation of that which is spoken by the Holy Ghost, they receive instruction and additional evidence that God hath spoken unto them in another tongue.

These are the gifts spoken of by Paul as inseparable from, and indispensable in the church. The prophet Moroni also shows that they cannot be done away in any age of the world except by the unbelief and wickedness of men. He writes with eloquence and presents incontrovertible reasoning on the subject, in the last chapter of the Book of Mormon, and as he there speaks unto all the ends of the earth, "like as one crying from the dead, yea, as one speaking out of the dust," we annex his exhortation which is as follows:

"When ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know

that he is, by the power of the Holy Ghost ; wherefore I would exhort you, that ye deny not the power of God ; for he worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and forever. And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many ; and they come from the same God. And there are different ways that these gifts are administered ; but it is the same God who worketh all in all ; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the spirit of God, that he may teach the word of wisdom ; and to another, that he may teach the word of knowledge by the same spirit ; and to another exceeding great faith ; and to another, the gifts of healing by the same spirit. And again, to another, that he may work mighty miracles ; and again, to another that he may prophesy concerning all things ; and again, to another, the beholding of angels and ministering spirits ; and again, to another, all kinds of tongues ; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the spirit of Christ ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith ; and if there must be faith, there must also be hope ; and if there must be hope, there must also be charity ; and except ye have charity, ye can in no wise be saved in the kingdom of God ; neither can ye be saved in the kingdom of God, if ye have not faith ; neither can ye if ye have no hope ; and if ye have no hope, ye must needs be in despair ; and despair cometh because of iniquity. And Christ truly said unto our fathers, if ye have faith, ye can do all things which is expedient unto me. And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case : for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God ; and I speak it according to the words of Christ, and I lie not. And I exhort you to remember these things ; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, did I not declare my words unto you, which were written by this man, like as one crying from the dead ? yea, even as one speaking out of the dust ? I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God ; and his

word shall hiss forth from generation to generation. And God shall shew unto you, that that which I have written is true."

After Paul had given a description, and the names of these gifts, he shows that the "need" of them is so great, that the body of Christ (the church) needs them as much and for the same reasons that all the members are needed in the human body. He says (12 v.) "for as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Christ is therefore the head of *one body*, not of many bodies, as many suppose, and the saints, with their diversities of gifts, are "the members of that one body" and not of many bodies. 13v. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." By the baptism of the Spirit, the gifts of the Spirit were given to all, dividing to every man, for without the gifts of the Spirit there can be no baptism of the Spirit, therefore if the gifts of the Spirit are done away, the baptism of the Spirit is done away, and if these things are so, none can say in this our day, "by one Spirit are we all baptized into one body." As the saints were all baptized by the Spirit into one body, how can there be many bodies which may be called the body of Christ. That the church is called the body is very evident. Paul says, "he (Christ) is the head of the body, the church." Col. 1:18. The Father "gave him to be the head over all things to the church, which is his body." Eph. 1:22, 23. The apostle continues to show that the members of Christ's body, with their diversities of gifts, are as necessary for that body, and stand in the same relationship to the body, that the ear, eye, hand, feet, &c., do to the human body. He says, "for the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" 1 Cor. 12:14-16. If the gifts were taken from the church, it would be helpless like a human body with only one member. We cannot say that members of the body have not the gifts, unless the foot can say, "because I am not the hand, I am not of the body," or the ear can say, "because I am not the eye, I am not of the body." If members with these gifts are not of the body of Christ, the foot, hand, ear and eye are not of the human body.

17-20 v. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." By these remarks, the apostle plainly shows that "every one of the gifts which he had described are as necessary in the body of Christ, as every one of the members of the human body are necessary, and that one of these gifts without the others would be useless as the eye,

or the ear are useless alone. "God set the members every one of them in the body." When did he set them out of the body?

21-25 v. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another."

How carefully the apostle shows that all the members, with all the gifts, are needed, "that there should be no schism in the body." Nothing can be more certain than that the cause of the schisms of the present day is the rejection of the gifts of the gospel, for without the manifestation of the Spirit through one or more of the gifts, men cannot know the doctrine of Christ. As the members of Christ's body, in that day, needed the gifts of the Spirit to prevent "schism in the body," do we not need them for the same purpose in our day? Are not the schisms of the present day more numerous than they were in that day? Even among the saints schisms have sprung up in our day, because the love of many waxed cold, and they did not continue to keep all the commandments of God, therefore they lost the witness of the Spirit, and were "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

26-30 v. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?"

As all the members of the human body suffer when one member suffers, so the body of Christ suffers when any of the members step out of their place. Apostles, prophets, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues are needed in the church, the body of Christ, as the eye, ear, hand, feet, &c., are needed in the human body. God had set these officers and gifts in the church, and they were all as necessary in the church as all the members of the human body were necessary. It would not do for the human body to have only one member. "If the whole body were an eye, where were the hearing?" "If they were all one member, where were the body?" These questions the apostle had propounded and at the end of his comparison of the human body to the church, the body of Christ, he asks, "are all apostles? are all

prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" The comparison is easy to be understood, for by it Paul shows that *all* these members of Christ's body, are as much needed as all the members of the human body are needed. Paul said, "God set the members every one of them in the body, as it hath pleased him," and afterward he said "God hath set some in the church, first apostles, secondarily prophets," &c. God has not changed the organization of the human body, neither has he changed the organization of the church. In Paul's letter to the saints at Ephesus there is much additional information given on this subject. In connection with his declaration that there is one body, one hope, one faith, one baptism, &c., he says, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men. * * And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Eph. 4: 7, 8, 11.

