

# THE TRUE LATTER-DAY-SAINTS' HERALD.

"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6 : 16.*

"AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME."—*Mat. 24 : 14.*

No. 1—Vol. 5.] PLANO, ILL., JAN. 1, 1864. [WHOLE No. 49.

## NEWS FROM UTAH.

"COMING EVENTS CAST THEIR SHADOWS BEFORE.."

By a letter from Utah, we are informed that the Governor, Mr. Doty, has been very suddenly called to report himself at Washington. This is to all except Brigham and his party a profound secret. It is believed in well informed circles that it was a scheme of Brigham to get into the Union, and have the soldiers sent away, and to compel the missionaries and those who believe in their preaching to leave, or be persecuted unto death because they worship God according to the dictates of their own consciences, as they are led by the Spirit of God.

*For the Herald.*

## LETTER FROM CALIFORNIA.

BROTHER SHEEN: I have been baptized by Bro. Briggs at Salt Lake, and sent out here on a mission. I arrived here last Friday night and found Bro. Webb already in the work. He was holding meetings at his own house and had baptized two. We shall cooperate in the ministry and do all we can to build up Zion in purity, for we have the most implicit confidence in her present Head, and lawful heir to the Martyr's blessings. The work here is in the future, but we have good faith, and with your prayers to help us, we doubt not but the honest will come to the light of Zion. As Bro. Webb is more confined at home on account of his family we will appoint him President until Brother Briggs shall come. His address will still be Sacramento, California. I intend traveling to all parts of the State. Please excuse haste and pray for us.

Yours in the New Covenant,  
G. P. DYKES.

Sacramento, Cal., Nov. 23, 1863.

## MINUTES OF THE COUNCIL FOR THE DISTRICT OF KNOX AND ADJOINING COUNTIES.

The Council did not meet until Saturday the 19th inst., owing to the inclemency of the weather, and the same cause, no doubt, made our numbers small. The meeting was opened in the usual manner. Z. H. Gurley was then chosen President, and Edwin Stafford, Clerk. It was then ascertained that the following Elders were present: Z. H. Gurley, Lorin Page, C. M. Brown and Thos. Allen, of Henderson Grove Branch; W. A. Moore, Eli Atkinson and E. Stafford, of Abingdon Branch; Phineas Bronson, of Princeville Branch, and R. C. Moore, Teacher, of Abingdon Branch.

The President then made some very appropriate remarks, touching the duty of the Elders; showing the high and important trust committed to our charge, and that it was necessary that we should understand the same, in order to fulfill the law of God committed to our charge, to illustrate which he read from B. of C. 12 : 7, "and that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore for this cause I give unto you the commandment, that ye shall go to the Ohio: and there I will give unto you my law: and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand." He then read sec. 61 : 1, 2 par. in connection: "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me, and ye that hear me not will I curse, that have pro-

fessed my name, with the heaviest of all cursings. Harken, O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you," &c. He then showed, although this section is in the latter part (or middle) of the book, yet it was given a short time previous to sec. 13, by referring to the History of Joseph Smith, as contained in the *Times and Seasons*. Section 13 contains the law for which they were to assemble to the Ohio to receive it, and this law the Elders were to see that it was kept. He then read portions of the law (as contained in sec. 13,) and made many remarks concerning the same that were truly edifying to the brethren present, and all were made to feel the force of his remarks, to a more or less degree; and felt determined to try, in the strength of Israel's God, to profit by them.

The President then called for an expression of the minds of the elders, relative to their willingness and ability to labor in the vineyard. He said, "I will do all that I can in the vineyard of the Lord, I am settling up my affairs with a view to this, that I may do the will of our Heavenly Father."

Bro. P. Bronson said, "I am willing to do my duty according to the best of my ability. I am not able to travel, but am willing to do all I can."

Bro. W. A. Moore said, "the Spirit is willing, but the flesh is weak, but I have resolved to go out into the world and hunt places to preach; the Spirit has frequently admonished us to go forth, and it was said in the Abingdon Branch, in interpretation of tongues, not more than a week or two ago, that we had been admonished for the last time."

Bro. T. Allen said, "I for my part do not feel it a task to go to preach to this generation, and wherever the way opens shall endeavor to fill it; for this is a day of warning, and not of many words."

Bro. Eli Atkinson said, "the Lord has chosen a weak vessel in choosing me, I came here to tell you that I am willing to fulfil my calling to the best of my ability, and it remains for this Council to say what I shall do, and I am willing to perform."

Bro. L. Page said, "I thank God that I

was the first to name the organizing of this Council. I am willing to do all I can, both in the branch and out of it, according to my ability."

Bro. E. Stafford said, "I feel like as Bro. W. A. Moore hath said, the Spirit is willing, but the flesh is weak, but by God's help I am determined to preach the gospel to the best of my ability, and if I know my own heart, and if I have one desire greater than another, it is that God Almighty will help me to preach, and grant me to live to be an humble instrument in His hands to preach the gospel, whithersoever He shall send me; that I may bring souls to the knowledge of the truth, as it is in Jesus."

Bro. C. M. Brown said, "you all know my manner of life and conversation." He said he thought if the Savior ever gave half a talent it was given to him. He knew his weakness; he had not command of language, but believed that inasmuch as he would do all he could he would be blest, for he always felt blest when he did all he could, and his desires were to do his duty, and warn his fellow man.

Bro. Gurley then spoke encouragingly to the elders who said that they were weak. He stated circumstances in his experience, to show that none could be weaker than he was, and he said, "I wish you could know my feelings at this day, you would not talk about weakness." After deliberations concerning the best method of preaching to this region. It was

*Resolved*, That each brother under the jurisdiction of this Council, use his utmost endeavors to procure places to preach, and fill the appointments, and report at our next council meeting.

*Resolved*, That we adjourn to meet on the first Saturday in March, 1864, at the house of Lorin Page, in Galesburg, Ill., on Main street, two blocks west of the public square.

There was a good feeling throughout the meeting, which lasted from about 12 o'clock M., until 5 P. M. The Spirit of God was sensibly felt, and each one felt that what we were doing was approbated of our Heavenly Father. There was not a particle of contention, but peace, love, unity and harmony reigned throughout, and each one felt that the time had come for concert of action in the great work of the last days. In the prayer meetings a goodly portion of the Spirit was poured out, and to appearance there was not one who did not feel its melting influence, and it was felt too in the shape of prophecy, and in administering and in blessing children, and each one felt that it was a foretaste of what we should have, were we to live up to what we already had received.

Being instructed to send these minutes for publication in the HERALD, we cheerfully comply.

ZENOS H. GURLEY, PRESIDENT.  
EDWIN STAFFORD, Clerk.  
GALESBURG, Ill., Dec. 22, 1863.

From the *L.-D.-S.' Messenger and Advocate*,  
of November, 1835.

LETTER OF JOSEPH, THE MARTYR.  
No. 2.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY-SAINTS.

At the close of my letter in the September number of the *Messenger and Advocate*, I promised to continue the subject there commenced. I do so with a hope that it may be a benefit and a means of assistance to the Elders in their labors, while they are combating the prejudices of a crooked and perverse generation, by having in their possession, the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also to aid those who are anxiously inquiring, and have been excited to do so from rumor, in ascertaining correctly, what my principles are.

I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumor, and misrepresentations concerning my sentiments.

But to proceed, in the letter alluded to, the principles of repentance and baptism for the remission of sins, are not only set forth, but many passages of scripture were quoted, clearly elucidating the subject; let me add, that I do positively rely upon the truth and veracity of those principles inculcated in the New Testament; and then pass from the above named items, on to the item or subject of the gathering, and show my views upon this point: which is an item which I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these what may be called "the latter times," as all the prophets that have written, from the days of righteous Abel down to the last man that has left any testimony on record, for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering:

Firstly, I shall begin by quoting from the prophecy of Enoch, speaking of the last days:

"Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten his resurrection from the dead, (this resurrection I understand to be the corporeal body) yea, and also the resurrection of

all men, righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming: for there shall be my tabernacle; and it shall be called Zion, a New Jerusalem."

Now I understand by this quotation, that God clearly manifested to Enoch, the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world: by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies: and also righteousness and truth to sweep the earth as with a flood. Now I ask how righteousness and truth are going to sweep the earth as with a flood? I will answer: men and angels are to be co-workers in bringing to pass this great work: and a Zion is to be prepared; even a New Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city: for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject: "And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.'" I discover by this quotation, that John upon the Isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth.

And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and the cursing upon the children of Israel, for their obedience or disobedience, says thus: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee; and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the utmost parts of heaven; from thence will the Lord thy God gather thee; and from thence will He fetch thee."

It has been said by many of the learned and wise men, or historians, that the Indians, or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent, are not of the tribes of Israel; but the ten tribes that have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted, "will fetch them" in the last days, and place them in the land which their fathers possessed: and you will find in the 7th verse of the 30th chapter quoted: "And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee."

Many may say that this scripture is fulfilled; but let them mark carefully what the prophet says: "if any are driven out unto the utmost parts of heaven;" (which must mean the breadths of the earth.) Now this promise is good to any, if there should be such, that are driven out, even in the last days: therefore, the children of the fathers have claim unto this day: and if these curses are to be laid over on the heads of their enemies, wo be unto the Gentiles. "Wo unto the unbelieving of the Gentiles, saith the Father." See book of Mormon page 487. Again see Book of Mormon, page 497, which says: "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob: and it shall be a New Jerusalem." Now we learn from the Book of Mormon, the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the Isle of Pamos. Now many will be disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent; but you will see from Revelations 21: 2, that there will be a New Jerusalem come down from God out of heaven, adorned as a bride for her husband. That after this the Revelator was caught away in the Spirit to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here, and as every thing cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent. And also the Jerusalem shall be rebuilt on the eastern continent. See Book of Mormon, page 566: "Behold, Ether saw the days of Christ, and he spoke also concerning the house of Israel, and the Jerusalem from whence Lehi should come: after it should be destroyed it should be built up again, a holy city unto the Lord: wherefore,

it could not be a New Jerusalem, for it had been in a time of old." This may suffice upon the subject of gathering until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of elders with regard to their teaching parents and children, husbands and wives, masters and slaves, or servants, &c., as I said I would in my former letter. And firstly, it becomes an elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds; thereby drawing them from their duties, which they rightfully owe to such, they should commence their labors with parents, or guardians, and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. And no influence should be used with children, contrary to the consent of their parents or guardians. But all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences, be upon their heads, according to the dispensation which He hath committed unto us: for God has so ordained, that His work shall be cut short in righteousness, in the last days: therefore, first teach the parents, and then, with their consent, let him persuade the children to embrace the gospel also. And if children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God, let them do so, and there shall be no wrong, and let all things be done carefully and righteously, and God will extend His guardian care to all such.

And secondly, it should be the duty of elders, when they enter into any house, to let their labors and warning voice, be unto the master of that house: and if he receive the gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the gospel; but if a man receive not the gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the gospel, then it should be the duty of the elder to go his way and use no influence against him: and let the responsibility be upon his head,

shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth; and as the prophet hath said, "it shall be a vexation to hear the report." I speak because I feel for my fellow-men: I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery into which I behold them plunging themselves, by their sins, that I may be enabled, by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

Thirdly, it should be the duty of an elder, when he enters into a house to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house, but if he gain not his consent, let him go not unto his slaves or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof; and the guilt of that house is no longer upon thy skirts, thou art free: therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent that thou mayest preach to his family, his wife, his children, and his servants, his man-servants or his maid servants, or his slaves, then it should be the duty of the elder to stand up boldly for the cause of Christ, and warn that people with one accord, to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness to be kindly affected one towards another; that the fathers should be kind to their children, husbands to their wives; masters to their slaves or servants; children obedient to their parents, wives to their husbands, and slaves or servants to their masters.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives even as Christ also loved the church and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should

be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Eph. 5: 22-31.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, fearing God." Col. 3: 18-22.

But I must close this letter, and resume the subject in another number:

In the bonds of the new and everlasting covenant,  
JOSEPH SMITH, Jr.

To J. WHITMER, Esq.

*From the Evening and Morning Star of May, June and July, 1834.*

#### FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 4.

This faithless generation has a very strong proof of the impossibility of any man having power, without the Spirit of inspiration, to bring about an order of things, such as is found in the Bible, particularly, that part of them who reside in this region, as far as they have been made acquainted with the *Millennial Harbinger*, and its Editor; for surely there is no want of either worldly learning or talents in the Editor; but with them all he cannot make even an attempt at establishing the Millennial church: no, so far from establishing it, he cannot find out what it is: he would fain write about it, no doubt, if he knew what to say, and would rejoice greatly to be an instrument in ushering it in: but so far from making any advance toward it, he is not able to say one word about it, except on the title page of his paper. In this queer attitude he stands before the public, as a monument of human imbecility, speaking louder than words, saying, what an empty puff of breath is man, unless he is inspired of God, he begins by proposing, he continues with proposing, and terminates upon nothing, he makes a great commotion, but leaves the world at as great a distance from God as he finds it.

A man may propose much, he may write much, preach much, build up many churches, call them churches of Christ, Millennial churches, disciples, or what he or they please; but unless he is empowered from on high he can never build up the kingdom of heaven, nor add one member to it. When he gets done, compare his work and his church with one built by an inspired man, and there is no resemblance between them: The things believed by one are not believed by the other; the things done by one are not done by the other. Nor can any uninspired man build up a church, that will not call the religion of heaven a delusion, enthusiasm, an imposition, and every other evil epithet that the worst feelings of human nature can invent, and the servants of God base imposters. Let a man but declare in the presence of a parcel of men-made saints, that he believes the church of Christ to be always the same; let him contend for the very things for which the apostles in the days of the Savior contended, and it will soon be found to whom they belong, to God or to men; and they will denounce it as the worst of impositions, the foulest of all schemes of speculations; though they confess THAT was what the ancient apostles contended for, and for which they laid down their lives. Then it was glorious, but now it is a vile, unsufferable imposition; but still they say they believe the Bible—"why! believe the Bible? surely we believe the Bible: it is the most glorious of all books, and it contains the most blessed of all religions." Ask them, Is your religion the same as in the Bible? "Doubtless it is." Does it bring forth the same fruits! "Ah! besure, the mighty works of the ancients have ceased; inspiration has ceased, and spiritual gifts are no more; but still, our religion is Bible religion, and our faith, is Bible faith, and we are a people who are as much the people of God as they were." Yes, reader, you have to believe that these sectarians are all the people of God, are Bible Christians, and heirs of the grace of life, without possessing one single qualification of the ancient saints, or else you must bear all the abominations they can heap on your head, because you cannot believe it.

I would be gratified, to have some of the sectarian (would-be saints,) give us a little light on this subject, particularly on the subject of spiritual gifts, as they existed in the primitive church. Paul, in enumerating the spiritual gifts, men-

tions wisdom, knowledge, and faith. See 1 Cor. 12: 8. What I would be glad to know, is whether all the spiritual gifts have ceased to exist in the church, or whether some of them continue; for if they are all done away, the present church is without wisdom, knowledge, and faith, and I confess, if I am left to judge from their writings, and sayings, misgivings, and interpretations, I must admit that it looks very much as if this were the case, but as they are not willing to admit that all the spiritual gifts are done away, will some one of the wise ones be so kind as to take 1 Cor. 12c. and show unto us how many of the spiritual gifts are retained, and how many have ceased to be the privilege of the saints to enjoy? Will some of the modern reformers be so kind as to give us some light on the subject, as we may expect a little more from them than others, or else they are no reformers.

If it be admitted that faith still continues in the church, and who, among all the religious world, dare deny it? For the author of the epistle to the Hebrews, says, "without faith it is impossible to please him," (God.) Heb. 11: 6. And if faith is the prerogative of the saints now, the work of faith is equally so; and if the prayer of faith ever had power with God, what reason can be assigned that it should have no power in these last days? Will some of the knowing ones be so kind as to give us the desired information, and point out the time when the prayer of faith ceased to have power with God? and also the place in the scriptures, where it is said that there was to be a time when God would not answer the prayer of faith? If neither of these things can be done, let them be honest, and confess that faith has ceased, and should the Son of Man now come, He would not find faith on the earth; and that THEY also have ceased to please God, and instead of being the servants of God, they have become the disciples of men; and instead of being saints, they have become the dupes of a set of men-made teachers, who have turned them away from the truth to follow after fables.

After all the management and the ingenuity of the sectarian religionists, to make themselves appear righteous, it is impossible for them to hide themselves from the view of an honest reader of the Bible. The great disparity between them and the primitive church of Christ is so manifest, that a man must load himself with an immense burden of prejudice not to see it. There are, however, none, or very few at least, but

do see it, and have to display all their talents and learning to prove that which no creature that God ever made could prove, and that is, that God acknowledges the churches which they have built up, equally with the church built up by the ancient apostles, and yet that it is not necessary that this modern church should sustain the same position before Him which the ancients did.