There need not be any difficulty in understanding what Paul means by saying that "unto every one of us is given grace according to the measure of the gift of Christ." His meaning is evidently the same as when he said concerning the gifts, "all these worketh that one and the selfsame Spirit, dividing to every man severally as he will," and when he said "the manifestation of the Spirit is given to every man to profit withal." This is therefore the grace which Christ gave unto *every one* of the saints, and he gave apostles, prophets, evangelists, pastors and teachers. For what purpose were they given? Paul says that they were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." 12 v. Are the saints all perfected? Is the work of the ministry finished? Has the body of Christ been sufficiently edified? If these things are so, what need is there of *any* ministry? But the saints are not all perfected, the work of the ministry is *not* finished, and the body of Christ needs edification quite as much now, as it did when Christ ascended up on high, and led captivity captive, and gave gifts to men, therefore every one of the saints needs grace according to the measure of the gift of Christ, and apostles and prophets are needed, and will be needed until all the saints are perfected, until the work of the ministry is finished, and the body of Christ needs no more edification. For the completion of this work they were given, therefore they must continue until the work is finished. If apostles and prophets are no longer needed, evangelists, pastors and teachers are no longer needed, for they were all given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. "When did the Lord say, "there shall be no more apostles and prophets, but there shall be pastors and teachers?"

The apostle not only describes the purposes for which apostles, prophets, evangelists, pastors and teachers were given, but he even foretells how long they will continue. He says, "till we all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." 13 v. Have we all attained to this high position? Far from it. Even John had not attained to "the measure of the stature of the fulness of Christ," for he said, "beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. When the saints are all like Christ they will have come to the measure of the stature of fulness of Christ, but that is to be when he shall appear, and when they shall see him as he is. *Till* that time comes, the Lord will give grace unto every one of the saints, according to the measure of the gift of Christ, and he will give apostles and prophets, evangelists, pastors and teachers.

After telling how long this order is to continue in the church, the apostle again describes the advantages which the saints are to derive from it and the design of it, viz: "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow into him in all things, which is the head even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love." 14-16 v.

The people of this age are "carried about with every wind of doctrine," as much as the people of ancient times, and "the sleight of men and cunning craftiness whereby they lie in wait to deceive," is also as great now. If all those safe-guards were necessary in that day to prevent people from being led astray, they are necessary now. In that day there were many who had heard the doctrine of Christ taught from his own lips, and had seen his wondrous acts, and yet this order of things was needed to keep them in the narrow way. The people of this age have not had these privileges and yet they generally imagine that they need none of these things. Many now imagine that they can "grow up into him" who gave these gifts. They suppose that the whole body can be fitly joined together and compacted, without the means which Christ established for that purpose.

These doctrines of men are a perversion of the gospel of Jesus Christ. Paul wrote to the churches in Galatia concerning some who perverted the gospel of Christ. He said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 6-9.

The doctrine which Paul preached was the gospel of Christ. We have shown what kind of doctrines Paul preached, and that doctrines which are contrary to them are commonly preached in our day. They are therefore perversions of the gospel of Christ. By these perversions the hearts of millions are hardened against the gospel, because their faith stands in the imaginary wisdom of men who preach perverted gospels. As the path of the just is a straight and narrow way, and as there are so many ways that the enemy of all righteousness seeks to lead us astray, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Let us press toward the mark for the prize of the high calling of God in Christ Jesus. "How shall we escape if we neglect so great a salvation."

PROPHECIES OF THE BOOK OF MORMON—

Which have been fulfilled or are fulfilling.

There are in the Book of Mormon many prophecies which have been fulfilled since it was published in 1830, and there are many more which are fulfilling. There is not one prophecy in that book which was to be fulfilled before this time, which has failed.

It was foretold in that book that the blood of saints would be shed. When the prophecies on this subject were published, religious freedom was enjoyed and protected in a greater degree than in any other nation. This was the boast of the whole nation, and the heritage which was bequeathed by the founders of the nation. To all human appearances it was very unlikely that the blood of saints would be shed in this boasted land of freedom. If the Book of Mormon was a cunningly devised fable, surely the author of it would not have inserted a prophecy which was apparently so unlikely to be fulfilled. By the non-fulfillment of the prophecy, it would have been manifested that the book was not a revelation from God, but the work of an impostor or a deceived person. Would an impostor prophesy to his followers that their blood would be shed because they adhered to him? Such an impostor would not be likely to make many converts. False prophets do not discourage their proselytes by such prophecies, but they are very much accustomed to bringing forth flattering divinations, hence Ezekiel prophesied of a time when "there shall be no more any vain vision nor flattering divination within the house of Israel." Ezek. 12: 24.

The four hundred false prophets flattered Ahab, king of Israel, by telling him to go up to Ramoth-Gilead, to battle, and that the Lord would deliver it into his hand, but Micajah, a prophet of the Lord, said

unto him, "if thou return at all in peace, the Lord hath not spoken by me." 1 Kings, 22: 28.

The word of the Lord, by Jeremiah, concerning the false prophets was that "they say still unto them that despise me, the Lord hath said, ye shall have peace: and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Jer. 23: 17.

Such prophecies were pleasing to the ungodly, as the Lord said by Isaiah: "This is a rebellious people, lying children, children that hear the word of the Lord: which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits."

The prophecies of Christ and his apostles, were not flattering and smooth. He told his disciples that if the world persecuted him, it would persecute them. He said, "they shall put you out of the synagogues, yea, the time cometh that whosoever killeth you will think that he doeth God service." John 16: 2. Unto the Scribes, Pharisees and hypocrites, Jesus said, "ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Mat. 23: 31—34.

The prophecies in the Book of Mormon, concerning the saints of the last days, are like these, because they were given by the same Spirit, because the enmity of false teachers and sects are the same, and the enmity of the prince of darkness is the same as in that age. It is because these things are the same, that it is prophesied of in that book that the blood of saints would be shed. Nephi, the son of Lehi, prophesied, and said, "there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord: and their works shall be in the dark; *and the blood of saints shall cry from the ground against them.* Yea, they have all gone out of the way: they have become corrupted. Because of pride, and because of false teachers and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up." 2 Nephi, 12 c.

When the prophet Moroni prophesied of the coming forth of the Book of Mormon, he prophesied that it would come in a day when the blood of saints should cry unto the Lord because of secret combinations and the works of darkness. He said, "it shall come in a day when the blood of saints shall cry unto the Lord, because of se-

cret combinations and the works of darkness; yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places; yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murder, and robbing and lying and deceivings, and whoredoms, and all manner of abominations."—519 p.