It might be considered one of the most marvelous things in the world, for men, with the Bible in their hands, and who do believe in future rewards and punishments, to deceive themselves and others by using all their talents and learning, to lead the world astray. We are told in Acts 4: 27, that "against the holy child Jesus, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together;" and Paul said to the Thessalonians, 1 Thes. 2: 14, 15. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

According to these testimonies, it made no difference where the gospel had effect, whether in Jerusalem or in Macedonia, Asia, or Europe, or who proclaimed it, either an apostle, or a prophet, or the Savior. Nor did it matter who received it, nor where it was received; for let the world differ in other things as they might, in this they all agreed to persecute the messengers of heaven, and to seek the destruction of the church of Christ. The Pharisees, the Sadducees, the Herodians, and the Nazarites, in other things disagreed, but in persecuting the saints of God they agreed perfectly, together with all the heathen of every tribe, and tongue; for let them worship at the shrine of what God they would, with one consent they would persecute the Church of Christ. Here you would find all classes of characters agreeing, moral and immoral, temperate and intemperate, learned and unlearned, vulgar and refined, old and young, priests and infidels; for they all felt a common interest. Neither were they wanting in persons to prove any thing they desired—there was no falsehood too great to tell, or to swear to.

The Roman Emperors put hundreds of the saints of God to death, because they believed that God would deliver them out of the hands of their enemies. The Romans were therefore determined to put their faith to the test, as they did the faith of the Savior—"let him come down from the cross, and then we will believe on him."

In every age of the world, when the Lord, after an apostacy, began to restore pure religion, the existing religionists, (it mattered not whether they worshiped one imaginary god or fifty,) were all alike in their hostility to the messengers of heaven, and to the people of God. There is one thing common to the god, or gods of all apostate religionists, whether they are visible or invisible, wood, stone, marble, copper, brass, silver, gold or iron, they are all dumb—they never speak. Or, if the worshiper supposes his god to be spirit, still he is as silent as the material gods, and his tongue is as still as if he were wood or stone. It has been peculiar to the people of God in every age, to worship a God that would speak; for though some apostate religionists say they worship a God that is spirit, and one that in the younger part of his life, was in the habit of speaking and communicating to and with his saints, but now for many years he has been silent, and never calculates to speak any more, either because of his age, or because he does not know the language of the people. This peculiarity in the God of the saints, has exposed them to the severest reproaches from those whose god had got the other side of speaking. Probably, because age may have impaired His senses, or weakened His nerves, or for some other reason or cause which He has not made known. If the saints' God would be as silent as theirs, their religion might be borne with, but to worship a God that will communicate with His saints, is too great an imposition to be endured, in the estimation of *dumb-god* worshippers.

Since the God of heaven has begun to bring His church out of the wilderness, and to gather together His saints as He promised the fathers of Israel He would do in the last days, they (the saints) have had to feel the truth of Paul's declaration, that they who will live godly in Christ Jesus shall suffer persecution. See 2 Tim. 3: 12. As it was in former days, so it is now, all the dumb-god worshippers in the land have found one thing on which they can unite. Every tongue is let loose, every pen is employed in fabricating and publishing the most incredible falsehoods that the foulest of the foul can invent, though neither the inventor, the reporter, nor yet the printer believes a word of them; but they serve as a pretext to practice iniquity under.

In former days, Pharisees, Sadducees, Herodians, Nazarites, and all classes and casts of heathen, mutually agreed to persecute the church of God. So in these last days, Presbyterians, Methodists, Baptists, Episcopalians, Quakers, Shakers, Dunkards, Jumpers, Universalists, Restorationers, and

to put the *mask* on, the LEARNED, the WISE, the pious reformer, Mr. Campbell, with his train of *Campbellite reformers*, have entered the list, in connection with thousands of those who hate religion in all its forms! The cry of "false prophets," and "false Christ," is heard through all their ranks, as though their heads and hearts were all alike. And as we are to know them by their works, we must draw the conclusion, that as their works are alike, their hearts cannot differ much.

In examining carefully and honestly, all the sentiments of the different religious parties of the present day, their articles of faith, creeds, confessions, leagues, covenants, &c., it would be found, that there is scarcely one item of the doctrine of Christ preached in its purity; nor is there an item received in the same point of light as the ancients received it; neither is the practice, which grows out of their sentiments, in any respect like the practice of the ancient churches.

With all the reformations which the nineteenth century produces, or can produce, the sectarians will leave the world in no better condition than they found it, divided, distracted, confused with parties, strifes, contentions, tumults, envyings, persecutions, evil speakings, and the whole list of abominations related by the apostles, will be in full practice among them. And in despite of all their exertions, though they were ten times as vigilant and zealous as they are, and their reformations ten to one, and their converts to multiply as the sand by the sea shore, till, when the Savior shall come, the people will be as they were in the days of Noah, and know nothing until the Savior will be revealed in fire, and they will be destroyed by the brightness of His coming; for this is the testimony of Moses and the prophets, of Jesus and the apostles. Nor has there ever been an inspired man on earth who did not bear the same testimony.

The ignorance of the religious teachers of the day, never appeared more glaring in any thing, than in an attempt to create a Millennium by converting this generation. I ask, when was a generation of apostate religionists ever converted to God? *At no time since the world began.* We read of them being cut off, but of their conversion we have no account. The antediluvians, who were doubtless apostate religionists, were cut off. The Jews were cut off; and God, by the mouth of all the holy prophets, has said that in the last days, the Gentiles, because they will not receive the truth in the love of it, will be destroyed. But notwithstanding all this testimony, the priests of the day are determined to represent all the prophets as liars; for they have decreed to

convert the whole generation before the Son of man shall come, and make a Millennium out of them. But let them know that all the Millennium the Bible knows anything about, is the thousand years that Christ shall reign personally on the earth, after He has gathered all the saints together from one end of heaven to the other, and cut all the wicked off, that there shall not one be left.

We have been a little amused to see the inconsistencies which will appear in the writings and sayings of those who profess to be engaged in the same cause. Take for instance Mr. Campbell with his *Harbinger*, and Mr. Scott with his *Evangelist*; both professedly of the same faith, and devoted to the same cause. Mr. Campbell has published a long series of articles from the pen of a Mr. M'Corkle, in which he has endeavored to prove that this whole religious generation is in a state of apostacy, (which is easily done by any one acquainted with the Bible,) and thus no apostate generation has ever been converted to God, and he warns this generation to beware, for the judgments of God will be upon them. (This he can do with the greatest propriety.)

Mr. Scott, of the *Evangelist*, in one of his late editorial addresses to his patrons and brethren, informs them, that it was required of the saints always to convert the world, and as his brethren are the saints, he therefore notifies them that God requires at their hands the conversion of the world. Mr. Campbell's paper goes abroad alarming this generation, from the pen of Mr. M'Corkle, that they are in a state of apostacy, and therefore must be cut off, and cannot be converted; (and this is the testimony of all the prophets since the world began.) So one of their reforming papers denounces the judgments of God on this generation without remedy; the other has prescribed what purports to be a sovereign remedy. He and his brethren have got to convert them by the absolute requirements of heaven. If Mr. Scott was really in earnest when he penned the sentence alluded to, and is honest when he says that he believes the coming of the Son of Man draws near, he must feel himself and his brethren to be in a very peculiar situation; for just as sure as the Lord lives, when the Son of Man comes, instead of the generation who lives at that time on the earth being converted, they will be like the people of Noah, and like them they will be cut off. Now, if Mr. Scott and his brethren have got, by the requirement of heaven to convert them, they will as certainly be found to be transgressors, as that the Lord will come, for they will never get them converted, for if they do, the prophets, yea, every one of them have lied; for



they have said that they would be a wicked generation, and be cut off. While it is written that the way of the transgressor is hard, (see Prov. 13 : 15,) Mr. Scott must feel himself and brethren in trying circumstances; for the Lord never required at the hand of any person more than they can do; and if the Lord has really required this at their hands, they will have to be like Abraham, against hope they will have to believe with hope; for the testimony of all the prophets is, that it will not be done. So Mr. Scott and the prophets stand in opposition to each other.

I think that it is probable, notwithstanding the immense labor which Mr. Scott has laid off for his disciples, and the vast importance he attaches to it, that it will pass off for a little editorial *puff*, with which some Editors try to make the most of a thing.

There is not a fact more certain than this, that if the heavens have to retain the Savior till Mr. Scott and his saints convert the world, he will have a long residence there yet, and the generations of five thousand years will have nothing to fear from his coming. So Mr. McCordle may stay his hand, and cease to pronounce the judgments of God on this generation, and calmly employ himself about other matters, and leave this business to Mr. Scott, who has certainly chosen the hardest task, that of converting the whole world of mankind. If he and all the sectarian priests combined succeed in converting the whole world, they will perform a greater miracle than God will, when "He shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shake His hand over the river, and shall smite it in the seven streams, and make men go over dry shod." Isa. 11 : 15.

I would recommend, however, to these gentlemen, as it is not so pleasing for reformers to disagree as it would be for them to see eye to eye, that they hold a council as the apostles did at Jerusalem about the question of circumcision, to settle this question; and as Mr. Campbell has a great interest at stake let him be moderator, and let the question be fairly settled, whether Mr. McCordle is to succeed in getting this generation destroyed, or whether Mr. Scott will get them converted; and let the result of the controversy be published, both in the *Harbinger* and *Evangelist*, so that the public mind, as far as they have been effected with the plans of Messrs. McCordle and Scott, may be at rest. I can see no reason why this matter could not be settled thus amicably, besure, if there were to be any very severe "conflicting of the winds," as that is an element which Mr. Campbell is rather

afraid of, he might have the liberty of calling on as much help as the case might require.

Among all false eligionists, and worshipers of dumb-gods, there is a great likeness, whether they be heathen, Christian, Jewish or Mahometan, as their god or gods are all alike, as far as speaking is concerned. They are therefore under the necessity of obtaining a knowledge of their duty to them, without getting any direct communication from them, (I mean to themselves;) and they come to a knowlecke of it by conjecture, or by means of what they have said to others, or what they have been supposed to say. So one god requires one thing, and another requires another. Some require their worshipers to wash in the Ganges, others require their's to burn their children; some find it necessary to demand of their subjects to be crushed to death under the wheels of their car: but Mr. Scott's god is worse than all of them, for his god requires of him that he, and those associated with him, should convert the world. This the God of heaven never required at the hand of any man, or set of men; he has required of his saints to proclaim the gospel to every creature in all the world, but no where commanded them to convert the world. A man can burn his children; he can wash in the Ganges; he can lay down and let the wheel of the car of his god crush him to pieces; and the saints of God can proclaim the gospel to every creature; but to convert the world to any particular religion, neither Mr. Scott, nor any other man, or set of men has done it nor can do it. So that his god is more unreasonable than Juggernaut; for Juggernaut requires nothing of his worshipers but what they can do; but Mr. Scott's god requires of him what neither himself nor any other man or set of men have done, or ever can do.

It is really marvelous to hear men proclaiming to the world what great duties have been required of them by their God, when they have no authority for it but the workings of their own brain.

Among the follies of men this is the greatest, and where is the sect that is free from it? I answer none; there never was nor never will be a people on this earth, except those who get direct revelations from heaven for themselves, but will forge out their own religious duties, and enjoin duties on themselves that no other being ever required of them. In consequence of the gods of the nations all being dumb, we have had at one time and another, in this world, the most marvelous codes of religious laws that could be devised. Men might

be great statesmen and politicians, brave warriors, able counsellors, wise governors, discreet rulers, as far as worldly government was concerned, but unless their god could and did talk, and that to themselves, their religion was perfect folly, and the most senseless ignorance. Take, for instance, the Greeks in their greatest glory, and with all their sagacity as statesmen, and wisdom as legislators, yet their religion was the greatest folly, being of no advantage to them, neither in this life nor yet in that which is to come, consisting in running races, with men, horses, and chariots, with every species of folly, not even drunkenness excepted, licentiousness, and debauchery, and still they were conscientious in the observance of their imaginary duties, as necessary religious performances.

Let any candid person read the history of religion, as it has been practiced in the world from one period to another, during the few thousand years, of man's existence, and he will read nothing but a mixture of folly and wickedness from one end of the earth to the other, except among that portion of mankind who received direct revelation from heaven; nor were they any better off, though their fathers had received revelations from God, unless they received them themselves, they would soon degenerate, and their religion would be turned into the greatest nonsense and wickedness.

Whenever the Jews began to reject the prophets sent to them, they began to corrupt themselves, and become defiled before God, and ripened rapidly for destruction, and nothing could have preserved them from the complete overthrow which they suffered, but receiving constant revelations from God. *Had they continued to acknowledge the prophets, and received their teachings, they never would have crucified their Messiah, and they would have escaped the calamities which befel them.*

The world, at one time and another, has supported all kinds of religion without direct revelations from heaven, except the religion of Jesus Christ, but that they never preserved without direct revelations from heaven since the world began. For revelations direct from heaven were a part of that great system devised in the heavens, for the salvation of man, and a very important item of it too, without which all the rest of the plan would have failed of its object, for without this, no people were ever saved, nor ever will be, nor is there salvation in the system if this important item is taken away. There never was a society on earth, nor never will be one, it matters not how pure they may be, which will teach that the God of heaven says that the canon

of scripture is full, and that there is now no more need of revelations, and that you have got enough: but from that very hour that society would begin to corrupt its way before God, and never stop its deterioration until every vestige of purity had departed from it, and it would become a sink of corruption. It was part of the scheme of salvation to give constant revelations to the saints, and that, as long as they lived, nor was there any period in their life that they did not need to receive revelations. A person might as well talk about a perfect human system, when it had an arm or a leg cut off, as to talk about a perfect scheme of purification, by which men are fitted for heaven, without the persons thus being fitted receiving continued revelations for themselves, for their own direction and salvation.

Without this power, what vain and foolish duties men hatch up out of their own brain and enjoin them on their followers, and on themselves also! What various kinds of obligations, from the severe austerities of a dominican friar, to the laborious duties enjoined on Mr. Scott, even the task of converting the world, for the Dominician friar, or the Augustine monk, has as much authority for his austerities, as Mr. Scott has for his arduous task of converting the world: that is just as much authority as they could give to themselves, or get from persons in the same situation as themselves. Indeed, they both worship the same kind of god, one who has found it necessary to hold his tongue for nearly two thousand years, and does not calculate to speak any more till time shall end, and one of them has as good a chance to know his duty as the other, and has as good a right to practice his austerities as the other has to convert the world.

No man ever yet knew his own individual duty to God only, as it was made known to him from time to time, as he needed instruction by immediate revelation direct from God. Without this he will labor in the labyrinths of uncertainty and doubt, "ever learning and never able to come to the knowledge of the truth!"

In consequence of the religious world having lost the power of getting revelations for themselves, they have fallen into their present state of confusion, each party manufacturing duties for themselves. For instance, the Presbyterian, the Episcopalian, the Methodist, and the Catholic gods, with the gods of some other sects, requires them, (or at least they think he does,) to sprinkle their children, while the Baptist, the Christian, (so call-

ed,) and the Campbelite god, or gods, are greatly offended with it, and consider it an insult to him for them to perform such a thing in his name; but requires them to immerse only. But notwithstanding their gods require them all to immerse, they differ widely in the object for which they do immerse: the Baptist and Christian gods, command their worshippers to be baptized because their sins are forgiven them; and the Campbelite god commands his worshippers to be baptized for the remission of their sins, in order that their sins may be remitted; the Episcopalian god requires the children of his worshippers to be sprinkled, that their sins may be remitted, as also the Catholic god; but the Methodist god considers the children of his worshippers all fit for heaven without sprinkling, as he considers them without sin. The Baptist and the Presbyterian god have elect and non elect among the children of their worshippers, as well as among the adults. But after all the supposed requirements of these gods, (gods we say, for who in his senses will have the effrontery to say that all these clashing commandments came from the same god?) let a person ask any of them, has your god at any time spoken to you and told by direct revelation that he required this at your hands? "O no, (say they,) we worship a god that does not give revelations at present, nor will he ever speak any more to men in the flesh. He formerly conversed very freely with men, and told them every thing that they desired to know in righteousness, but he has now of a long time, (seventeen hundred years, at least,) been silent, and will remain so forever." Well, how do you know that he requires such ceremonies of you as those which you perform? "We know because we find in a book which he caused to be written that these were required." But of whom were they required? "Why, they were required of the people who lived at that day." Well, do you expect to receive the same reward for your obedience as the people received in that day? "No, we do not expect to receive any of the spiritual gifts which were bestowed upon them, neither healings, miracles, speaking with tongues, nor yet the interpretation of tongues." And still he requires the performance of the same duties of you as he did of them? "To be sure; for he never changes!" But He does not give you as great a reward as he gave them. After all you have said about your god, a man must draw the conclusion, that he is very much like the Pharaoh who rose up in Egypt, who knew not Joseph. He requires the tale of brick; but makes you hunt the straw! Criticise all these sects down closely, and you will soon find that their gods, notwithstanding they are supposed to differ so much in their requirements, agree in one thing, that is, they are not very noisy! They are all dumb dogs: they have ears, but they hear not, mouths, but they speak not. So were the gods of the heathen, which were made by men's hands, of wood and stone, and after all the cry which pretended religionists make against the follies of Paganism, their gods are but a very little better than those.

A god that never speaks, is no better than an image of stone or wood, nor is any person under any more obligation to worship him, than he is to worship wood or stone, the gods of men's hands: But none of these gods, can be the God of the Bible. Whenever he had a people on earth, whether they were Jews or Gentiles, whether they were in Pontus, Galatia, Cappadocia, Bithynia, in Libya, Macedonia, or the parts about Cyrene, Cretes, or Arabians, He spake to them all, and gave revelations to them all. If they were worthy of promises, they were not under the necessity of going and hunting after the revelations given to some other people, but by the faith that was in them, they obtained them for themselves. By faith, says the author of the epistle to the Hebrews, the elders, or ancients, "obtained promises." See the 11 chapter, 33 verse. The sectarians of this generation, are different from the ancient saints, for instead of obtaining promises by faith, they get them by stealth, by plundering the property of the saints and calling it their own. They do not even pretend to get promises, but to claim those which others obtained for themselves eighteen hundred years since, and call them their own! "God (say they,) has promised eternal life to his children." And they call themselves his children, or they get their priests to set in judgment on them, and call them the children of God: and having got a priest to name them" they claim to themselves the promises which were made to the saints in the days of the ancient apostles, which they obtained by their faith. They do not, neither can they claim the same standing before God which the saints obtained; for *they* came so near to God as to have heavenly visions, obtain the Spirit of prophecy, of revelation, and of speaking with

tongues, of the interpretation of tongues, as also the gifts of healing by the same Spirit, and of working miracles and also the seeing and conversing with angels, with the gifts of wisdom, knowledge, and faith. The author of the epistle to the Hebrews, informs us, that the saints to whom he wrote that epistle, had "come up to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 23. Such was the power which the ancients had with God, that by their faith they were introduced into the society of all the heavenly host, not even the Father and the Son excepted, so that they became acquainted with the unseen world and its inhabitants, and having this power with God, through faith they obtained promises, enjoyed the Spirit of both revelation and vision, and thus they received the promises of God because He considered them worthy. Another peculiarity about these saints was, that it was God who sat in judgment on them, and not men: they did not call on priests to know whether they were the people of God or not, but on the Father of heaven himself, and He passed decision on their head, that if they had sinned, He who searched the hearts and tried the reins of all living, declared it unto them, and told them wherein. If they were indulging in secret iniquities He made it manifest to all. Thus they were searched reprov- ed, rebuked, and chastened, until they were made clean every whit, and became a fit temple for the Holy Spirit, which dwelt in them, and led them unto all truth. They were full of the Spirit of wisdom and understanding: God dwelt in them and they in Him, until they became identified with the Father and Son, as the Father and Son were identified in one. See John 17: 10-23v.

If the epistolary writings of the New Testament, were examined closely, it would be found that all the churches that did not obtain this power with God, were rebuked for their wickedness instead of being flattered with the promises made to another people. This was the perfection which God required, and he would receive nothing less from them, or else He would "spew them out of His

mouth." But in these last days, we have churches and very many of them, who have never obtained a particle of power with God, and are utter strangers to the purity, holiness, and faith of the saints, and yet they are claiming their promises, and expect that God will receive them into the same heavenly mansions with those who overcame the world and obtained power with God. If I were to ask this sectarian generation, where their promise of eternal life is, they would have recourse to the promises made to the saints of former days, and there found their hope of eternal life. But ask them, do you sustain the same character before God that they did? Have you the same power with God that they had? Can you draw near with as pure hearts to God as they did, and obtain the judgment of God on yourselves as they obtained it? All these questions they would have to answer in the negative, and confess they did not. How vain, then, must it be to expect to be benefitted by their promises, unless we sustain the same character, and have obtained the same standing before God they had obtained. If men are to be judged according to the deeds done in the body, shall persons whose sayings, do- ings, and sufferings, bear as little resemblance as those of the primitive saints and the sectarians of the nineteenth century, receive the same reward, and be appointed unto the same glory in the eternal world? If they are, God will not judge men according to the deeds done in the body.

If men obtain power with God in proportion to their holiness and purity; before Him, there must be a vast difference between the purity and holiness of the primitive saints and the modern sectarians; for there is a great difference in their power, one having power to do all things, and the other power to do nothing! one doubtless was holy, and the other is as certainly corrupt! one pure, and the other unpure! and yet, they are all to be rewarded alike in the eternal world! And to crown the whole, all are to be rewarded "according to the deeds done in the body!!!"

*From the Evening and Morning Star, Aug. 1834.*

#### THE PROGRESS OF THE GOSPEL.

For a length of time, and some of our friends may say too long, other important matter has prevented our saying but little relative to the spread of the truth,

and the prosperity of the elders of the Church of Latter-Day-Saints. But circumstances having prevented, in consequence of the situation of the church, and necessity calling forth much to inform those whose ears were continually saluted with misrepresentations, calculated to create an unfavorable opinion upon a subject which deeply interested every lover of his country and freedom, it has been our duty to record, (and we confess, painful,) scenes which had not previously disgraced the annals of the history of our nation since this government was organized. And yet, at this time, it may be thought to be superfluous in us to speak particularly of the Jackson outrage—of the atrocious deeds committed upon unoffending citizens, and of the distress inflicted upon innocent women and children: we therefore forbear, in this article.

From scenes of distress in the far west, we turn our eyes to that portion of the American society claimed to be the most refined and hospitable, and the heart sickens at the sound of falsehood and calumny, heaped upon the saints. Ten thousand times ten thousand foolish reports are hatched up by designing individuals, and palmed upon their credulous followers, and swallowed by these greedy dupes, and cherished in their bosoms as truths. The sound, "False prophets" echoes and re-echoes from the mouths of Babel's priests to the meanest worshiper of Baal, and creation is convulsed to its center by blasphemies from the ignorant multitude who never knew the reality of the religion of heaven, and yet vainly suppose themselves to be the children of the Most High!

Amid this day of strife we are often reminded of the words of Peter, in 1 Peter 4: 12: beloved think not strange concerning the fiery trial which is to try you; as though some strange thing had happened unto you;" for if, in the days of this apostle, the saints were compelled to suffer, (which will not be doubted,) it is to be expected in the last days, though most people boast of this wise, virtuous, and righteous age. In the days of this apostle, the truth found advocates, and the gospel of Christ, converts, after all the opposition of the powers of darkness. Any man making himself acquainted with the history of those days, will find that no scurrilous report, no foolish lie, nor idle tale, could be permitted to sleep; but with the utmost diligence were circulated with an intention to hedge up the

way of salvation, and overthrow the work of the Lord, and yet it spread—still it prevailed! and had those professing it, remained faithful, that church would have risen in majesty and covered the earth, while darkness would have disappeared forever.

Another era has rolled on, and God has begun to display His marvelous works in the eyes of many, that testimony may be given to this perverse generation, that desolation awaits them; and that with his own voice He is about to call Israel from the four winds. While the way is opening and the great supper preparing, it is to be expected that Satan will marshal his forces and call his whole power into action. Every heart in which he has a place is ready to be barred against the truth, and every unincircumcised ear is closed against the precious sound, which otherwise would be received as tidings from above, and would cause nations to clap their hands, and the universe to join in one glad song of praise. At first thought, the upright in heart might be ready to conclude, that a nation of Gentiles would be born to God in a day, and that a people professing such high attainments in the favor of heaven, would be ready to embrace the truth with a zeal becoming their pretensions. But to view the contrast causes the heart to sorrow. Is it possible, the question might be asked, that this generation are sunk so low? Alas! they are fallen! are fallen!

Let the impartial once look; let the honest once search, and his mind will admit, indeed, he cannot but acknowledge, that this is a people in whom is no godliness; and a generation who have corrupted their way before the Lord. They condemn the Jews for persecuting the Savior, and say, "had we lived in the days of the apostles, these chosen men would have been protected by us;" but wherever the same gospel is now preached, the same opposition is manifested, and the same unhallowed schemes are resorted to for the purpose of destroying those who embrace it. Surely, then, they are witnesses against themselves that they are worse than the Jews: for the Jews never pretended to follow the Messiah nor obey His teachings: but from His first appearance among them they sought his destruction, and never rested till it was effected, as they supposed. Here is a people professing that quiet religion, the influence of which softens the vain ambitious thoughts of

the heart, and begets a love for all, and teaches so to regard the well being of men that even good should be rewarded for evil. One question, and one only will we now ask on this point. Are these precious maxims observed?

From the east the sound is heard that numbers are turning to the Lord, and this is no marvel, for their intelligence has stepped in, in advance of the superstition of other places. With anticipations which are pleasing, we look forward to the time, (and we hope it is not long) when thousands shall come from the east, rejoicing in the assurances of the everlasting gospel.

From the south we frequently learn of the progress of truth, though bigotry and fanaticism present a formidable front. We firmly believe that the Lord will yet bring a people from that section, sanctified and meet for His use; and earnestly hope that he will raise up and send faithful laborers to call his elect from those regions.

From the north we hear glad news, and our ears are frequently saluted with the sound of REFORMATION, and the triumph of the gospel, notwithstanding the adversary has sent his emissaries with loads of printed lies, to destroy the good seed; and our prayer to the Father of mercies is, that, like the aurora borealis, it may rise in splendor until its spreading glory shall illuminate the horizon.

We often request our brethren, (the elders) to communicate the account of their labors; and we cannot close this piece without urging this request once more. For the satisfaction and benefit of the whole church, we want them to give briefly, the public feeling as manifest toward the gospel, which to many, and especially our distant subscribers, will be a source of information worthy of their attention. We simply ask for facts. It cannot be doubted, (by the careful searcher of the scriptures,) but that the time is fast approaching when the Lord WILL arise in his might and come forth out of his PLACE and vex the nations, and as the time draws near, duty calls for the warning voice to be raised by all who are assured of this fact; and from whom could we expect more than from the elders of this church?

It is yet our privilege to receive frequent intelligence concerning the spread of the work, and often from persons whose names we have not before heard. When this is the case it seemingly calls forth renewed gratitude from our hearts,

and reminds us of the hand which is set for the redemption of Israel, the second time, and of the glorious day approaching when this gospel of the kingdom shall be preached in all the world for a testimony unto all people, that the Son of man is coming on the earth.

*For the Herald.*

### THOUGHT PICTURES:

Hush! Hark!  
Hear the music,  
Flowing soft in war'ring numbers;  
Through mine inmost soul it wanders,  
Tis the night-bird in the lilacs singing sweet-ly as of yore.

While my candle faintly shining;  
Distant objects scarce defining;  
Throwing soft light, faint and mellow, on my  
silent chamber floor,  
Fadeth round me in the dark.  
Softly, hark!

The bright  
Moon is shining,  
Soft the western winds are blowing,  
Flowers and shady vines are growing,  
And my thoughts are backward turning to  
the years long gone before,  
When in Eden bloomed the flowers,  
And the song birds in her bowers,  
Wak'd the soft melodious echo, on the  
blooming river shore,  
Where the waves lay bathed in light,  
Pure and bright.

The tall  
Palms were waving,  
And the scarlet trumpet flower,  
Formed for Eve a lovely bower.  
Sweetly waved the white-flowered man-  
drakes, where the fig tree bloomed  
and bore.  
There the water-lillies waving,  
In the stream their long stems laving,  
Every gift, and every blessing, that our God  
on man could pour.  
All were lost by Adam's fall,  
Life and all.

Onward,  
Down time's river  
Comes my mind with awe and wonder,  
Mournfully and sad I ponder,  
How the world grew dark in sin, and Sa-  
tan's power waxed more and more,  
I seem to hear old Noah preaching,  
Day by day with patience teaching,  
Telling how the coming flood, would sweep  
the world from shore to shore;  
But the scorner mocked each word;  
Scarcely heard:

Listen !  
 Hear the roar !  
 The foundation of the ocean,  
 Broken up with wild commotion,  
 Sends the rolling thundering waters, o'er  
 the earth from shore to shore,  
 While the old ark upward lifting,  
 Through the mist and darkness drifting,  
 Passed above each drowning empire, all  
 their pomp and glory o'er.  
 On the mountain rests at last,  
 Firmly fast.

Upward  
 Curls the fire,  
 While around the altar kneeling,  
 Noah's little family, feeling  
 That salvation hath been given, by the God  
 whom they adore.  
 Radiant on the cloud appearing,  
 Comes the rainbow each heart cheering,  
 Like an angel sweetly telling that the flood  
 will come no more.  
 While the glad hymn round the fire,  
 Rises higher.

And now  
 I am thinking,  
 Of the little heavenly stranger,  
 In Bethlehém, in the manger;  
 How He grew in form and Spirit, and in  
 wisdom more and more ;  
 Of His life of sweet perfection ;  
 Of His death and resurrection,  
 How He went again to heaven, when His  
 work on earth was o'er ;  
 To the future far ahead,  
 I am led.

When the  
 Lord returning,  
 All the just shall be uplifted,  
 While the earth is burned and sifted,  
 Then I think of glorious Zion, when her  
 mourning will be o'er.  
 Of the earth in exultation,  
 Robed in wonderous vegetation,  
 Palms and dates, bright figs and olives, wa-  
 ving o'er each river shore ;  
 Glittering cities clean and white,  
 Bathed in light

Holy !  
 Holy ! Holy !  
 Is the Lamb of God for ever,  
 He is with us, naught shall sever  
 His redeemed from His bright presence, of  
 molest them any more,  
 But beneath the cloud and pillar,  
 They shall taste of life's sweet river.  
 Holiness, joy, beauty, glory, fill the earth  
 from shore to shore,  
 Glory be our God, to thee,  
 Eternally.

Thus I  
 Draw bright pictures,  
 That I've learned by Bible teaching,  
 That I've heard by holy preaching,  
 'Till my soul grows full of joy, as I think  
 earth's history o'er,  
 How I love God's testimony,  
 Sweeter than the clearest honey,  
 Making wise our simple minds, and causing  
 us to praise Him more,  
 While within the Spirit's light,  
 Shineth bright,  
 Hush, good night.

DAVID H. SMITH.

*For the Herald.*

### THE SAVIOR'S CALL.

To-day the Savior calls ;  
 Ye wanderers come,  
 O ye benighted souls,  
 Why longer roam ?

To day the Savior calls ;  
 O hear Him now :  
 Within these sacred walls  
 To Jesus bow.

To-day the Savior calls ;  
 For refuge fly ;  
 The storm of justice falls,  
 And death is nigh.

The Spirit calls to-day,  
 Yield to His power ;  
 O grieve Him not away :  
 'Tis mercy's hour.

C. E. C.

*For the Herald.*

### PREACH THE GOSPEL.

Go forth ye gospel heralds,  
 Proclaim the law of God :  
 Go forth to scattered Israël ;  
 Tell them to serve their God.  
 CHORUS.—Go blow the gospel trumpet ;  
 Go blow the gospel trumpet :  
 Go over hill and valley,  
 And call poor Israel home.

Go on for God will bless you,  
 While you perform His will,  
 His Spirit will assist you ;  
 Go on and serve Him still.  
 Go blow the gospel trumpet, &c.

Go travel to the eastward,  
 Go travel to the west,  
 Go gather in poor Israel,  
 In Zion let them rest.  
 Go blow the gospel trumpet, &c.

For God said He would bring them  
Out from captivity,  
Go now and plainly tell them,  
That happy day draws nigh.  
Go blow the gospel trumpet, &c.

For God hath heard their groanings ;  
He soon will break their chains,  
And bring them out from bondage,  
To their own lands again.  
Go blow the gospel trumpet, &c.

And Zion and Jerusalem,  
Will soon in glory shine,  
And Christ will come from heaven,  
Majestic and divine.  
Go blow the gospel trumpet, &c.

What joy will fill our bosoms,  
When we shall all meet there,  
We'll then be free from bondage,  
From sin and worldly care.  
Go blow the gospel trumpet, &c.

The harvest now is whitening,  
The sheaves must gathered be ;  
Go gather up more laborers,  
For Zion must be free.  
Go blow the gospel trumpet, &c.

*For the Herald.*

### THE GREAT COMMISSION.

"Go preach my gospel," saith the Lord,  
Bid the whole earth my grace receive ;  
He shall be saved that trusts my word,  
And he condemned who'll not believe.