These things have been increasing very much since the Book of Mormon was published. Besides other things, pollutions have fearfully increased and wickedness of every kind. We will only reproduce statistics in reference to one crime, but these may be considered as indicative of the parallel increase of all manner of abominations:—

The Evening and Morning Star, June, 1832, contained the following, as "awful and alarming statistics."—"The Rev. Dr. C. pastor of the Presbyterian Church, in York, Pa., has communicated in the Magazine of the German Reformed Church, the result of an account kept during one year, of all the murders that came under his observation in reading various periodicals. (Evang.)' The account has been kept for one year, commencing on the first day of January, 1831, and to his surprise, the number amounts to 109, among which are some of the most appalling kind.

"We are disposed to consider ourselves as moral, at least, as the British nation, and yet in the kingdom of England, whose population is about the same as ours; from a statistical account, lately published, of all the crimes committed in that kingdom for seven years, ending with that of 1830, the number of murders during that time is 103, averaging 15 each year, while ours amounts to more than seven times that number."

We have no statistics at hand, by which we can compare the number of murders at the present time with those above mentioned, but we firmly believe that there is not very far short of 109 murders committed in this city and county, alone, in one year, and that 15 years since, there was not more than one-third as many as there are now. We have been tolerably punctual in the perusal of from three to five daily papers of this city, and therefore have had opportunity to form an opinion on the subject. and by the same means we are convinced that the increase has been as great in the nation generally. We intend to procure and publish the statistics of crime for a series of years past, if it is possible; and if any of our friends can procure such statistics, we would invite them to send them to us.

Moroni also says to hypocrites and teachers who sell themselves for that which will canker; "why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and, also, the blood of their

fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer." 520 p.

In the Book of Ether, Moroni says that the Jaredites and Nephites were destroyed by secret combinations; that whatsoever nation shall uphold such secret combinations to get power and gain, until they shall spread over the nation, shall be destroyed, for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not. He says God shews these things unto the Gentiles, that they may repent of their sins, and suffer not these murderous combinations to get above them, and the work of destruction come upon them, *even the sword of the justice of the eternal God to their overthrow and destruction.* Nevertheless he prophesied that these things will come among them, and he exhorts them to awake to a sense of their *awful situation* because of this secret combination which shall be among them; and he says that the blood of them who have been slain shall cry from the dust for vengeance upon it, and also upon those who build it up.

Have not secret combinations, to get power and gain, spread over this nation? Are they not, with rapidity, bringing destruction upon it? Has not the blood of saints been shed by secret combinations? People of intelligence of all classes are convinced that these things are so, and these facts prove that Moroni did foresee and foretell that by secret combinations the blood of saints would be shed in the last days, and that by secret combinations the Gentiles would be brought "into an awful situation." Because secret combinations, which have shed the blood of saints have been upheld, the Lord has suffered them to spread over this nation to chastise it.

Having referred to particular points in Moroni's remarks, we will now let him speak for himself, as the voice of one speaking out of the dust. In the Book of Ether, 3 c., he says:

"And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms. And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore Akish administered it unto his kindreds and friends, leading them away by fair promises to do whatsoever thing he desired. And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God; for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things

hath forbidden it, from the beginning of man. And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi; and whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you; yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning: Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved."

The prophet Alma prophesied that there would be *a curse upon all this land*, and that destruction would come upon all those workers of darkness when they are fully ripe, and that the land would be cursed forever, unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe. (See B. of Alma, 17 c.)

The prophecy of Nephi is now fulfilling, in which he says:

"The blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads, for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into

the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church shall tumble to the dust, and great shall be the fall of it." 57, 58 pp.

The same prophet, also said, "the Lord God shall commence his work, among all nations; kindreds, tongues and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; for the time speedily cometh, that the Lord God shall cause *a great division among the people*; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire." 116 p.

The prophets who wrote the book of Mormon wrote therein many solemn warnings unto the Gentiles of the last days, and unto the Gentiles who now possess this land. They wrote them that the servants of God, in the last days, might make them known unto the Gentiles before all the ungodly and rebellious are swept off, by the judgments of God. We only perform our duty, therefore, when we make known unto the Gentiles what they wrote unto them. Hearken then O ye Gentiles unto the warnings and exhortations of these prophets. They are the warnings of the prophets of two nations, the prophets of the Jaredites and the prophets of the Nephites. The Jaredites came forth from the tower of Babel when the Lord scattered abroad the inhabitants of the earth, and the Lord gave them this land and said that it was a choice land above all other lands, and that whatsoever nation should possess it, should serve him or they should be swept off when the fulness of his wrath should come upon them.

After the Jaredites became a great people they did not serve the Lord and they shed the blood of his prophets and saints, and when the fulness of his wrath came upon them, they were swept off according to his word. Afterwards the Lord made the same promises unto the Nephites, but they become rebellious like the Jaredites, and they were swept off in like manner, and the prophets of the Lord who were raised up among them prophesied of their destruction and of the destruction of the Gentiles, on this land, in the last days, for the same cause, but as many of the Gentiles as repent and obey the gospel, are to be numbered with the house of Israel.

Moroni wrote concerning the promises which the Lord made unto the brother of Jared, concerning this land, and he said:

"Now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a

land which is choice above all other lands ; wherefore he that doth possess it shall serve God, or shall be swept off ; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decree of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. 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, who hath manifested by the things which we have written."

(To be continued.)

From the Evening and Morning Star, Nov. 1832.

JOSEPH: A TYPE.

Joseph was a type of coming events unto his seed ; Ephraim was to become a great many nations, and all these things were to be fulfilled in the last days. The land of Joseph was to be blessed above all others, and Joseph was to be honored by his parents and brethren, according to his dream of the shining hosts of heaven. Joseph was sold into Egypt to save his father's household from famine, as a type of what should be afterwards. It is thus said in the Book of Mormon, by Moroni the chief captain of the Nephites, who lived about seventy years before the birth of the Savior : " Behold, we are a remnant of the seed of Jacob ; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren, into many pieces ; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain ; yea, let us preserve our liberty, as a remnant of Joseph ; yea, let us remember the words of Jacob, before his death ; for behold, he saw that a part of the remnant of the coat of Joseph was preserved, and had not decayed. And he saith, Even as this remnant of garment of my sons hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment." And again : Moroni the son of Mormon, who sealed and hid up this record, says in the Book of Ether : " Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land ; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come ; after it should be destroyed, it should be built up

again a holy city unto the Lord ; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord ; and it should be built up unto the house of Israel ; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for *the which things there has been a type* : for as Joseph brought his father down into the land of Egypt, even so he died there ; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not ; wherefore the remnant of the house of Joseph shall be built upon this land ; and it shall be a land of their inheritance ; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old ; and they shall no more be confounded, until the end come, when the earth shall pass away.