I'll make your great commission known  
And ye shall prove my gospel true  
By all the works that I have done,  
By all the wonders ye shall do.

Teach all the nations my commands ;  
I'm with you till the world shall end ;  
All power is trusted in my hands ;  
I can destroy, and I defend.

He spake, and light shone round His head,  
On a bright cloud to heaven He rode ;  
They to the farthest nations spread,  
The news of their ascended God.

C. E. C.

*For the Herald.*

### PRAYER FOR ISRAEL.

Lord send thy servants forth  
To call the Hebrews home,  
From east and west, from south and north,  
Let all the wanderers come.

Where'er in lands unknown,  
The fugitives remain,  
Bid every creature help them on  
Thy holy mount to gain.

An offering to the Lord,  
There let them all be seen,  
And washed with water and with blood,  
In soul and body clean.

With Israel's myriads sealed,  
Let all the nations meet,  
And show the promises fulfilled ;  
Thy family complete.

C. E. C.

RECEIPTS.—*For the Herald.*—H. Weatherby, L. Hewitt, J. Houston, W. Grice, J. Lytle, A. Vickery, A. Porter, C. Thurston, each \$2 ; J. Newberry, T. Williamson, Mr. Lowmsberry, Z. H. Gurley, L. Hewitt, I. F. Scott, F. Leonard, C. Davis, C. Smith, S. Cramer, G. Corless, J. Seelye, J. Holt, J. M. Wait, each \$1 ; D. Powell, \$2 ; W. A. Moore, \$0.50.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF."

"THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms 37; 28, 29.*

No. 2—Vol. 5.] PLANO, ILL., JAN. 15, 1864. [WHOLE No. 50.

*For the Herald.*

## FIRST REVIEW OF "AN APPEAL TO THE LATTER-DAY-SAINTS." No 1.

BRO. ISAAC SHEEN:—In a former communication I apprized you that Sidney Rigdon had published and sent forth a pamphlet entitled: "An Appeal to the Latter-Day-Saints." The names of J. H. Newton, W. Richards and W. Stanley, are set forth as its authors, yet to us who know the parties, and are familiar with the tone and style of Sidney's ringing of changes upon the same idea, is conclusive to us of its authorship. He has been trying for some time to form a nucleus as a starting point. He wrote a letter (dated Jan. 15, 1863, and postmarked Jan. 17,) to one of his correspondents in Pittsburgh upon the subject, from which letter I make the following extract: "The time for the Lord, to move His cause has not yet arrived, and it is vain, and worse than vain, for men to try to build up when He is not engaged with them. The only thing we can do under our circumstances, would be to bring forth a book, written under the guidance of the Spirit of truth, so as to place the subject pertaining to the present and future concerns of our Zion, in a point of light so clear that none need mistake. This can be done, and it would discharge our duties before the Lord to those of the old church. It would also tend to confirm our own minds and bring us to see eye to eye."

This is conclusive to us, so far as identifying him with the publication, and that Sidney wrote the book. In the "Appeal" he assumes the right to the Presidency of the Priesthood, in virtue of sundry ordinations, and certain prophecies in the B. of M. and D. and C. More recently one of his emissaries, who calls himself Stephen Post, visited us at Pittsburgh, and got introduced to myself and family, as an Elder in the days

of Joseph the Martyr. When he was asked if he belonged to any organized body of the saints, he answered "NO" but he said that he desired to know the truth, and build Zion, that he was a subscriber for the HERALD. This threw me off of my guard, and I asked him to preach, thus introducing him to the entire congregation. After preaching he expressed a wish to visit the brethren. He received invitations and subsequently did so.

The next thing that I heard respecting him was, that he had avowed himself to be on a mission for Sidney Rigdon, and was laboring to proselyte to his standard, and had met with some partial success. I immediately took some of the brethren and went to the scene of his operations. I at once charged him with duplicity in denying that he belonged to any organized party. He, to endeavor to extricate himself from the charge, read a letter just received from Sidney, wherein he was informed that he had been appointed "a member of the provisional government," and the field of his labor and the character of his labors were designated. He is instructed to endeavor to see all persons who believe the Book of Mormon and Doctrine and Covenants, and (if my memory serves me,) as many as receive him, he is directed to ordain them Elders, and not to stop to preach the gospel, but to instruct his converts to gather up into Iowa and Nebraska. *He was not to discuss the doctrine of polygamy,\** and to remember that

\*Sidney is undoubtedly aware that if his elders "discuss the doctrine of polygamy," they will be put in remembrance of the detestable, adulterous, and most odious polygamous system, which he established in Pennsylvania about 18 years ago. Perhaps he wants to re-establish the same system of lasciviousness. If he establishes any sys-

head-quarters are to be in Pittsburgh. This last subject I believe to be in view of a statement Sidney made and published in his *Messenger and Advocate*, when he "organized his kingdom of Daniel no more to be thrown down." He then stated that he had been impressed with the fact some years before, that at this place he should commence a great work, but as the kingdom he then organized utterly failed, and "became like the chaff of the summer threshing floor which the wind carried away," his present efforts are to fulfil that prediction, if he can. My impression is, from what I can learn, that it is the old idea of the kingdom, under another name. I have now given you a history of the subject as it has forced itself upon me.

The "Appeal" is divided into eight sections, and contains about seventy pages. The first section is principally quotations, proving the necessity of searching the prophecies of the old prophets, the B. of M. and D. and C. This we all know to be our duty, but in the tone of the remarks of the "Appeal," the impression is wished to be made, that none are seeking to observe these commandments but the parties who have sent forth the "appeal," but this idea, (being an erroneous one) we will endeavor to remove it as we progress in our examination of the contents of the book.

The second section of the "Appeal" professes to give the general import of the contents of the book, and "what the prophecies, promises and words are." The 30th Sec. of D. and C., is the first referred to, and the statement is made; that "Joseph Smith the Translator and Revelator was sorely reprov'd of the Lord for having transgressed His commandments while translating the plates, and was *threatened with being cut off*, unless he obeyed more strictly the injunctions laid upon him." Now this is utterly false. He was not sorely reprov'd, neither was he threatened with *being cut off*. There is no such statement in the revelation, and what proves the malignity of the charge, is the fact that it is repeated in the same paragraph. The offence of Joseph was, that he had permitted Martin Harris to carry home

tem, it will either be in harmony with that, or in opposition to it. If his next organization should exclude the detestable and lascivious laws of his last organization, it will show that his laws are very changeable, but we expect that he will be consistent in his wicked career, and the command to not "discuss the doctrine of polygamy," confirms our belief that he will not reform or reform his people, but that he will continue to *legalize vice*, and call evil good, and good evil.

Ed:

some part of the manuscript to show his wife, and as Martin had assisted Joseph materially, not thinking for the moment of the consequences, as the manuscript was by some one unknown taken from his possession, Joseph then realized that he had done wrong in hearkening to his inopportuity. The whole revelation is mild and expostulatory, rather than severe and threatening. Paragraph four says: "Behold thou art Joseph, and thou wast chosen to do the work of the Lord; but because of transgression if thou art not aware thou *wilt fall*, but remember God is merciful, therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this thou shalt become as other men and have no more gift;" but not one word about being "cut off," but that in the event of his non-repentance, he should become as another man and lose his gift. This false and disparaging statement seems to be made with the view of creating an unfavorable impression against Joseph at the very threshold of the subject.

The third section of the "Appeal" is devoted to an attempt to prove that the church is blotted out of existence, or rather will be at the end of the rule of the twelve in Utah, and several garbled extracts are given to prove this point. There is one quotation made which seems to have great weight with the author of the "Appeal." "And but few will stand to get an inheritance." The revelation containing these words was given August, 1831, when the church was but few in number, and Sidney among those few. I believe he has had his share in the driving, but whether he will obtain an inheritance remains to be seen. To censure and cast reflections is one thing, but to have clean hands ourselves, is another matter. In the rejection of the church as such, we fully believe. That rejection consisted in its disorganization and abolishment of the offices, growing out of the priesthood, but the priesthood itself remains with the individual, for which he must give an account. If the church had been destroyed by the rescinding of the authority of the priesthood, then the church would have been without hope; that would have been its end: in that case it would have been no more forever, but the Lord said unto the church, "*I will not utterly cast them off*, and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people, and even as I have said; it shall come to pass." Sec.

98, p. 4. The "Appeal" is intended to create the impression that the saints have no restorative power only through Sidney's agency, but we think it will be shown in the sequel that his position is not as good as he might wish. We understand him when he says, "the church is scattered and gone to exist no more forever." It is only by inducing the saints to believe statements of this kind that he can have any hope of success.

With regard to the Twelve, and their organization at Utah, we have only a passing remark to make. Inasmuch as their orders are contrary to the commandments given for our guidance, it must surely share the fate of all unauthorized kingdoms before it.

The application by the "Appeal" of the parable, (Sec. 98: 6-8,) as having reference to the state of affairs of the Twelve at Utah, is so absurd and contrary to truth, that we cannot let it pass without notice.

And now, I will show unto you a parable; that you may know my will concerning the redemption of Zion. A certain Nobleman had a spot of land, very choice, and he said unto his servants, go ye into my vineyard; even upon this very choice piece of land, and plant twelve Olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower: that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants; and said unto them, 'why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon

the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower, would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.' And the Lord of the vineyard said unto one of his servants, 'go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also; among my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard; and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen: and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.'

And the servant said unto his lord, 'when shall these things be?' And he said unto his servant, 'when I will: go ye straightway; and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wisesteward in the midst of mine house; a ruler in my kingdom.' And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled."

I say that this parable has no application to the Twelve at Utah; because, first, these servants were sent by the express commandment of the Nobleman, the owner. Secondly, the place to which they were sent was a choice piece of land; in the stead of which the Twelve were driven into one of "the parched places in the wilderness, in a salt land and not inhabited." Jer. 17: 6. Thirdly, the twelve olive trees which were planted were the twelve high counsellors of Zion, organized by Joseph in person, in July, 1834. Respecting the organization, Joseph says, "After singing and prayer, I gave the council such instructions in relation to their high calling as would enable them to proceed to minister in their office, \* \* \* and told them that if I should now be taken away, I had accomplished the great work the Lord had said before me, and that which I had desired of the Lord, and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions, in the

building up of Zion, and establishing truth in the earth."—*Times and Seasons*, vol. 6, p. 1109. Fourthly, the nobleman says, the twelve apostles are a *traveling* high council, and have no authority in Zion or any of her stakes, which fact is maintained in Sidney's *Messenger and Advocate*, published in Pittsburgh, in 1845, page 150.

Great stress is laid upon the following words in par. 7, of this revelation: "And the lord of the vineyard said unto *one* of his servants, go and gather together the residue of my servants," &c., &c. The "Appeal" says that the lord's calling on *one servant*, shows the contrast between the Lord's manner of working and that of the Twelve, and that He works with *one*. The "Appeal" affirms that Sidney is *that servant*. It says, "Sidney Rigdon then is the messenger spoken of in Malachi. He is the *one* who is to gather up the residue after all others are broken and scattered." Now Sidney Rigdon knows all this to be contrary to truth. He is, or ought to be as conversant with the revelations, as any person now living.

Sec. 101: 4, 5, has these words: "Verily, verily, I say unto you; that my servant Baurak Ale is the man to whom I likened *the servant*, to whom the lord of the vineyard spoke in the parable which I have given unto you. Therefore let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with monies that have been consecrated unto me," &c., &c. Joseph was Baurak Ale, and he did gather up about 150 men, and went up to the land of Zion from Kirtland, starting on the 7th of May, 1834. On the 8th he organized his camp. In his history Joseph says, "every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank offerings with prayer and supplication, and at the sound of the morning trumpet every man was again on his knees before the Lord, imploring His blessing for the day."—*Times and Seasons* Vol. 6, p. 1074.

"Sunday, (June 8th,) we had preaching, and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight with a company of volunteers which they had gathered in Michigan, &c. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons, with two or three horses each." Page 1088. He also said, "notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering.

We knew the angels were our companions, for we saw them." Page 1075.

I have given so much of the history of the church at the time of the date of the revelation quoted to prove its fulfillment at the time, consequently when Sidney wrote that it was prophetic; he knew as well as he existed that he was writing a falsehood, and when he eulogized himself as him who is called "one of his servants" who should redeem Zion, as described in the parable, he knew every word that he wrote was a violation of truth.

But the question will naturally be asked by persons unacquainted with the history of the church: Why was not Zion redeemed at that time; why did not the saints succeed? The answer is given in D. and C., Sec. 102, in a revelation given in the camp in Missouri, June 22, 1834, we will make some quotations from that revelation for the benefit of those who have not the D. and C. The reasons are there given why they could not at that time succeed, as follows: "Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men, and middle-aged to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen: *but the strength of mine house have not hearkened unto my words.*" par. 5.

Par. 3 and 4 says: "It is expedient in me that mine elders should wait for a little season for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil. *I will fight your battles.* Behold the destroyer I have sent forth to destroy and lay waste mine enemies, and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

For the proof of the fulfilling of this prophecy, let the reader notice the desolation of those counties around Jackson Co., Mo., caused by this rebellion. Has not the Lord in very deed sent forth the destroyer to destroy? Has He not indeed let fall the sword of His indignation in behalf of His people? O! behold it, all ye ends of the earth, for the Lord our God is just and true, and will fulfil His covenant which He hath made, unto all who fear Him. The land of Zion is being redeemed, and His promise unto His scattered people is being fulfilled. He said that not many years hence, His enemies shall not be left to pollute His heritage and blaspheme His name, upon the lands which He had consecrated for the gathering together of His saints. But Sid-

ney's perversion of the revelations, and his misrepresentation of historic facts, in the instance given, is only a sample of what follows. The fourth Section of the "Appeal," page 23, commences by affirming that the servant mentioned in the parable, and the messenger of Malachi, are one and the same person; and says "it can admit of no doubt." To prove this position the following quotation is given from the D. and C. 8 Sec. 13 par: "And now behold, I give unto you, (O. Cowdery) and also unto my servant Joseph, the keys of this gift which shall bring to light this ministry." The question is then asked, "what ministry?" Surely the ministry which was to finish the work of bringing to pass the restoration of Israel, for this was the work which was to be done, gather Israel; and through these means prepare the way for the coming of Christ. It is worthy of remark here that the Spirit did not say, "I give to you this ministry," but "the keys to bring it to light." That a clear understanding of the subject of the revelation may be presented, and as the quotation is a garbled extract, we will quote the entire paragraph:

"And now behold I give unto you, (O. Cowdery) and also my servant Joseph, the keys of this gift, which shall bring to light this ministry, *and in the mouth of two or three witnesses shall every word be established.*"

The last part of this sentence is omitted in the "Appeal." Joseph, in his history, speaking of this revelation, says:

"On the fifteenth day of April, eighteen hundred and twenty-nine, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April.) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim, and obtained the following revelation:—

(B. of D. and C., Sec. 8.)

*Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.*

1. "A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder

of both joints and marrow: therefore give heed unto my words.

2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock, it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion, seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

4. Verily, verily, I say unto you, even as you desire of me, so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

5. Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

6. Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7. Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

8. Therefore be diligent, stand by my servant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

9. Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

10. Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

12. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

13. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

14. Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

15. Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons, for

whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward.

16. Therefore, fear not little flock, do good; let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold, I do not condemn you, go your ways and sin no more, perform with soberness the work which I have commanded you; look unto me in every thought; doubt not, fear not; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen."

This revelation was given to encourage Oliver in the work of writing the Book of Mormon as revealed through Joseph through the Urim and Thummim, and evidencing that it was of God by revealing the secrets of his (Oliver's) heart, (par. 11,) as he afterwards confessed to Joseph, (see history) that he had cried unto the Lord to know if it was true. The Lord also bestowed upon Oliver the gift to translate, and commanded him to assist in bringing to light those parts of the scriptures which had been *hidden* because of iniquity. Those scriptures contained an account of the personal ministry of the Savior to the Nephites, after His resurrection from the dead; also the gospel as He declared it unto them, (see B. of M., B. of Nephi 5 c.) In B. of Nephi, 12c., Nephi says, "he (Jesus) did *teach* and *minister*." The fact that the Messiah did thus reveal himself, and minister His gospel upon this land to the Nephites, was a fact utterly unknown until they brought it to light by the keys, (the Urim and Thummim) of the gift which the Lord had bestowed upon them for that special purpose. The Lord also confirmed their work when they had brought it to light by His own voice out of the heavens, agreeable to His promise which He had made them in this revelation. "In the mouth of two or three witnesses shall every word be established." See their testimony appended to the Book of Mormon. In order that all room for doubt should be removed upon the subject, the Lord adds: "Verily, verily, I say unto you, if they reject my words, and this part of my gospel and *ministry*, blessed are ye, for they can do no more unto you than unto me, and if they do unto you as they have done unto me, blessed are ye, for you shall dwell with me in glory." (This last promise secured to Joseph eternal life if he was slain.) The Lord called the ministry of which He then spake "*my ministry*," showing conclusively that it was His *personal ministry* that they were called to reveal, in the translation of which they were engaged. Torture it with criticism as you

will, it cannot be shown that it had any more reference to Sidney or his "Senior priesthood," than it had to President Lincoln; but only to the parties named, and the personal ministry of the Messiah. But, if as Sidney has done in this instance, persons are allowed to suppress a part of the evidence, it is no difficult matter to prove what they choose. There is no difference between the suppressing of evidence and direct falsifying. Sidney's attempt to make it appear that this revelation had reference to him, goes strongly to prove deliberation of purpose, once more if possible to deceive the saints. Infamy can attempt to do no more. His former effort, although abortive and demoralizing, was laudable compared with this. In that case we will concede that he himself was deceived, but his letters prove that this undertaking has been long thought of and deliberated upon, and therefore so much more reprehensible.