Now as Josepe caused all the Egyptians to leave the room when he made himself known to his brethren : So the branch of his seed, which was led to this continent by the hand of the Lord, to prepare the land of their inheritance, and the other branches which are wandering among the nations, may be brought from the east, and gathered from the west, ready to meet the Redeemer when he brings again Zion."

AN EXPLANATION is due to our subscribers concerning the delay of this and the last No. of the Herald, and to correspondents who are expecting letters from us. The scarcity of printers until recently, is the cause of the delay of the Herald and the accumulation of business in publishing three Nos. in quick succession, and sickness in our household, prevent us from writing letters.

REMOVAL.—Bro. W. W. Blair requests us to inform his correspondents that he is now permanently located at Little Sioux City, Harrison county, Iowa. Letters should be addressed to him accordingly.

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

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THE TRUE LATTER DAY SAINTS' HERALD.

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

No. 12—VOL. 2.] CINCINNATI, JUNE, 1862. [WHOLE No. 23

PROPHECIES OF THE BOOK OF MORMON:

Which have been fulfilled or are fulfilling.

CONCLUDED.

There are also prophecies in the Book of Mormon concerning the gathering of the Jews to Jerusalem and the land of their fathers. When the Saviour appeared unto the Nephites, and preached unto them he said, “when they (the Gentiles, on this land) shall have received the fulness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them for ever, saith the Father.” 484 p.

The fulness of the gospel is in the Book of Mormon, which book the Gentiles have received, and they have hardened their hearts against the Lord, and he has returned their iniquities on their own heads, and since the fulness of the gospel came forth, and since the Gentiles begun to harden their hearts, the Father has remembered his covenant and has commenced to gather his people (the Jews) to the land of Jerusalem. The Gentiles, generally, begun to harden their hearts, as soon as the fulness of the gospel was preached unto them, and the gathering to Jerusalem did not begin, until after the

fulness of the gospel came forth and was published, and until after the Gentiles begun to harden their hearts. Turkish tyranny would not suffer the Jews to gather there until after the Book of Mormon was published, but a war broke out between the Pacha of Egypt, a Mahomedan, and the Sultan of Turkey whereby the former became the chief ruler of the Holy Land who removed the Turkish yoke and permitted the Jews to return to Jerusalem. Jerusalem is no longer trodden down of the Gentiles and God has begun to gather together the dispersed of Judah to "the city of the Great King."

The Lord said unto Nephi, "it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of Jews. * * And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed forever." 115 p. On the same page Nephi prophesies of events which would transpire *after* the Book of Mormon should come forth and be written unto the Gentiles, and of events which have already transpired. He says, it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land." After the Book of Mormon came forth, both the events which are here foretold, did *begin* to be fulfilled. Both in Europe and America, and also in Jerusalem, there are many Jews who have *began* to believe in Christ. There have been some in England and America who not only *began*, but they did *fully* believe in Christ, for they became believers in the fulness of the gospel, and members of the Church of Jesus Christ of L. D. S. These were known as Jews, but we have no doubt that there have been many of the tribe of Judah who united with this church, and who were not known to be Jews. But there have been many who have *begun*, and *only begun*, to believe in Christ, because they believe that Jesus of Nazereth was the true Messiah who *did* come, and who *will* come again, and many of this class believe he will come in this generation, and reign over Israel in the land of their fathers. So far then they have begun to believe in Christ. This class are generally members of sectarian churches, but they generally complain of the indifference which is generally manifested by their Gentile co-religionists respecting the gathering of the Jews to Jerusalem, and the welfare of God's chosen people. *The Israelite Indeed* is a Jewish periodical which is published in New York, and is devoted to a defence of the above mentioned doctrines. On the title page it is stated that it is "devoted to the illustration and defence of the Hebrew christianity," from which the inference may be drawn that there is a difference between what is there called Hebrew christianity and what is commonly called christianity. A late number of this periodical contains much interesting news concerning the change in the religious

faith of many of the Jews. While this information shows that many have *begun* to believe in Christ, it also shows that they have become entangled with some of the peculiarities of a perverted gospel, but it also shows that a great change has commenced, and that the Jews have *begun* to believe in Christ. From the time of the ancient apostacy from the faith, until after the Book of Mormon came forth, the Jews were almost universally enemies to the belief that Jesus is the Messiah.

The same number of the *Israelite Indeed* contains glorious intelligence, concerning the way and manner that "God is preparing Israel and the nations," for the restoration of the Jews to the land of their fathers, as follows:

"We say, God is preparing *Israel and the nations*. He is preparing Israel, by inclining the hearts and minds of many to abandon the occupations to which they have been compelled to resort for their living—trade—and to engage in all branches of art and science, political and military, arts of peace and arts of war; in all the elements which are necessary in constituting and maintaining a free and independent nation. Thus we find the Jews, who fifty years ago scarcely dared to walk through the streets of cities and villages of Europe with steady steps and erect bodies, now at the head of kingdoms and empires. We find among them first-rate statesmen, financiers, generals, lawyers, and judges, while in all kinds of literature they occupy the first rank. Could all the Jewish soldiers of Europe and America be brought together, the world would be surprised to see an army of at least two hundred thousand men, well disciplined and well drilled, with efficient officers, from the general commanding down to the corporal. Nor is this all; Jews have given themselves to all kinds of manufacturing and mechanical business, from which they formerly turned with contempt; even to those branches which were formerly shunned by them on account of their being hard and dangerous. For instance, carpenters, masons, blacksmiths, &c., in all of which Jews are now engaged; so that when restored to their land, they shall not be compelled to go to the Philistines for the repairing of their ploughs, or the sharpening of their swords and axes. 1 Sam. xiii. 19, 23.