The second revelation which is quoted to prove the superiority of Sidney's priesthood over that held by Joseph, is Sec. 11, par. 2: "Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not." The words, "and thou knewest it not," are suppressed. It is claimed that Sidney held a priesthood before he knew anything respecting Joseph, from the words, "thou wast sent forth even as John." It will be admitted in the providence of God that he was sent forth to assist in the great work named like many others, for he who determined the times before appointed and fixed the bounds of men's habitations, determined the exact period when Joseph and Sidney, Oliver and others, should live upon the earth, and we think this is what is meant and no more. This is proved by the fact that there was no valid priesthood upon the earth, when Joseph and Oliver received the Aaronic priesthood under the hands of the Angel John. If there was, it must be of some order which is not hinted at in the revelations of heaven, since man has been upon the earth. Sidney is aware of this fact, therefore he calls his "the priesthood of the Holy Ghost," which would imply that his priesthood is not only higher than the priesthood of all men who have ever lived upon the earth, but higher than the priesthood of the Son of God. A printed document now before me, entitled "a circular to the saints throughout the world, Messenger and Advocate, Extra," dated Jan. 30th,

1847, Greencastle, Franklin Co., Pa. In it a lecture is advertized as having been delivered in these words: "A lecture on the Holy Ghost, showing the connection between the embodying of the Holy Ghost, and the founding and triumph of Zion in the last days," and many other curious subjects, of which the writer of this was a hearer, and because the ideas were new, and as they came from such a source, he then thought they must certainly be truthful, but time, the revealer of secrets, as he came his round dispelled the delusion, and demonstrated that new ideas are not always truthful ones, and deeply impressed upon the mind of the writer, the apostolic injunction, "prove all things."

The next enquiry is, was there anything which was *exclusively* Sidney's mission in this work of "preparing the way?" Were not others also designated to the same work, and in what way or manner were they to prepare the way? On these subjects we will consult the "former commandments." Sec. 15, par. 2, reads thus: "I have sent mine everlasting covenant into the world; to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me." Here then we have the character of the messenger, and the way and manner of the preparation which the Lord required. This differs from Sidney's statement of the case. He says to his emissary "do not stop to preach the gospel, but teach them to gather to Iowa, or Nebraska Territory."

Of Orson Pratt it is said, "you are called of me to preach my gospel; to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation; *preparing the way of the Lord for His second coming*; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory." (See Sec. 56: 1. The whole quorums of the Seventies and all men who have been legally ordained, are just as much messengers to prepare the way of the Lord as Sidney, as the books witness. Many of the men whose names are mentioned in the D. and C. were proclaiming the message and preparing the way for some time, before Sidney knew anything about it. This idea of exclusive and special right to *prepare the way* by Sidney, is sheer folly and self conceit. He was in perfect ignorance until the men who received the message, and were empowered by the angels of God to proclaim it to the ends of the earth, pointed him out the way, and instructed him in the order of the kingdom, then already organized. These men who

prepared him for "the great work" of qualifying men to meet the Savior in the clouds, by baptism and laying on of hands, by the authority which they conferred upon him for the reception of the Holy Ghost, Sidney says were never called to gather Israel, yet they disinterred the history of the past, unfolded in words of living light the glorious mysteries of the yet future, received power from the eternal God to bind and seal in heaven, and on earth, and with mighty power to proclaim the everlasting covenant, by which Israel was to be recovered, to lay the foundation of Zion, the church, and build her up unto her most holy faith, and yet with the perfect knowledge of these things, he strives to impose upon the inexperienced and the unwary, the idea that he is the only living man who has, or ever had authority upon earth to gather Israel, and prepare for the revelation of the Messiah in power and great glory. The "Appeal" admits that the gospel gathered the people by tens of thousands, until they became "so great that none made them afraid," and the Spirit speaking to them in words of promise in reference to their redemption and triumph says, "ye are the children of Israel and the seed of Abraham," and Joseph gathered them by the authority and direct commandment of heaven, by the proclamation of the everlasting covenant, for their cleansing and sanctification, many of whom received the testimony of Jesus, and thereby obtained power to become the sons of God, and commune as the church of the first born with the Spirits of just men made perfect, and the general assembly of the church of the first born whose names are written in heaven.

"And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked." D. and C. Sec. 10, p. 2.

This revelation was given to the messengers some months before Sidney was baptized into the church, consequently it had no personal reference to him, but it is positive in its language to Joseph and others, authorizing them to gather the elect unto one place, and equally positive in its contradiction of Sidney, when he says, "Joseph Smith was never called to gather Israel, and prepare the way before Christ." *Appeal*, page 24. And inasmuch as the order of the priesthood which Joseph obtained, was all sufficient to prepare the way for the Messiah to reveal himself to some, undoubtedly it was equally

sufficient to prepare the way for the ministering of Elijah, who *did* come, of whose ministrations Joseph gave an account in his history. In the *Millennial Star* of 1853, pages 729 and 730, Joseph says, Sunday, April 3, 1836: "In the afternoon I assisted the other Presidents in distributing the elements of the Lord's Supper to the church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself with Oliver Cowdery in solemn and silent prayer. After rising from prayer, the following vision was open to both of us: the veils were taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, the hair of his head was white like pure snow, His countenance shone above the brightness of the Sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with Father. Behold your sins are forgiven you. You are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have with their might built this house to my name, for behold I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants and speak unto them with mine own voice, if my people will keep my commandments and do not pollute this *holy house*; yea, the hearts of thousands and tens of thousands shall greatly rejoice, in consequence of the blessings which shall be poured out, and the endowments with which my servants have been endowed in this house, and the fame of this house shall spread to foreign lands, and this is the beginning of the blessings which shall be poured out upon the heads of my people; even so: Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us *the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.*

After this *Elias* appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed another great and glorious vision burst upon us, for *Elijah*



*the prophet, who was taken to heaven without tasting death, stood before us and said :*

'Behold the time hath fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse, therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'

Three things are in these visions specially manifest: first, that the Lord accepted the house built to His name and the organization of the priesthood therein, and that *the keys for the gathering of Israel* were committed to Joseph and Oliver: second, that the promise of their firstborn right in the priesthood, should continue in their seed through all subsequent generations: third, in the ministering of Elijah, that he ministered to others and not to Sidney, is conclusive, that the preparation for his (Elijah's) coming, was not Sidney's mission exclusively, more than others, therefore the play upon the words, "to prepare for Elijah," is merely sensational, and at this date false doctrine, putting that in the future which is already past. Many of the saints know that it was through the keys which Elijah committed, that the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers, was revealed, being made manifest by the ordinance of baptism for the dead.

The "Appeal," in order to make assurance doubly sure, with regard to Sidney's priesthood, quotes from D. and C., Sec. 85, p. 3: "And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

To arrive at the true import or idea of any sentence, it is always necessary to ob-

serve the connection and relation one word bears to another in the case. In this instance, speaking of the relative equality between Joseph and his counsellors, the revelation does not say they are equal in the absolute sense of the term, but they are "accounted" as equal. This qualifying prefix "accounted," determines the fact that their equality was only such to a certain degree. It made them nominally equal in their office in the order of the priesthood, but not so in the gift of revelation and knowledge in the kingdom of God. This is proved in the cases of Oliver Cowdery and Hyrum Smith, they were both authorized to give commandments by revelation to the church, yet they were not unqualifiedly equal to Joseph, but were subject to his council, but to Sidney Rigdon that authority was never given, consequently the plea based upon the assumption that his equality was unmodified, is not warranted by the revelation quoted, for that abridges it in the premises. And the same relation which he held to the church as counsellor to Joseph, he also held in the school of the prophets. The whole, subject to the administration of Joseph, according to these words: "As also through your (Joseph's) administration, the keys of the school of the prophets which I have commanded to be organized, that thereby they (the prophets) may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and the Gentiles, as many as will believe, that through your (Joseph's) administration, they (the prophets) may receive the word, and through their (the prophets) administration, the words may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they (the prophets) shall turn unto the Jews," &c. D. and C., Sec. 85, p. 3.

The second administration here spoken of is plainly that of the school of the prophets. Sidney's and Frederick's administration is identified with Joseph's as being equal with him in presiding, but Joseph as the revelator. The attempt to pervert these plain obvious sayings into purposes of personal exaltation, is painful in the reflection. "If thine eye be evil, thy whole body shall be full of darkness."

#### THE ORGANIZATION, DISORGANIZATION AND REORGANIZATION OF THE CHURCH IN THE LAST DAYS. No. 2.

##### THE CHURCH COMPARED TO A MOTHER.

In the quotation from the prophecy of Micah which we have reviewed, the daughter of Zion, (the church) is compared to a mother. She is so represented in various parts of the Bible, sometimes she is called

the bride, the Lamb's wife. Isaiah prophesied of her as a mother who would say, "the Lord hath forsaken me, and my Lord hath forgotten me,"—as a mother who would lose her children, but afterward she would have so many that she would say, "the place is too strait for me: give place to me that I may dwell." This mother is there called the Lord's people, "His afflicted," and Zion. The prophet there says:

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, 'the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears; 'the place is too strait for me: give place to me that I may dwell.' Then shalt thou say in thy heart, 'who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?'—Isa. 49: 13-21.

This prophecy shows that Zion, (the Lord's people) would be afflicted and believe that God had forsaken and forgotten them, that she would lose her children, that she would be desolated by destroyers who would make her waste, that her places (not place) would be waste and desolate, that afterward the Lord would comfort her, that her destroyers and those who made her waste shall go forth of her, that her children which she should have after she had lost the other shall be so numerous that her waste and desolate places, and the land of her destruction shall be too narrow. These are the blessings of the daughter of Zion, who will say, "who hath begotten me these, seeing I have lost my chil-

dren, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone: these, where had they been?" This is a plain description of events which have transpired in the past experience of the Latter-Day-Saints, in connection with their future prosperity. Thus Zion is described as a mother who should have children, and places, and a land to dwell in, but she was to lose her children, and her places were to become, her waste and desolate places, and her land, the land of her destruction. She was to be swallowed up but they that swallowed her up were to be sent far away. Then her children were to be so many that they would say *again* in her ears, "the place is too strait for me: give place to me that I may dwell."

This prophecy is represented by many sectarian commentators to be a prophecy on the "restoration of the church," and we fully coincide in that representation. Zion is here spoken of as the Lord's people whom He will *comfort* and whom He loves as a woman loves her infant child. Now the Lord will not comfort the ungodly whether they be Jews or Gentiles. There is no comfort for that part of the house of Judah and the house of Israel who will not obey the gospel and thus be living members of the true church. The Lord comforts those who are "walking in the fear of the Lord, and in the *comfort* of the Holy Ghost." Acts 9: 31. God will not comfort the wicked, for "upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11: 6. The Psalmist also said, "the Lord preserveth all them that love Him: but ALL the wicked will He destroy." Ps. 145: 20. When the Lord destroys ALL the wicked, ALL the wicked of Israel will be destroyed. The Psalmist saw that Zion would be a place of gathering for the saints. In reference to the glory of Zion in the last days and the gathering of the saints he says, "out of Zion, the perfection of beauty, God hath shined. Our God shall come, \* \* \* Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 2, 3, 5. They are the people whom the Lord will gather together unto him, in Zion, for the Savior said, "they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four

winds from one end of heaven to the other." Mat. 24: 31. His elect are His saints and they are the children of Zion, of whom Isaiah said to Zion, "lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth." Thus we perceive that Zion fills the relationship of a bride, and *her Maker is her Husband*. See Isa. 54: 5. The children of Zion are the children of God, for as Zion is compared to a bride, and as her Maker is her Husband, her children are saints. They are the Church of Christ. As the children of Zion are children of God, it is by faith in Christ that they are the children of God, for Paul said to the churches in Galatia, "ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. "Know ye therefore, that they which are of faith, the same are the children of Abraham." 7v. "If ye be Christs, then are ye Abraham's seed, and heirs according to the promise." 29v. The children of Abraham are the children of God, as these, and many other passages show, therefore they are the children of Zion, and these are the people who shall make haste, and gather themselves together, and come to Zion. The city of Zion will therefore be the place where the Lord will gather His saints to, and it will be built up and inhabited by saints. If Zion should be built by a promiscuous gathering of righteous and wicked people, such a promiscuous gathering would not be an "ORNAMENT" to her, but concerning this great gathering of the children of Zion, to Zion, the Lord said, "thou shalt surely clothe the with them all, as with an ornament, and bind them on thee as a bride doeth." This precious *ornamental* gathering of the children of Zion, will be a gathering of a different class of people from the gathering of the Jews to Jerusalem, for very many of the Jews will be gathered to Jerusalem in unbelief, and they will not believe in Christ until after they are gathered, when all nations will be gathered against Jerusalem to battle, and Jesus will stand upon the mount of Olives, and the Jews shall see the wounds in his hands, then those who are among "the residue of the people" who "shall not be cut off from the city" of Jerusalem, will believe that Jesus is their Messiah. See Zech. 13, 14. Jerusalem will not be utterly wasted after the Jews gather to it in the last days, but after

the city shall be taken by the great army which shall take the city, rife the houses, and half the city go forth into captivity, the *residue will remain*, but Isaiah saw that Zion would be built up, then her destroyers would make her waste, and her places would become waste, and desolate, and her land would be the land of her destruction, then they that made her waste would go forth of her.

In Isa. 50: 1-3, the prophet says: "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, *was there no man?* when I called, *was there none to answer?* Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is no water*, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering."

Here is a description of Zion, the church, as a divorced mother—as a mother whom the Lord would divorce because of the iniquities of her children. The Lord says to those who had been his people, "for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." We suppose it would be generally conceded that the Lord is here speaking of those who had been His people. Who, then is their *mother* whom the Lord has put away? If she is not the church, who was to be put away in consequence of the iniquities of her children, the members of the church, who is she? In consequence of the iniquities in the church, she was put away, divorced and "rejected" at the death of Joseph the martyr. Then "was there no man" to preside over the church. The Lord called His people by His Spirit but there was none to answer. Then false prophets made the Lord's people err, "therefore" the Lord said, "night shall be unto you, that ye shall not have a vision: and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea they shall all cover their lips: for there is no answer of God." Mic. 3: 6, 7. This was the condition of the saints when their mother, the church

was put away, but the Lord's hand was not "shortened at all" that he could not redeem, nor His "power to deliver." After these events He will manifest His power, for He said, "at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst." Therefore after the church should be put away the Lord was to proceed to do these things which are a part of the "marvelous work and a wonder" which He was to perform in the last days. If we can show that such miracles will be wrought in the last days, we shall thereby show that it was in the last days that the church would be rejected, and that the mother of God's people which was to be put away or divorced, is the church, for Isaiah shows that these miracles would be wrought after this divorcement had occurred. In Isaiah 11c, there are prophecies of many miracles which the Lord will perform in the last days, for the prophet is there prophesying concerning that day when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them." 6v. In his description of the miracles of "that day" He also says, 15, 16v. and 12: 1. "and the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall He shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

These are some of the miracles which the Lord will perform in the last days after the divorcement of the church which the Lord calls "your mother." These are some of the miracles which are prophesied of in a prophecy called, "the burden of Egypt," (Isa. 19: 1,) or (as Isaac Leeser translates it) "the doom of Egypt." The prophet there says, "the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither,

be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." 5-8v.

In Jer. 51: 36 there is a prophecy concerning Babylon, and there the Lord says, "I will dry up her sea, and make her springs dry." We will now quote Isa. 51: 9-11:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?* Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

By this prophecy we learn that the Lord will make a way in the depths of the sea for the ransomed to pass over by drying the sea. "Therefore (the prophet said) the redeemed of the Lord shall return and come with singing unto Zion." When the Lord makes a way in the depths of the sea, that part of the sea will be "dried" by His marvelous power. This will be done at the last great gathering for "everlasting joy" will then be theirs and "sorrow and mourning shall flee away." These events have not yet transpired. We now request you to read Zech. 10: 10, 11; Isa 43: 1, 2, 16; Isa. 63: 10-14; Jer. 50: 38; Isa. 42: 14, 15, 16. Having shown that these events were to follow the divorcement of the church which is spoken of as the mother of the Lord's people, we will now quote Hosea 4: 2, 3, 5, 6.

"By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore, shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Therefore, shall thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

We hold that the prophet was here

prophesying concerning a people and events of the last days, for we have no account, either in the Bible, or in any ancient history of such a complete destruction in any land or in any sea since the day when Jeremiah wrote this prophecy, for in what land did "every one" who dwelt therein languish, with the beasts of the field and the fowls of heaven? When the Jews were scattered and driven from their land, did the fowls of heaven languish? On the contrary, although that was not the supper of the great God spoken of in Rev. 19: 17-18, when the fowls that fly in the midst of heaven will come and gather themselves together to eat the flesh of kings, and of the multitude of horses and men who will be slain in "the great battle of God Almighty," yet there was undoubtedly a great feast for the fowls of heaven when Jerusalem was besieged by the Roman army, and when they were driven from their city and from their land.

Hosea, evidently described the same series of events, (in the prophecy which we have quoted) that Isaiah did in his prophecy, in Isa. 50: 1-3, for Hosea shows also that in consequence of the iniquity of God's people "the fishes of the sea shall be taken away" and the Lord by Isaiah said, "at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water." Hosea's prophecy says, "my people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." This has truly been the condition of the Latter-Day-Saints. The Lord has both "rejected" the church and very many who had been saints. In consequence of the prevalence of their iniquity, the Lord afflicted them as Hosea foretold. "Therefore, shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother." "Therefore" the people of God fell in the day, because iniquity abounded and the love of many waxed cold, as Jesus foretold concerning the Latter-Day-Saints. See Mat. 24: 12. "Therefore" they fell in the day, because (as Hosea prophesied) by swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." They were destroyed for lack of knowledge. "Therefore" they fell in the day—in the day of gospel light—in the day when God spoke from the heavens again by the voice of a prophet, and by the Holy Ghost shed abroad in the hearts of

His saints. When God speaks by prophets, that epoch is called "day" and when he does not, that epoch is called "night." Thus Micah described the "day" when God would speak by prophets and visions, and the "night" when the sun would go down over the prophets, and there would be no answer of God. He said:

"Then shall they cry unto the Lord, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, 'peace;' and he that putteth not into their mouths, they even prepare war against him: therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." Micah 3: 4-7.

Thus the people of God fell in the "day" and the prophet fell by the hands of his enemies in the "night." It was in the night, because the decree of heaven was that "the day shall be dark over them," and that "night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine." Thus Hosea prophesied that in consequence of the iniquity of God's people they should "fall in the day, and the prophet should fall with them in the night," and (he said,) "I will destroy thy mother," (the church.) "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." So the prophet continued to describe the events which have transpired and are transpiring in relation to the L. D. Saints. Read the remainder of Hosea 4c. Thus the church is called the mother of the people of God, and this agrees with the fact that the church, and Zion, and the New Jerusalem are spoken of as God's people, and are called the bride, the wife of the Lamb, &c. We suppose that it would be superfluous to undertake to present numerous references to show that the Church of God is called the people of God. We will therefore only quote from 1 Peter, 2: 9, 10: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have

obtained mercy." We will now show that the people of God are also frequently called Zion. The Lord said unto Isaiah, "I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, 'thou art my people.'" Isa. 51: 16. John the Revelator said, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2. "One of the seven angels" said unto John, "come hither, I will shew thee *the bride*, the Lamb's wife." "And he carried me away in the Spirit, to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21: 9, 10. The union of Christ and His people when He shall come to dwell with them on the earth is called "the marriage of the Lamb," and His saints are called "His wife," for John "heard as it were the voice of a great multitude," saying, "let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, 'write, blessed are they which are called unto the marriage-supper of the Lamb.' And He saith unto me, 'these are the true sayings of God.'" Rev. 19: 7-9.

This marriage of the Lamb to His saints, who are His church, is described by the Savior as the marriage of the King's Son, in the parable, in which He said, "the kingdom of heaven is like unto a certain King, which made a marriage for His Son." Mat 22: 2. It is also described, in the parable of the ten virgins. Jesus said, "then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom." Thus Christ is the Bridegroom and the kingdom of heaven, which is the church, will be His bride, at His coming, when the foolish *nominal* members of the church, will be shut out from the marriage of the Lamb with His church. Jesus had been describing the signs which would appear in that generation in which He would come again, and in connection therewith He said, "then shall the kingdom of heaven be likened unto ten virgins." This is therefore a description of the Church of Christ as it would be organized "then," that is, when the signs of the coming of the Son of Man would appear in the last days. It was then to be like ten virgins, five of them wise and five foolish. "They that were foolish, took their lamps, and took no oil with them, but the wise took

oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept." Mat. 25: 3-5. This represents the condition of the church in the first Joseph's day, and immediately after, when both the foolish and the wise who had been members of the church, "slumbered and slept." In the Savior's description of the signs which would precede His coming, He had been saying, "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Mat. 24: 11, 12. Thus after Joseph's death many false prophets rose and deceived many, and because iniquity abounded, the love of many waxed cold. Thus "they all slumbered and slept. And at midnight there was a cry made, 'behold, the *Bridegroom* cometh; go ye out to meet Him.' Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, 'give us of your oil, for our lamps are gone out.' But the wise answered, saying, 'not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the *Bridegroom* came, and they that were ready, went in with Him to the *marriage*: and the door was shut." Mat. 25: 5-10. "At midnight" this cry was to be made, after the kingdom of heaven (the church) had set out to meet the Bridegroom, and after they had all slumbered and slept. This prophecy coincides with the prophecy of Hosea, which says, "the prophet also shall fall with thee *in the night*, and I will destroy thy mother." It coincides also with the prophecy of Micah which says, "night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down, over the prophets." When the midnight cry is heard, the foolish and the wise set out again to meet the Bridegroom, which shows that in the Reorganized church there would be foolish and wise members, as there were in the church before they all slumbered and slept. This parable shows that in the last days the church would be organized, because "then" they would go forth to meet the Bridegroom. Then it was to be disorganized because they would all slumber and sleep. Then it was to be reorganized because she was to arise *again* when she should hear the midnight cry. To show further that the Bridegroom spoken of in this parable is our Savior, we will quote His answer to the disciples of John when they came to Him and said, "why do we and the Pharisees fast off, but thy disciples fast not?" Jesus said unto them, "can the children of the bride-chamber mourn, as long as the Bridegroom is with them? But the days will come, when

the Bridegroom shall be taken from them, and then shall they fast." Mat. 9: 15. So Jesus is the Bridegroom of His church, the bride. "As the Bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 5. Isaiah prophesied concerning the wife of the Lamb, the church of the last days, for he said:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54: 1-8.

By this prophecy we learn that the wife of the Lamb, after she had been barren and desolate, she would break forth on the right hand and on the left, and her seed will inherit the Gentiles, and make the desolate cities to be inhabited. She will forget the shame of her youth, and will not remember the reproach of her "widowhood" any more. So the prophet foretold "the shame" of the church in the last days, in her "youth," when her children for their iniquities sold themselves, and for their transgressions, their mother, the church, was put away. This was the reproach of her widowhood. It commenced when she (the church, your mother,) was put away, (rejected.) Notwithstanding the reproach of her widowhood, the prophet says to the church in our day, "thy Maker is thine Husband. The Lord of Hosts is His name." He called her "as a woman forsaken and grieved in spirit, and a wife of youth," when she was "refused," "rejected" and "put away." "For a small moment" after she was refused, her Husband, the Lord of hosts forsook her, but

with great mercies He has begun to gather her. In a little wrath He hid His face from her for a moment, but with everlasting kindness He will now have mercy on her. Thus did Isaiah prophecy concerning the church in her organized, disorganized and reorganized conditions in the last days.

[For the Herald.]

THE GOODNESS OF GOD.

'Tis a Heaven below,  
My Redeemer to know;  
My soul does desire nothing more;  
He's my joy and my song,  
All the blessed day long,  
Him my heart shall forever adore,

His power and His fame,  
And love we'll proclaim,  
As long as God giveth us breath;  
The plan of salvation,  
To every nation,  
"Go teach them" the Almighty thus saith:

The covenant of peace,  
The world to release,  
From the thralldom of Satan and sin;  
If they will believe it,  
And with gladness receive it,  
It will free them from sorrow and pain.

For Jesus will come,  
And receive us all home,  
For the day of the Redeemer is near.  
Oh! Glory to God,  
My heart cries aloud,  
Hosanna let all the world hear.

H. B.

OBITUARIES.

DIED, in the city of Janesville, February 4, 1863, Elder WILLARD WOODSROCK, aged 62 years and 11 months. Brother W. was born in the State of Vermont. He, like many others, embraced religion and became a member of one of the popular churches; but when the fullness of the everlasting gospel was presented to him he eagerly embraced it, and like Moses, esteemed the reproach of Christ greater riches, than the treasures, or honors of this world. He was baptized by Elder Jared Carter, Jan. 12th, 1832, and was ordained an elder August the 10th, of the same year. He was with the church in prosperity and adversity. He traveled and preached till the church went into iniquity, and then like thousands of others withdrew fellowship and waited for many years till the church was reorganized. He

died in the full assurance of coming forth in the first resurrection. He leaves a wife and seven children, to mourn the loss of a kind husband, and an affectionate father.

S. POWERS.

DIED, on December 17th inst., 1863, WILLIAM H., son of Winthrop H., and Deborah Blair; aged 7 years and 9 months.

Adieu to thee our gentle boy,  
Death has torn thee from thy parents breast,  
And thou hast found celestial joy,  
With God, eternal rest.

We weep, we mourn thy loss;  
How can we let thee go!

Alas; how oft our hopes are crossed,  
There are no joys without sorrow.

Death's signet rests upon thy brow,  
His icy fetters hold the fast;  
To God we cheerfully give thee now,  
In kindness, He, our Henry asks.

And now to us who here repine,  
God speaks in gentle tones of love;  
He is not dead! this child of thine,  
He only sleeps to wake above.

And in that bright and glorious day,  
When the trumpets wakening sound,  
Shall bid the rise from mouldering clay,  
Thy lovèd lost Henry will be found.

MARION B. GRAYBELL.

AMBOY, Ill., 1863.

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APOLOGY.—If there should be any mistakes in this or the next number of the Herald, or in the mailing of them, it may be reasonably supposed that our absence from this place is the cause of such mistakes. We are going to Cincinnati tomorrow (Jan. 15th,) to attend to the publishing of the B. of Cov., Hymn Books and Voice of Warning. While we remain there three or four weeks, our address will be, "ISAAC SHEEN, Cincinnati, Ohio."

Remittances during that time, for all of our publications, can be sent to WM. D. MORTON, Plano, Ill.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

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"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

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*For the Herald.*

## FIRST REVIEW OF "AN APPEAL TO THE LATTER-DAY-SAINTS." No. 2.

The next assumption in the "Appeal," is that Sidney, as spokesman to Joseph, was ordained to proclaim the words of the Book of Mormon to the Lamanites, and thereby save them. We have searched the books diligently in reference to this subject, and cannot find a particle of evidence to that effect—not one word.

In the Book of Mormon, (speaking of the choice seer) the Lord says, "behold, I will give unto him, that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it," 2 Nephi 2c. This prophecy has had its fulfilment, but Sidney had nothing to do in the case. There is not any commandment to him in any book, upon the subject of the gospel being proclaimed or sent by him to the Lamanites. But it may be asked, was not Sidney ordained a spokesman, and is he not the only one named as such. B. of C. Sec. 95: 3 says, "It is expedient in me that you, my servant Sidney, should be a spokesman unto *this* people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto me." The revelation says he shall be a spokesman unto "this people," meaning the church which was *then* organized, and to my servant Joseph, hence we have the field of his labors in that calling clearly defined, and restricted to "this people" and Joseph, and not

one word about the Lamanites; that has no foundation in truth. It is all in the imagination. The "Appeal" says, "the church is gone to be no more forever," and Joseph is no more, therefore Sidney's calling as spokesman, of necessity has ceased to be, for agreeable to the revelation, where Joseph and the church are not, Sidney's spokesmanhip has no existence. With regard to the spokesman who should declare the words to the Lamanites, after Joseph should bring them forth, that prophecy had its fulfillment in the mission of Oliver to the Lamanites by the direct commandment of the Lord. "And now, behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment." Sec. 51: par. 3. And we further learn, that Oliver in his calling as spokesman, was the legally authorized expounder of the revelations unto the church, his authority in that office is in these words:

"Behold I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given. But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and

authority unto the church." Sec. 51 : 1, 2.

His office as spokesman, although he is not called expressly by that name, yet the labors of his calling are so plainly stated, that it is impossible to be mistaken as to its character. After declaring that Joseph received revelations in a similar manner to Moses, Oliver was commanded to declare them faithfully, *even as Aaron*, with power and authority unto the church. By this we learn that Oliver held precisely the same relation to Joseph, that Aaron held to Moses. Aaron was the spokesman to Moses, and Oliver was spokesman to Joseph, while Sidney was a spokesman to the church and Joseph. Oliver was the first preacher to the church, before the world : yea, before the Gentiles; and to the Jews also. See Sec. 46 : 3. There was no limits to the field of his spokesmanship. It was to Jew and Gentile, and to the Church of God. He held that office for years before Sidney was called to be a spokesman. As the expounder of the revelations and commandments, he delivered the charge unto the Twelve at their organization as a quorum impressing upon them the necessity of seeing the face of God for themselves, and to receive an endowment under his hand, "*your ordination is not full and complete until God has laid his hand upon you.*" To Oliver the angels of God ministered, and conferred a priesthood upon his head. The voice of the Lord bore witness to him of the truth of the Book of Mormon, and in conjunction with Joseph to them the Messiah revealed himself, accepting their work; while of Sidney none of these things can be said. Well might it be said to Oliver that he should declare the commandments with power and authority being thus qualified.

We have now before us the whole pith and substance of the "Appeal," or rather the foundation principles upon which the superstructure rests, this is admitted on page 27, which reads thus : "Here is the sum of the whole matter. The prophet Malachi had said that before Christ came He would send His messenger, and he should prepare the way before Him. Joseph Smith said Sidney Rigdon was that messenger. The Spirit said that the Lord would raise up a spokesman to Joseph Smith, and Joseph Smith said that Sidney Rigdon was that spokesman. The Lord said He would prepare a priesthood with which he would gather Israel. Joseph Smith said Sidney Rigdon held that priesthood."

We have learned that it is an easy matter to make statements, and jump at con-

clusions, but the day has passed when the saints will take things for granted. Now the reasons must be shown in what way and manner the conclusions were reached. Now the saints say "when I was a child I thought like a child, I understood as a child, but when I became a man I put away childish things." They want to know the wherefore of every man who cries, "*tidings my Lord.*" Wherefore we have undertaken to analyze the propositions and statements in the "Appeal," and in the process have learned (with pain too) that the plain and simple meaning and intention of the revelations quoted, have been artfully wrested from their obvious and common sense meaning, and that assertions are made respecting them which are utterly and deliberately untrue. The first mention of the name of Joseph is coupled with a falsified statement respecting him. The parable in Section 98 has had its fulfillment, so far as the parable itself is concerned. The author of the "Appeal" knew this when he said that it was yet prophetic. The Savior's ministry to the Nephites, is falsely claimed to be the revelation of Sidney's priesthood, and Sidney claiming to be equal to Joseph, is shown to be contrary to the truth in the case, as it is shown by the facts given, that the right to preside in the school of the prophets was entirely identified with the school of the prophets; and the second administration is not Sidney's, but that of the prophets themselves. It is also proved that Sidney is not the spokesman who was commanded to declare the word to the Lamanites; neither is he the messenger mentioned by Malachi, because others had the same mission before him, consequently the whole is false doctrine, *demoralizing in its tendency and consequences*, and the fact of this publication (the Appeal) even if he was not its author, being accessory to its publication, shows that his mind has become darkened, and he has lost his gifts.

The fifth Section of the "Appeal" commences by quoting Sec. 101 par. 3 : "behold I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power." We will now give a specimen of the reasoning in this case to show how the conclusions are reached, and as a sample of the manner in which the propositions in the "Appeal" are solved. Now

for the reasoning in the "Appeal."