"God prepares also the nations, by gradually bringing them to a sense of acknowledgment of the wrongs and evils which they have perpetrated upon the people scattered and peeled, and by inclining their hearts to make good to them, at least in part, the wrongs which they have suffered for so many centuries. Thus we see kings and emperors raising Jews to eminent positions, which they fill to the best satisfaction of the rulers and the people. We find the disabilities of the Jews are gradually removed, even in countries where, a few years back, it would have caused a cry of horror to see a Jew occupying a seat among the representatives of the people. Can it, then, be denied that all these things are but preparatory to still greater events, which are yet in store for that most wonderful people? We

think not ; at least not by those who believe that the hand of an all-wise Ruler is the disposer of all human affairs.

“We give our readers a number of extracts from European papers, which, in our opinion, are signs of the times ; signs of better times coming, and of the final fulfilment of all the good things spoken of concerning Israel.

“But God is preparing Israel not only in matters of temporal affairs ; He is also preparing them for the general acceptance of Jesus of Nazareth as their Messiah and King.”

Although there are many who imagine that these changes are not a manifestation of the marvelous work of God, which he declared by his ancient prophets that he would perform in the last days, to gather his people Israel, yet we entirely dissent from such an idea. We say that these unprecedented changes are the Lord's doings and they are marvelous. They are a part of the work, spoken of by Jeremiah, which (when it is finished) will cause Israel to say “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,” instead of saying as heretofore, “the Lord liveth that brought up the children of Israel from the land of Egypt.” The commencement of this work is marvelous because the enmity of the Gentiles and the enmity of their kings, nobles and priests, has been intense towards the Jews ever since their dispersion, and they have been “a hiss and a by-word in all nations,” until the Book of M. came forth. It is marvelous because they have often attempted, since their dispersion, to return to Jerusalem, but were always prevented, and their persecutions were often increased because they made these attempts to return.

For the Herald.

REASONS FOR LEAVING UTAH.

President Joseph Smith :—Having learned from the T. L. D. S. Herald that there is an agent for the same in Birmingham, England, and having once had a large circle of friends in that vicinity, I desire to answer the oft repeated question, “Why did you leave Utah?”

In order to be rightly understood, I will first give my reasons for going there. On or about the 3rd of October, 1847, I received the principles of the gospel of Jesus Christ, and with them the “pearl of great price,” according to the promise of Him who cannot lie. The evidence of my faith in that gospel was before the world, manifested in six years of hard, laborious toil, in the midst of circumstances the most adverse, poverty, revilings, contempt, and almost every kind of abuse that the world and pretended friends could inflict, without re-

sorting to death, and *that* some desired to effect, but were baffled according to their own confession. During this time, I labored in Warwickshire, Staffordshire, Shropshire, Linconshire, Worcestershire, and in other places, and my works are well known in all those places, and thanks to my preserving God, I know that none of the above people can produce a stained record of my deeds. And when the secrets of all hearts are made known, my errors will be seen to be through a want of judgment, and not from a wanton desire to break the commands of God. I have no fear of individuals appearing at the august bar of justice to accuse me of wrongs inflicted upon man or woman. Neither do I utter this boastfully, but I say it to the honor and glory of God, who preserved me from the same.

I also found that the majority of those that received this gospel were honest in heart, and were filled with the love of God in a pre-eminent degree. This made my soul rejoice, for I had found a people whose interest was one, and who endeavored to imitate their divine head. I wished to live and die with them. I said this people shall be my people, and their God my God. In process of time, I was taught that it was my duty to gather my family from the wicked nations and go to the vallies of Utah, there to learn the way of the Lord more perfectly, and that I might worship Him with a purer worship than I could do, surrounded with the pernicious influences of the old world. I was told that there intelligence flowed from the eternal fountains, unalloyed with the base mixture of error, that there "it was without money or price;" that there my children would be surrounded with a pure moral atmosphere, and could be brought up in the fear of the Lord without the thousand enticements that beset them in the old world. All this I was taught to expect, yet I by no means expected to find every man and woman perfect, but I did expect to see them as a people trying to perfect themselves by an enlightened obedience to the divine precepts they had received, waging war with the depravity of the human heart and curbing those avaricious and debasing propensities that predominate in the human character, and lead to the oppression of the fatherless and widow, and the treading down of the poor and the needy. Yes, I expected that a war would be waged against these evils, in the love of truth and God; that the widow's rights would be maintained, the cry of the poor heard, the feeble knee made strong, and honest industry protected, honored and blest.

But judge of my disappointment, if you can, when I found the opposite of all this, in that pretended asylum of the oppressed. But when mine eyes beheld it, I did not for one moment think that such was the settled policy of the church. I attributed it to the weakness of man, and the worst view I allowed myself to take of it was, that a few bad men had crept in among us and were acting thus under a cover of sanctity, and that ere long their hypocrisy would be manifested and their deeds discountenanced by the church. But time and experience taught me that there, as in the old world, the biggest rogue

rode the fastest horse, and was hailed as the best of men, and such were put into all the responsible positions and sustained there by those whose duty it was to frown down such creatures and their acts, and hence I learned what I was unwilling to acknowledge, viz: that the abominations practiced were winked at and consequently sanctioned by the authorities. Yes, I was forced to the conclusion that the settled policy of those men was oppression, ambition, gold and lust. In fact, to use a favorite but vulgar maxim of Brigham Young, it was "tickle me Billy, tickle me, do; you tickle me and I'll tickle you." The correct rendering of which is, "If you will sustain me in my projects of ambition and lust, I will sustain you in your baseness, and we will make it pay."

Who does not know that as the head of a community, State or nation is, so will be the people to a great extent, although, thank God, there will be honorable exceptions among them, as there are in Utah.

"When the head is sick, the whole heart is faint,
And the spreading disease produces complaint."

But I am sorry to say that it exerts such a debasing influence, that the people seem to lose sight of each others welfare in their own selfish desires; hence that pure cementing confidence which the gospel brings, is gone, and this fact is so universally admitted among them, that Brigham tells them "to treat every man as a rogue until they have proved him to be an honest man." A very dangerous precept indeed, for the master says "whatsoever measure you mete unto others, it shall be meted unto you again."