"Let us take in connection with this (101 Sec. 3 par.) the 3 par. of 85 Sec., which we have already referred to in speaking of the mission of Sidney Rigdon as connected with Fred. G. Williams, we have these words: behold, and lo, they shall turn to the Jews, and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation; 4 par., for it shall come to pass in that day every man shall hear the fulness of the gospel in his own tongue, and in his own language through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them for the revelation of Jesus Christ."

So much for the argument, now mark the conclusions therefrom. "Here we are told who the man is, that is to lead Zion like Moses led Israel; it is said of Sidney Rigdon, that when the ministry he holds turns to the Jews, then cometh the day when the arm of the Lord shall be revealed in power: So if Zion is to be led by power, he is the man to do it; if this is not the case, the book is not intelligible."

The above will not pass for logic in this land, because it is false in the premises. What Sidney calls the "*ministry which he holds*," the D. & C. calls the school of the prophets, for it is said of them, "*they* (the prophets) shall turn to the Jews," &c. So the conclusions drawn by the "Appeal" are absurdities, Sidney Rigdon is not mentioned at all in the second administration, only in the first as identified with Joseph.

We will now give two statements from the D. and C., which are conclusive upon this point. In March, 1833, Sidney was declared as being "accounted equal" with Joseph in holding the keys of the kingdom; from this appointment he claims his authority as a revelator. See page 61 of the "Appeal." In Oct. 1833, seven months afterwards, when Sidney was appointed a spokesman to the church, it was said unto him, "and he (Joseph) shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of the kingdom upon the earth." This is positive and conclusive, that seven months after the appointment from which he fixes his appointment to the revelator's office, (for he claims unqualified equality) we learn from the mouth of the Lord he had not power to obtain revelations, whereby

he might obtain positive knowledge for himself, and yet it is in virtue of this nominal equality, that he now claims to be the revelator to the church. If he has power now, he had power then. If he is a revelator at all, he certainly has been such at least from the death of the Martyr, but his false doctrines and presumptuously false revelations, are demonstrative that the Lord has not spoken through him. But Sidney claims to be the man who shall lead Zion to redemption by power in virtue of his age; this I believe is a new claim not known to the priesthood, yet it is put forth as a mosaic qualification; after quoting D. and C. 7: 21, which enjoins upon the elders the necessity of informing themselves in relation to their duties, especially in relation to the doctrines of the kingdom, that they may be more perfect "in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God." After commenting upon this and other texts, on page 46 of the "Appeal," this question is asked: "how long would it take a person to obtain these qualifications?" It then says, "take Moses for example, that he was learned in all the learning of the world, and that he spent forty years in Egypt to do it, he then fled to Jethro, in the land of Midian, with whom he was forty more years, getting the peculiar learning which belongs to the *priesthood only*, in all eighty years. \* \* If then it took Moses eighty years, how long would it take Sidney Rigdon to obtain the same knowledge? Let the reader judge for himself."

The scriptures say "Moses was learned in all the learning of the Egyptians," but that it took him forty years to acquire that education is nonsense. This paragraph is intended to blind the enquirer respecting the last twenty years of Rigdon's life, and to try to account for his otherwise inexplicable silence and dormancy in the ministry and work of the preparation which he claims as being exclusively his work. Perhaps a poor excuse is better than none. As respects the learning of the world, it is an established fact that ten years will qualify an adult for any of the learned professions, and to say that it took Moses forty years to become acquainted with the learning of the priesthood, is a most unblushing fabrication. He was held as a keeper of sheep until the exact time had arrived for the deliverance of Israel from Egypt. At the burning bush he received his commission as their deliverer by the hand of the angel, and from

that hour began to exercise it, we learn from the D. and C. that the qualifications of the priesthood of Moses, was "to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church." Sec. 3: par. 42. The B. of M. 2 Nephi, 2c., says of Joseph in his prophetic office, he was "great like unto Moses." The B. of C. says that he received revelations and commandments "even as Moses." See Sec. 51: 2. We know of no evidence that shows that Moses ever received a revelation until at the burning bush, and there he received his qualifications in one day, as a revelator and deliverer of God's people, after he had spent forty years in keeping sheep, and (probably) other secular business. Before Joseph was 39 years old, he had finished his ministry in this life, for the Lord said of him "he shall do my work," and like most of the Lord's servants he sealed that work with his blood. Sidney Rigdon is now upwards of seventy years old. We have no evidence that he, in person, ever received a revelation from the Lord by way of commandment to the church, but on the contrary, *we have in our possession several printed revelations of his own, which he put forth, but every one of them have proven false.* It is now between thirty and forty years since Sidney was inducted into the Melchizedek priesthood, and how long before that he had received what he calls "the priesthood of the Holy Ghost," I cannot say, but I learn by the "Appeal" that he has not learned to be like Moses, neither in spirit nor in the intelligence which cometh from above, therefore it is impossible that he can lead Zion to redemption by power, for that power consists in the great gifts of the Spirit, which is the power of God.

Sidney published a paper in Pittsburgh, Pa., from Oct. 1844 until Oct. 1845. In it is the record of his doings, consequently it is a matter of history that Sidney organized what he called the kingdom of Daniel, and that he prophesied, and sealed, and blessed, and yet the whole was a miserable failure. His teachings were all very grand, but alas! all very false. He spoke presumptuously in the name of the Lord. Of such men Moses in Deut. 18: 22 said, "when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." It is not known to us in all the revelations extant, that the Lord will ever employ such a man on His errand, who thus presumes to

act in His name without His commandment. This inference is legitimate, from the words, "thou shalt not be afraid of him." Therefore beware, O ye saints! lest ye be deceived by the "Appeal," or its advocates.

About twenty pages of the "Appeal" is interspersed with railing accusations against Joseph and his family with regard to Sidney and his family. As a specimen of Sidney's spirit, and the venomous malignity with which he is actuated, we will give some extracts from pages 47, 48, 49 of the "Appeal."

"Satan however had determined that such an event as qualifying the Lord's priesthood never should take place, for as he had got the Smith family under his influence, he turned them on the one the Lord had chosen with a fury that might have done honor to Saul when he sought the life of David: Saul would not however have condescended to the scandalous degradation of the Smith family, Saul was a man who had been too well raised to condescend to the low vulgarity of the Smiths, such outrages as they committed were peculiar to the lowest class of mankind.

What presents the case now under consideration in its most forbidding character was, that the revilers and persecutors in this instance were more indebted to the persecuted for the position they occupied than all the rest put together, but when a people fall from their steadfastness before God, and give themselves over to Satan, they are far worse than those who had never known God. Consequently, there was no falsehood too foul for Joseph and his wife to fabricate; no slander too base for their foul and polluted hearts to invent; no degraded condescension too low for them to bow to in order to effect their demonical purpose of destroying their benefactor; and when they could do nothing else, they attacked his family, trying to scandalize two or three innocent girls: They employed all, over whom they had any influence. Persons went off a distance, and wrote back that they had there found letters written by his family speaking evil of the Smiths; the whole concocted among themselves, to create some excuse for their sardonic falsehoods: Men were employed to bear false witness, and perjure themselves to effect their object."

"Out of the abundance of the heart the mouth speaketh."—Matt. 12: 34.

Here we have the outpouring of Sidney's vindictiveness. Can anything be more brutal, or more false. The fair fame of the living, or the hallowed and sacred precincts of the glorious dead, afford no protection against the poisonous shaft of his venom, but thank God, the published records of the church will unlock the secret cause of his

malignity, and prove positively his infamy in the charges here made. One of Sidney's friends observed respecting this foul aspersion, that they wished that it had not been in the book, but I feel pleased that it is in because Sidney had it in his heart, and the best thing that he could do for himself and others, was to let such corruption have vent. It gave his *pious* heart a little ease, and enabled all who read the last effusion of his mind, to determine exactly the spirit which governs him. Yet hear him once again ye scattered residue "that will be no more forever."

"At this period, the salvation of Zion depended entirely on the firmness and Christ like condition of one man. Had he been overcome, all would have been lost; but his endurance, 'as seeing Him who is invisible,' baffled Satan, and foiled him in his determination to stop the progress of truth."

"Doth a fountain send forth at the same place sweet water and bitter?"—James 3: 11.

Without any further comment we will now give the minutes of a Special Conference, held in the city of Nauvoo, Ill., Oct. 6, 1843, and published in the *Times and Seasons* of that city, Vol. 4, pages 329, 330.

"President Joseph Smith was called to the chair, and Gustavus Hills chosen clerk. Opened with singing by the choir, and prayer by Elder Almon Babbitt.

The President stated the items of business to be brought before the Conference, to be,  
1st. The case and standing of Elder Sidney Rigdon, Counsellor to the First Presidency.

Elder Sidney Rigdon addressed the Conference on the subject of his situation and circumstances among the saints,

President Joseph Smith addressed the Conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with Elder Sidney Rigdon as a Counsellor, not having received any material benefit from his labors or counsels since their escape from Missouri.

Sunday, 8th inst., 10 o'clock A. M.

Conference assembled agreeably to adjournment, and opened with singing by the choir, and prayer by Elder W. W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed—and closed with a moving appeal to President Joseph Smith concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with sorrowful and inde-

scribable feelings. During this address, the sympathies of the congregation were highly excited.

President Joseph Smith arose and satisfactorily explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, which wholly removed suspicion from Elder Sidney Rigdon, and from every other person. He expressed entire willingness to have Elder Sidney Rigdon retain his station, provided he would magnify his office, and walk and conduct himself in all honesty, righteousness, and integrity; but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse.

President Hyrum Smith followed with appropriate and expressive remarks on the attribute of mercy in God, as that by which He influences, controls, and conquers—and the propriety and importance of the saints exercising the same attribute towards their fellows; and especially towards their aged companion and fellow servant in the cause of truth and righteousness.

Elder Almon Babbitt and President Wm. Law followed with remarks in defence of Elder Sidney Rigdon.

On motion by President Wm. Marks, and seconded by President Hyrum Smith, Conference voted that Elder Sidney Rigdon be permitted to retain his station as Counsellor to the First Presidency."

Here then, in this rebuke and chastening by Joseph for his apathy, and non-fulfillment of the duties of his high calling before the Lord, we have the key which lays open the secret spring of this fountain of corruption which has been festering for years. If Joseph had injured him or his family in the least, why did he not show it? Why did he not bring it forward, as the reason for not acting in concert, and giving aid and counsel in the high calling of his presidency? If his family was the subject of the high handed infamy which he alleges was attempted to be practiced upon them, he was bound by every law of honor, of God and man, to protest against the indignity. If the charges had the shadow of truth, he was bound by the covenant of his priesthood to bring the authors to justice, but in the stead of charging home upon Joseph and his family the attempt to injure not only him, but the two or three innocent girls, he wept like a child, and pleaded his sufferings and persecutions and afflictions for the cause, until almost every eye was wet. His appeal to Joseph in relation to the past was most touching, and to feelings as sensitive as he knew Joseph possessed, he knew that he could scarcely plead in vain. The writer of this was present. The minutes of the Con-

ference, speaking of Sidney's address says, "He closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with *sorrowful and indelible feelings*; during this address the feelings of the congregation were highly excited." The reader will bear in mind the date of this Conference, that it was Oct. 8, 1843, that all this alleged abuse of Sidney and his family was prior to that date. Every saint in Nauvoo will remember that after that Conference Sidney was always at his post of duty. When he left for the East, many of us remember the affectionate farewells of Joseph and Hyrum in their partings with him on board the steamer, and that was the last time Sidney ever saw Joseph and Hyrum in the flesh. It now appears that his (Sidney's) apparent affection for those men was all deceit, that he had never forgiven Joseph for the rebuke at the October Conference, and now after a lapse of nineteen years, it finds vent in the most bitter aspersions and defamation. For the truthfulness of his charges against Joseph and Emma in the "Appeal," comparing his (Sidney's) conduct at the Conference when put upon his defence with his present course, then let all men judge. To my mind it is a bundle of the most abominable falsehoods which were ever written. I judge by the facts as they were made public, and it is upon that ground alone that a righteous judgment can be given. It seems now that Joseph was right in his estimate of Sidney's character, when he "*signified his lack of confidence in his (Sidney's) integrity and steadfastness, judging from their past intercourse.*"

For this enforcement of the laws of the kingdom by Joseph, he is now charged with tyrannizing over his fellow servant (Sidney) and for that Sidney says that he was cut off in an hour when he thought not of it.

There is no revelation of these last days which ever intimated that Joseph would live until the coming of the Son of Man, but the contrary doctrine is clearly revealed, consequently his death, if it proved anything, it was that he had finished his work, for it was prophesied of him that he should finish the work assigned him. The B. of M. says of the man who should bring it forth, "He shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work." 2 Nephi 2c. This promise was made not by man, but by Him who was able to keep him from falling. Taking this promise in connection with that respecting him which says, "they that seek to destroy him shall be confounded," is con-

clusive that he *had* finished his work. If it is not so, then the prediction has failed. If Joseph died as a transgressor, it was because he had in some way *defied the power of God*, and in that case he would become a son of perdition, but the mighty one of Israel, who knows the end from the beginning, said, "The keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come," and who would ever dream of a son of perdition holding the keys of the kingdom of God in the eternal world? none but the darkened and the insane.

But the most conclusive evidence of his abiding confidence in the Lord is seen in the last days of his existence, when the clouds gathered blackness, and the lives of the whole city were jeopardized by an angry mob, incited by men who had apostatized in their hearts. I say this, because, with all their pretensions of adherence to the doctrine, they sought and did betray Joseph into the hands of the very men whom they knew would take his life if a favorable opportunity offered, and with this knowledge, and when it was in his power to make good his escape, he voluntarily surrendered himself to the authorities, under their pledge of protection and an impartial trial, yet *he knew in so doing he was going to certain death.* The writer of this is a witness; for Joseph declared it to him and his brother Hyrum, when on the prairie near Carthage, that they must be sacrificed to save the women and children in the city. He gave his life to save others. Greater love hath no man than this, that he lay down his life for his friends. In it he evinced the great moral integrity of his heart, and like "the good Shepherd," he gave "his life for the sheep." Such were the last days of Joseph the Seer, although we do not believe he was immaculate, yet will his name and his fame be cherished by the righteous, as long as the generation of men inhabit the earth.

The first revelation given respecting Sidney Rigdon, closes with the conditionality of his success and triumph as a teacher in Israel, in these words: "keep all the covenants and commandments by which ye are bound, and I will cause the heavens to shake for your good." Sec. 11, par. 6. Upon this condition all the promises of God which were ever made to him were suspended, yet he writes as if every thing to him was absolute and unconditional. "Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their re-

ward lurketh beneath, and not from above." Sec. 18, par. 6. Precisely in this condition is Sidney Rigdon. He says if he does not realize all the claims, and has written in the "Appeal," "then are the books a tissue of falsehoods, and our religion vain."

The last commandment which the Lord gave concerning Sidney through the mouth of Joseph, was in Jan. 1841, in which He rebuking him for not standing up in the office of his high calling, and commanding him to humble himself and offer an acceptable offering unto the Most High, continues, saying :

"And again, verily I say unto you, if my servant Sidney will serve me and be counselor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me ; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed ; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come ; let him assist my servant Joseph ; and also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice, it shall be well with him : even so : Amen."

The Lord never revoked this commandment to him, yet in the face of this positive prohibition, and commandment, *he did* "remove his family to the eastern land." It is a startling yet positive fact, that from that very hour, he has been one of Zion's captives, a wanderer and a fugitive, delivered over to the buffetings of Satan, fulfilling the prophecy of Joseph upon his head, Jan. 23, 1833, which prophecy was delivered upon the occasion of the washing of feet as commanded of the Lord, Joseph says : "Each Elder washed his own feet, after which I girded myself with a towel and washed the feet of them *all*, wiping them with the towel with which I was girded. \* \* \* I then said to the Elders, as I have done, so do ye, wash ye therefore one anothers feet, and by the

power of the Holy Ghost I pronounced them *all* clean from the blood of this generation, but if that *any* of them should sin wilfully after they were thus cleansed, and SEALED UP UNTO ETERNAL LIFE, they should be given over unto the buffetings of Satan until the day of redemption."—*Millennial Star*, Vol. 14, p. 360.

We know now that Sidney did remove his family to the eastern land, contrary to the positive prohibition of Almighty God. Whether he realized the fact at the time or not, we say not, but the consequences of the violation of the commandment given respecting his family, is now before the saints to consider and ponder in their hearts. The effect of this buffetings has been upon him from the moment of his violation of the law of God. The evidences are these : he has not made one successful step in the kingdom of God since that fatal hour. The first news that hailed him in Pittsburgh was the death of Joseph, which hurled him (Sidney) from the throne of his counselorship. His efforts to attach the great mass of the saints to his guidance, failed. His subsequent attempts to organize a kingdom was a miserable abortion, and his prophesying falsely in the name of the Lord, casting odium upon the living and the dead, are all positive testimonials of the buffetings under which he is placed, and he is thereby this day one of the most remarkable instances of any living man foaming out his own shame.