This being the council upon which they act, the natural consequence is that confidence and love take their flight to seek a more congenial clime. I have heard it stated there by those who felt how hard it was to bear the weight of the iron-hand, that it was impossible for an honest man to live in Utah. No wonder then, that Brigham Young should confess in a sermon, published in the Deseret News, Feb. 19, 1862, that "there is not another community, according to our numbers, so infested with thieves as we are." Often have I been asked by honest, but disappointed, wounded souls, "when will confidence be restored?" My answer invariably was, when this people learn "to do unto others as they would that others should do unto them." Yet there are no people that make such a boast of their righteousness as the people of Utah do, which reminds me of the words of an old prophet, when speaking of a similar people that departed from the Lord, that they would profess to "lean upon the Lord and say is not the Lord among us? Our works are in the dark who seeth and who knoweth us."

I have already intimated that I found, by experience, that it is a system of oppression, and that far worse than the people endured in their native land. I will now proceed to prove this point. I will commence then with the emigration fund. First comes the ten, thirteen and fifteen pound companies. Those that could raise these

various sums, paid them over to the authorities at Liverpool, expecting that the church would furnish them teams, &c., to carry them to Utah, and that when there, those teams would be divided or sold, and their means divided among those that had paid for the same; but when they arrived there and each individual expected to receive his portion, instead of this being the case, the church brand was put on every animal and the name of the church, (B. Y.) put on the wagons, and even the utensils were claimed by this great personage, the church, and even if some poor man had found a stray ox, cow or horse on the plains, the captain of his company would claim it on behalf of the church; and be it remembered, that the wagons and utensils were worth more when they arrived there than they were in the States, and the cattle, after they had been wintered, would be of double value, and a great many were when they arrived there; but the poor man must be content if he gets there free of debt, without ever thinking of having what, in his simplicity, he supposed was his right. But if they had dealt candidly with him, and told him what to expect, he could have furnished his own team and thereby have secured it to himself at the journey's end, but then they would have gained nothing by the affair.

The next ruse was to persuade the honest, hard-working man who, during his long and arduous toils had procured himself a home on his native soil, that it was his duty to sell the same and donate the proceeds to the P. E. Fund, with the understanding that it was to be used for his emigration, and then to get him to sign a bond in Liverpool to repay the full amount of his emigration as soon as possible after he arrived there (in Utah,) telling the preposterous falsehood that it would be an easy matter for him to do so; hence, if he lives to reach his destination, he has the satisfaction to find himself in a strange land without a home, or any means in his pocket, and bare of clothing, and of course destitute of every other comfort of life, with a debt upon his hands that will cost him years of labor to get rid of. But should he be arrested on his journey by the icy hand of death, the burden falls upon his wife and children and they will be required to liquidate the same. Methinks I hear you exclaim, "is it possible that those who clamor so loudly about being the true benefactors of mankind, can be so dead to every virtue as to exact from the widow and fatherless so unreasonable a demand? Is it not enough that they have been deprived first of their home and then of their dearest friend on earth, that oppression should be added to irreparable loss and inconsolable grief?" There are hundreds of souls that can bear testimony to this fact. Of course they have to wait before these poor creatures can satisfy their demands; but these demands are exacted if it is ten years hence. In some cases the poor woman finds another protector for herself and children, in such cases this man has to liquidate the debt, or if he demurs, his property is taken by force, although he was perfectly ignorant of the transaction of the debt until after his marriage, as is the case in some instances.

Tell me ye lovers of justice is this equity, or is it oppression? But enough on this point. My space is limited. I must leave the weary, worn dragger of the handcart, half starved and half clad, to tell his own wrongs, or you to imagine how it is with him when he arrives, half dead, and an enormous debt upon his hands that his oppressors will exact from him to the last cent, as soon as he has gathered something around him. We will now look at the degrading principle of polygamy and see wherein that is oppression. We are told in the pretended revelation on that subject, that whoever will not obey it will be damned. This is continually rung in the poor man's ears and if he does not comply with it he is denounced, and ridiculed by the "faithful," and finally given to understand that the time is nigh at hand when all that will not comply with the "celestial law," will be cut off. Hence the poor man, in his desire to do as he is told and to avoid the odium cast upon all monogamists rushes into polygamy although the wife he has already is but illy provided for, and her little ones are half naked. Here, then, his mental and physical strength is taxed beyond endurance to support his numerous family, to say nothing of the anguish he must feel, if his heart be not dead to every principle of love and virtue, in seeing the envious looks, hearing the angry words, and witnessing the daily quarrels that occur in his family, caused in some measure by a want of the means to *live*. Tell me, ye that are versed in the laws of God and the history of his dealings with his people, did he ever institute a system so debasing to the human mind, so oppressive to his creature man as this, which binds him in fetters the most galling, and degrades his posterity to the lowest degree? Did he not say to his people on the western continent, "I will not suffer that the cries of the fair daughters of this people, shall come up unto me against the men of my people. They shall not lead away the fair daughters of my people because of their tenderness, save I shall visit them with a sore curse." B. of Jacob, 2d chapter in B. M. And is it not oppression of the heaviest kind to compel the people to do so, when God has declared there, that it is an abomination in his sight? It is false for them to say that they will be looked upon as honorable men, even if they should not comply with it? The pretended revelation says they will be damned and they do not damn men that they suppose are honorable; but if they damn them, God will not, but will exalt them for their love of truth and virtue.

It is not only oppressive to the man, but imagine, if you can, how that poor woman feels who has united her destiny to a man for life. They have "lived and loved together" for years, and she has borne him a family, and felt the joy and pride of a wife and mother, but now, the heart that has hitherto been all her own is divided, it is no longer her's. The smiles that were given to her are lavished upon another who is young and beautiful as she once was. Is it any wonder that a settled palor is on her cheek; that melancholy has robbed her eye of its brightness, which is only lighted up at intervals as the

memory of the past rushes on the mind and she realizes the dark, dismal, cheerless present? and not then with a gleam of joy as in happier days; but with a demoniac gleam of hatred and indignation at the poor, misled creature that has crawled into her bed and stolen the light, the love, and the heart that was once all her own? Was it any wonder that God should thunder his anathemas against that people, that should thus cause the cries of the fair daughters of his people to arise to heaven against them? Is it any wonder that God should "be a witness against those" that thus deal treacherously with the wife of their youth, seeing they do indeed "cover the altar of the Lord with weeping and with tears?" Malachi 2: 12, 14. Oh my soul! blush for those who were once candlesticks in the temple or house of my God! Who have brought the daughters of Zion to shame and made them a reproach and a hiss in the earth. Oh thou Redeemer of Zion, hasten the day when the chains of thy people shall fall from off their necks; that those who have been misled may be brought back from their wanderings; that their oppressions may cease; that Zion may arise and shine and the day of her shame be remembered no more forever.

But to return. Another means of oppression is the perverted law of tithing. The real law on this subject is, that the surplus property shall be put into the hands of the Bishop," * * "and after that those that have been thus tithed shall pay *one-tenth* of all their interest annually." But how is it carried out in Utah? The man that has not sufficient means to provide himself with the absolute necessities of life, much less having a surplus, is tithed one-tenth of his time, and one-tenth of what he raises; also one-tenth of what property he has when he arrives there; but this last is sometimes exacted in Liverpool before he starts. Now, I ask every candid mind if this is not the heaviest kind of oppression? Nay, is it not robbery to take the bread from the mouths of those half naked children, and especially when we understand that this is no voluntary contribution. It is compulsory upon every one, and if they will not pay it, their little means will be taken from them under cover of law. But not so in the law of God, every duty of the saint must be voluntary or God does not accept the same, neither will His servants be found compelling them. God says "I hate robbery." Neither will he take away that agency which he has given unto man. If He was to do so, man would be a mere machine. Virtue could have no place in his soul, in fact in the case of man the word would have no meaning at all, and it would be useless to talk of rewarding every man according to his works.

But then, for what is it expended? We were told in England that it provided for the poor and needy; but I think I am safe in saying that the first widow, the first fatherless child, and the first poor person in any situation, has yet to be supplied from that source, unless it is the widows of the prominent dead among them.

One thing I do know, I never saw any one that really needed it receive any benefit from it while I was there, which was four years

and a half. Even those poor men that work on the public works could obtain but a scanty pittance, and that mostly dry bread. And when the poor, weary, worn, sun-burnt laborers applied in 1855, for something more than dry bread, they were told by a pretended prophet, "damn it, dip it in the creek and wet it, if you cannot eat it dry," and their wives that were very bare of clothing, were told to go home and mend their dresses, instead of hanging around the tithing office to see what they could get. But enough, I have told the truth which thousands, both in and out of Utah, can bear testimony to, and in those truths you will find my reasons for leaving Utah. My every hope was blasted. The peace, love and pure, genuine, righteousness that had been pictured to my mind was not there. Their boasted family government was only a loose, reckless, negligence, that left the young mind to grow up without restraint or instruction, and I do know that I have never seen a community of the same number that so utterly neglected the culture of the rising generation as do the people in Utah. This state of things is not confined to the mass, but the children of the leaders are accounted the biggest rowdies in the Territory. I have not made the above statements from a desire to injure or misrepresent those people, but from a sense of duty and a conscientious belief that this letter may be productive of good to those for whom it is intended. I am aware that in publishing these things to the world, I run the risk of incurring the hatred and displeasure of the Utah leaders; but my trust is in that God who gave me life, and who has promised to protect me from evil so long as I do his will or until I have finished my labors on this earth. Thousands that have left Utah, when they see this, will remember a great number of evils practiced there, that are not recorded here, but I think enough is written to show that oppression is their *modus operandi*, and ambition, power and lust the objects at which they aim. And if I am successful in saving one poor family, the misery and degradation which is realized in going there, I shall thank God that my labors have not altogether been in vain.

I subscribe myself the friend of humanity at large, and especially a friend of suffering, bleeding Zion.

CHARLES DERRY.

From the L. D. S. Messenger & Advocate, October, 1835.

THE RISE OF THE CHURCH.—By O. COWDERY.

Letter VIII.—To W. W. Phelps, Esq.

DEAR BROTHER.—In my last I said I should give, partially, "a description of the place where, and the manner in which these records were deposited;" the first promise I have fulfilled, and must proceed with the latter:

The hill of which I have been speaking, at the time mentioned,

presented a varied appearance: the north end rose suddenly from the plain forming a promitory, without timber, but covered with grass. As you passed to the south, you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage; its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit.

It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing; enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatsoever may be the feeling of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jerico. And I confess that my mind was filled with many reflections: and though I did not then loose my shoe, yet with gratitude to God did I offer up the sacrifice of my heart. How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface.

However, on this point, I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823. It is sufficient for my present purpose, to know that such is the fact, that in 1823, yes 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary, notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord,

the pilgrims. In my estimation, certain places are dearer to me for what they now contain, than for what they have contained. For the satisfaction of such as believe, I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited :

First, a hole of sufficient depth, (how deep, I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement; and into this cement, at the four edges of this stone, were placed erect, four others, their bottom edges resting in the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast plate, such as was used by the ancients to defend the chest, &c., from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower, far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact.

I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary

to the words of the ancients and the promises made to them ; and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world : they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly. And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day ; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother ; he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he discover this sacred treasure than his hopes were renewed, and he supposed his success certain ; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there was the pure*

unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, “Why can I not obtain this book?” “Because you have not kept the commandments of the Lord,” answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy; the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, “Look!” and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, “All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will

the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation. consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan; you see that there is nothing that is desirable in the works of darkness: that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring those things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and

spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north sountry, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—‘And the Redeemer shall come to Ziōn, and unto them that turn from transgression in Jacob, saith the Lord’—but, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.”

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother, I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom of God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord; it was impossible for any man to translate the Book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefited with a certain round of experience; and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessings of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfil his purposes. So, however afflictive to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned, by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness. In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that, too, by the testimony of *many* persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station in which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than he expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name; indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family; and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous. They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward *them*; but this is the fact, and this testimony shall shine upon the records of the saints, and

be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause of provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or causing others to do it by some art of necromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to villify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the headwaters of the Susquehannah river. Some forty miles south, or down the river, in the town of Harmony, Susquehannah county, Pa., is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given. Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coiled in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale, of whom you read in several of the productions of those who have sought to destroy the validity of the Book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfil, on her part, that passage in sacred writ,—“and they twain shall be one flesh,”—by accompanying her husband,

against the wishes and advise of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are lead to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretense of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the Book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretense to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord, confirmed unto them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus,

OLIVER COWDERY.

WHILE I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, I OR MY POSTERITY will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded and damned to hell, "where the worm dieth not and the fire is not quenched."—*Joseph Smith's Letter to J. C. Calhoun.*

For the Herald.

LETTER FROM BRO. J. BLAKESLEE.

GALLEN, MICH., May 30th, 1862.

Dear Bro. Isaac Sheen:—After so long a time, I take pen in hand to drop a line to you. My health has been poor all the Spring, and I have not felt like myself, although I have labored as much in the ministry as I could, since I last wrote to you. I have preached several times in the Batavia Branch, and two have been baptized there of late. I have also preached several times in the Mission Branch since Conference, and left them all right and in the faith. Elder John Shippy and family are gone to Iowa again. Several were baptized at Conference, and we had an excellent time all through the Conference.

Since the Conference, wife and I went home and spent a week with Brother and sister Vermillion, 8 miles west of Elgin, and I preached four times in their school house, to very attentive listeners. This was the first preaching of our Elders which they have had. Quite a number are believing in that place, and I believe a foundation is laid there for a good work. The good work in which we are engaged is gaining friends daily wherever it is set forth understandingly before the people. I expect to go to Elkhart county, Ind.

I believe with you, that the Lord is withholding his Spirit from the inhabitants of the great cities of this land, and is feeling after the country people. God bless you, my dear brother in Christ.

JAMES BLAKESLEE.

From the Israelite Indeed.

ITALY.—Perfect civil and religious equality prevails in the kingdom of Italy. A considerable number of Jews hold public offices, which they generally discharge with great zeal and ability. Lately a co-religionist from Casale, Signor I. Levi, was appointed one of the judges at Turin, and the manner in which he discharges his arduous duties has secured him general approbation. Signor I. Artom, of Asti, who whilst under Cavour in the Foreign Office had become known all over Europe, is descended from a very respectable family, possessing a considerable private fortune. It was he who was delegated to conduct the body of his chief to its last resting place; and lastly, it was he who was commissioned to hand over to the king personally all important state documents of the deceased minister.

From the L. D. S. Millennial Star, July, 1840.

THE APOCRYPHAL BOOK OF ENOCH.

We have now in our possession a book, the title page of which reads as follows: "The Book of Enoch the Prophet; an Apocryphal Production, supposed for ages to have been lost, but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library, by Richard Laurence, LL. D., Archbishop of Cashel, late Professor of Hebrew in the University of Oxford."

This book carries with it indisputable evidence of being an ancient production. It steers clear of modern sectarianism, and savors much of the doctrine of the ancients, especially in regard to the things of the latter day. Notwithstanding it was translated and published in England, and that, too, by an English Bishop, who stands entirely unconnected with the church of Latter Day Saints, yet it seems plainly to predict the coming forth of the Book of Mormon, and the mission of our Elders, which they are now performing among the nations, together with the late persecution which has befallen our people in America, with the conduct of the rulers of that Republic, in refusing to give us redress; yes, in fact, it predicts the final result of that matter, and the complete triumph of the saints.

We give the following extract, commencing at page 156, without further comment, and leave our readers to form their own judgment in regard to this *remarkable Book*:

"But now I swear to you, ye righteous, by the greatness of his splendor and his glory; by his illustrious kingdom, and by his majesty, to you I swear that I comprehend this mystery: that I have read the tablet of Heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you."

He then proceeds to pronounce certain blessings on the righteous, and curses on the wicked; after which he describes the complaints of the saints of the last days as follows:

"We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

We have not expected to live day after day.

We hoped indeed to have been the head; but we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shewn no compassion toward us.

We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry had not been regarded, nor have they been disposed to hear our voice;

But rather to assist those who would plunder and devour us ; those who diminish us, and hide their oppression ; who remove not their yoke from us, but devour, enervate, and slay us ; who conceal our slaughter, nor remember that they have lifted up their hands against us.

I swear to you, ye righteous, that in heaven the angels record your goodness before the glory of the Mighty One. Wait with patient hope ; for formerly you have been disgraced with exile and affliction ; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be open to you. Your cries have cried for judgment ; and it has appeared to you : for an account of all your suffering shall be required from the princes, and from every one who has assisted your plunderers. Wait with patient hope ; nor relinquish your confidence ; for great joy shall be yours, like unto that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners ; and eternal condemnation shall be far from you, as long as the world exists.

And now fear not, ye righteous, when you see sinners flourishing and prosperous in their ways. Be not associates with them ; but keep yourselves at a distance from their oppression ; be you associated with the host of heaven. You, ye sinners say, all our transgressions shall not be taken account of, and be recorded ; but all your transgressions shall be recorded daily.

And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts ; lie not ; surrender not the word of uprightness ; lie not against the word of the Holy and the Mighty one ; glorify not your idols ; for all your lying and all your impiety is not for righteousness, but for great crime.

Now will I point out a mystery ; many sinners shall turn and transgress against the word of uprightness.

They shall speak evil things ; they shall utter falsehood ; execute great undertakings ; and compose books in their own words. But when they shall write all my words correctly in their own languages, they shall neither change nor diminish them ; but shall write them all correctly ; all which from the first I have uttered concerning them.

Another mystery also I point out.

To the righteous and the wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given, in which they shall believe ; and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

In those days, saith the Lorth, they shall call to the children of the earth, and make them listen to their wisdom. Shew them that you are their leaders ; and that remuneration *shall take place* over the whole earth ; for I and my Son will for ever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, Children of integrity, in the truth."

HYMN.

BY CHAS. DERRY.

Oh Lord around thine altar now
 To supplicate thy grace,
 As children we would humbly bow,
 And seek our Father's face.

Hide not from us, (our Father dear,)
 Thy gracious smiles, we pray,
 But let thy love dispel each fear,
 And draw us near to thee.

Let thy great light illumine our souls,
 And guide our erring feet,
 Thy Spirit o'er us hold control,
 And keep us from deceit.

We know, Oh Lord, without thy aid,
 We nothing good can do,
 But when our minds on thee are staid,
 Thon bring'st us conquerors through.

Then gracious God accept us now,
 From thy great throne above,
 Help each to pay his sacred vow,
 And fill us with thy love.

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