In writing this article my motive has been to point out the heresies of the "Appeal," its sophistries and false conclusions. Having suffered myself beforetime from Sidney's pretensions and false teachings, I know the baneful influence of such things upon the minds of men. Whether I have succeeded in my efforts, others must judge. To the saints scattered abroad I hope it will prove a word in season, being intended as a word of caution.

"Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations, for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion ; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets, shall be known." D. and C. Sec. 21, par. 7.

JOSIAH ELLS.

PITTSBURGH, Pa., Dec. 5, 1863.

WE WANT CONTRIBUTORS, and we want those contributions to be as brief as the nature of the subject they treat of, will permit. Concentrated wisdom is like concentrated food, easily carried during its digestion.

## GENERAL CONFERENCE.

*Report of the first General Conference of the Reorganized Church of Jesus Christ of Latter-Day-Saints in the British Isles, held in Pennydaren, Merthyr Tydville, South Wales, on the 26th and 27th days of December, 1863.*

Conference convened at 11 A. M., on the morning of the 26th, and was opened by singing and prayer.

Elder J. W. Briggs, was called to the Chair, and Elder Charles Derry to act as Scribe.

The President gave an outline of the business to be attended to, after which he reported that since he left this place, he had been laboring in Birmingham, and vicinity. The fruits of that labor did not as yet appear, but he had good faith that it would. His object had been to disabuse the public mind, and to show the difference between Mormonism and its perversion. He had held several discussions on the subject in different places in public, and he thought it likely that the individual set on by the clergy to tear down the truth would turn round and walk with us, and help us.

Elder Jeremiah said: I left this place about five weeks ago and went to a place called Maesteg, I found Brighamites there, after some talk some acknowledged that if God had a church on the earth this was it. One commanded me to leave his house in the name of Jesus Christ, he said that he felt a very bad pain in his loins, and that he must order me out and then he would feel better, but I did not think proper to leave at that command, for I knew that Jesus Christ would not order His own word out. He then ordered me out in his own name, and of course I obeyed. I visited Neath, and among others I talked with David Davies, who acknowledged the truth; many called me a false prophet. I went down to Llaelly, and found the saints there in good order, it appeared that when they were connected with the Brighamites, that they all met in a chapel of which Bro. Thomas Thomas is the only Trustee, and when he and others united with the reorganized church, they waited upon the Brighamites, by my advice, to suggest the propriety of our using the chapel one Sabbath and they another, but they would not agree to it. Thomas Thomas then demanded the key, but they treated him with contempt, and would not give it up. He then broke open the door and forbade them using it any more, and we hold the chapel and good is being done there. I visited a number of other places and found some that could see the light; others said I would be in hell soon, but they were sorry

for me, for they thought I was honest.

Elder Wm. Jones represented the Cymback Branch, which numbers 17 members, including ten Elders, and four Priests.

Elder John Watkins represented the New Tredegar Branch, consisting of 14 members, including 2 Elders and 1 Priest. He said ten had been baptized since the last Special Conference, and 3 before. They held meetings in different places alternately. There is not much prospect of any further increase at the present.

Elder James Clifford said that the Pennydaren Branch numbered 32 members, including 13 Elders, 5 Priests and 1 Teacher; 10 had been baptized since the last Special Conference. He had labored all he could under the circumstances; he felt that there were others to be brought in, and he did not intend to rest until he had discharged his duty toward them.

Elder Jeremiah represented the Llanelly Branch; it numbered 15 members, including 9 Elders and 1 Priest; they were expecting to baptize more shortly.

Elder Wm. Davies reported he had not been able to do much, but he had visited many of his old brethren and talked with them, and some were in favor of this work, but they dare not open their houses for preaching. One Brighamite had been told by his President, that if his son opened his house for us, he (the father) would be brought before the Council to answer for it. He felt the want of some pamphlets to put into their hands, that would do more good than he could under the circumstances; he never was so happy as he is in this work, he felt it to be the greatest blessing he ever enjoyed to have a standing with the saints.

Bro. John Rodgers reported that he had baptized two, and more would have been, he was persuaded, if he had been enabled to distribute pamphlets among them; many were very bitter against us. At one place several Brighamite elders ordered us to leave the house of one of their members, and forbade us to say a word, but one of their members had the courage to invite us to talk with him, and he is on our side. He felt that numbers would come out.

Elder Rees Johns said he visited the same place with Bro. Rodgers. On one occasion, when some of the Brighamite elders ordered me out of the house, and called me an old devil, and the man of the house told them they had no right to order a man out of his house, that I was an old friend of his, and I should stay. The Gentiles cried, shame on them for abusing an old man like me. He would do all he could for the truth.

Bro. George Davies said that he had labored in Dowlais and had done what he



could, he was not ashamed of the truth, neither did he heed what people said about him, he was satisfied it was the work of God.

Bro. James Griffiths said that he had done nothing in the field in which he was appointed to labor, his circumstances had prevented him, but he was glad he was in the church of God, and did not care what the enemies of truth said about him, or to him, so that they kept their hands off of him.

The reports of the above were unanimously accepted.

The West Bromwich Branch numbers about 18 members, including 2 Elders, 1 Priest and 1 Deacon. The majority of the branch are good, truth-loving people, but there are some that have not the love of God in their hearts.

Elder C. Derry reported, that since the last Special Conference here, he had been doing what he could in the Forrest of Dean. There was a branch called the Lydney Branch, of which John H. Morgan was the President, numbering ten, including 2 Elders, 1 Priest and 1 Teacher. Others were giving their attention to the work, and he had no doubt but a good work would be done; the saints were good people and were deeply interested in the work. There were quite a number of old Mormons standing aloof, because of the evils they had seen, but he was convinced they were a good people, and were investigating the work. He had visited Bristol. The Brighamites there only abused him, and durst not allow him one word in defense. In Gloster he found a man by the name of James Wiltshire, whom he knew in Utah, this man took hundreds of pounds with him to Utah, he was now working for fifteen shillings per week. But his poverty had not stripped him of his love for truth, and he received him gladly and commenced to investigate, and told him his humble fare was at his command. After investigation he declared his intention to be baptized. Others of the Brighamite order are investigating the matter, but the majority have lost their manhood and dare not examine. He visited Cheltenham and distributed the written word, and talked where he could get a chance. Through the kindness of Mr. Wiltshire he was introduced to a family that never had anything to do with the church, who made him welcome to their shelter. He found another family that had been to Utah, the lady received him kindly, and when the man came home, he introduced himself as a missionary come to look after the scattered sheep; when the man told him, rather abruptly, that he need not trouble himself about him, for he should never have anything to do with Mormonism again. Elder Derry told him he must be

his own judge about that, but he knew that if he was an honest, truth-loving man, he would come into the fold of God. He preached to him. The lady invited him to sup with them, and when he left to look after some place to sleep at, the man went with him a little distance, pressed his hand like a brother and begged him to forgive his abruptness, and heartily thanked him for his trouble in coming to visit him. Elder Derry said he visited a little place called Castle Eaton, in Wiltshire, the birth place of his wife; the people received him kindly on her account. He talked to the Brighamites, and all that he saw were very reasonable, and willing to talk with him, and treated him kindly. He believed there was a good work to be done in the places mentioned in his report. Notwithstanding the efforts of the Brighamite elders to close the doors and hearts of the people against him, he knew some instances where it had recoiled on their own heads.

Conference adjourned for one hour.

At 2 o'clock P. M., meeting was called to order in the usual way.

The President stated that the first business on hand was the appointment of the Elders to their respective fields, and he wanted all to understand that it was the duty of Elders, Priests, Teachers and Deacons, to labor diligently in their several callings, but they must be judges of what they can do, and where they can labor. Of course when the church assume to provide for their families, and set them at liberty to go out into the field, then they are the servants of the church, and would be expected to labor where the church wants them to labor.

The following appointments were then made, viz: that Elders Wm. Davies, John Morgan, and Priest Eyan Griffiths continue to labor in Georgetown, and the Cafen. That Elders Hopkin Thomas, Rees Johns, and Priest Rees Thomas, labor in Merthyr and vicinity. That Elders David Thomas, John Rodgers, Daniel Rees and George Davies, labor in Dowlais.

*Resolved*, That Bro. James Griffiths be released from his former field of labor, and that he labor in the Pennydaren district. That Elder James Clifford continue to labor in Pennydaren district. That David Jenkins and John Jenkins labor in Capcoch. That David Griffiths and Evan Thomas labor in Aberamon. That Lewis Williams and Nicholas Morgan labor in Aberdare. That John Griffiths and John Lewis labor in Hirowaun. That William Jones and John Jones labor in Cymbach. That Isaiah Thomas labor in the Argoed. That John Watkins and David Owen labor in New Tredegar, and vicinity. That Robert Humphries

and Thomas Williams labor in Nelson and vicinity.

The President stated that these Elders have the privilege of extending their labors wherever they can do good, so that they do not interfere with each others labors. And that when they are in the districts of other Elders, they are required to work in connection with them as they desire, and it might be well to exchange labors with each other at times.

He then referred to the Word of Consolation that was to be printed in the Welsh language, and showed that the printer had failed to fulfill his contract, but unfortunately he had been paid beforehand. A Committee was appointed to see what was done with the matter, and see if he could be got to fill his contract.

The President then suggested the propriety of publishing a small periodical, and asked the Conference to give their decision on the matter, and state whether it should be published all in Welsh, or all in English, or in both.

Elder Derry spoke on the necessity of such a work, and showed how the church in America had issued various publications, and scattered them broadcast over the land at their own expense, and the good that had resulted from the same. It was to this fact, under God, that he owed his standing in the church at this time. It would require a sacrifice on our part, but who would not make a sacrifice in order to bring the truth before the people?

A Committee was appointed to consider the matter, and bring it before the church.

Meeting adjourned until 10 o'clock A. M., of the next day.

Sunday, 27th, 10 A. M.—Meeting was called to order in the usual way.

At 11 o'clock A. M., the President read a portion of scripture, after which Elder Derry made a few remarks on the necessity of searching and delving after intelligence. He showed that when God gave a law to His people, He intended that they should be perfectly acquainted with the same; they could not obey that which they knew not. Obedience, to be acceptable, must be understandingly and voluntarily given. Besides, we are to be the messengers of that law to our fellow man, and how shall we teach that which we understand not? He hoped the day was forever past when Latter-Day-Saints would boast themselves in their own ignorance. A wise man would be ashamed to boast of his intelligence, but it would be a burning shame for men and women to glory in ignorance. Some are afraid that this church may run into the same darkness that has pervaded our minds in days past; the

only safe guard against this danger, is to have a thorough knowledge of the law of God, and live it. Then it is out of the power of prophets, or apostles, or any other being to lead us astray; it is upon this principle that the elect cannot be deceived. God has told us respecting that law, "he that doeth according to these things shall be saved, but he that doeth them not shall be damned, if he continues."

Elder Jeremiah spake in Welsh, after which the meeting adjourned until 2 P. M. Sunday afternoon meeting was opened as usual.

Elder Briggs, as Chairman of the Committee appointed to consider the matter of publication, gave in the report, as follows: That the character of the periodical be left to the decision of the next Conference. Report was accepted, and a committee of two in each branch were appointed to solicit subscriptions for the same, and report to the next Conference.

*Resolved*, That the minutes of this Conference be sent to *The True Latter-Day-Saints' Herald* for publication. And also that an insertion be requested in Reynold's newspaper.

After which the meeting adjourned until 6 o'clock P. M.

Evening meeting was opened by singing and prayer, after which the President addressed the meeting.

SYNOPSIS OF A DISCOURSE DELIVERED BY ELDER J. W. BRIGGS, AND REPORTED BY C. DERRY.

We propose to consider the subject of priesthood in the Church of God. What it is, what it may do, and what it may not do. We speak of the priesthood as the authority from God set in the church for certain purposes. We all recognize, by reading the Bible and Book of Mormon, that whenever God had a church upon the earth, there were officers set in the same, and they were called the priesthood of God. The purpose of God is to establish His kingdom upon the earth, and if need be, by removing all other kingdoms. The Savior says, the gospel shall be preached to every creature; and mankind are to become members or citizens of that kingdom, by obedience to that gospel. But the Apostle Paul says, "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall he preach except he be sent," and to this end God has given His priesthood; and this authority to minister in the things of God belongs alone to those whom He has called and qualified. The scripture declares that, "no man taketh this honor unto himself but he that is called of God, as was Aaron." And we find "that

even Jesus glorified not himself to be made an High Priest, but was called of God an High Priest forever." But we must understand that those holding this priesthood are not law makers, but simply administrators of the law, for God is our law giver. Jesus declared He came not to do His own will, but the will of His Father; and they that are thus called must see to it, that they administer according to the Spirit and the word. And when they do this, God is bound to recognize their acts; and what is bound by them on earth, is bound in heaven; but inasmuch as they act contrary to the Spirit and the word, God is not bound to recognize them, neither are the saints, and they ought not to recognize them, whatever may be the position of those that thus act. When God gives a law, to whom is it given? To His people of course. Are not the Elders a portion of His people? Then they are bound by the same law as that which binds the rest of the people of God. The idea that the priesthood is disconnected from His people, is so absurd that we need not refute the same here.

It is supposed by the apostate church that the priesthood has the right to make laws under some circumstances, but we have already shown that they are law administrators and not law makers, and when any officer attempts to make a law to govern the church, he is out of his place. But suppose they assume that there is no law to govern a certain case and they make one to suit that case, whose conscience does it bind? We answer, no ones, God is the lawgiver. But is it not the right of the priesthood to decide what is law, and to enforce obedience to their decision? We answer, it is the duty of the priesthood to teach the people to understand the law of God. But suppose they cannot understand it? Then those holding the priesthood have no right to administer that law unto them until they do understand. But what shall they do when they are in the dark about any matter? Why stand still as the Israelites did when they were hemmed in by the Egyptians; Moses told them to stand still and see the salvation of God; hold fast to the truths you have received, cling to the rod of iron, "it is the Lord's business to provide for His saints," in every condition. When Joseph and Hyrum were taken from the earth, all acknowledged that a mist of darkness came over the church, and they knew not what to do; but they thought something must be done, hence they set to work in their darkness, and the first step they took was down hill; but they did not intend to run down to the bottom; but on they went from one ruin to another ruin; and from worse to

that which was still worse, until they arrived at the bottom and fell down at the shrine of idolatry. But supposing that instead of this, we had abided by the things we had received and have stood still, we should then have done what the Book of Mormon calls holding on to the rod of iron. Now it was plainly declared in the Doctrine and Covenants that the President of the church was appointed by revelation; but none seemed to have thought of this, hence the remaining shepherds assumed to do what God had told them he would do himself, and the Spirit of God did not endorse their acts. But what did they learn by this? Why just nothing at all! They did not know as much as Cain knew when his offering was rejected, he knew it and the cause thereof, and was wroth, but they were blind to this fact, and the next thing for them to do, was what all apostates do, viz: teach that the gifts of the Spirit were given for the establishing of the church, but they were not needed now. Hence we hear the chief of them saying, "If I were to allow this people to speak in tongues, I should have them accusing me of misapplying the tything and other means," and his Councillor declared that "when he heard a man speak in tongues, he was afraid that man would steal his wood." The Gentiles say we have no need of apostles, etc., but we need teachers, and the apostate church of the last days, says: "we need to obey counsel; but we have outgrown the law of God in the Bible, Book of Mormon and Book of Covenants." In ancient days the apostates made the word of God of none effect by their traditions. The apostates of the last days have done the same, hence they administer the law which comes through their head, while they ignore the law of God. I am aware that when it suits their purpose they quote from the books; but their general idea is that the law contained in those books is the same to them as a boy's coat is to the full grown man, hence they have substituted for the law of God the counsel of man. But where there is a change of the law there is of necessity a change of the priesthood, hence as they have done away with the law of God, they have also forfeited their right to the priesthood and are acting under another authority. It was an axiom of the Elders in the early days of the church that whatever fulfilled a prophecy that was the event spoken of, hence when the Utah leader sat in the temple of God at Nauvoo, acting as God, and being addressed by that name, as though he were God; he fulfilled the prophecy of Paul in the first chapter of his second epistle to the Thesalonians, and when they taught and practiced polygamy they

fulfilled the prophecy in the third chapter of the second epistle to Timothy ; therefore these were the events prophesied of. The doctrine of shedding a man's blood for the remission of his sins, is also a doctrine of devils. If a man's blood can atone for sin now, it could have done so in the beginning, and there would have been no necessity for Jesus Christ to have died for us. In ancient days when men departed from the Lord they went step by step until they ran into idolatry; this is the case with the latter-day-apostates. They have proclaimed, Adam the creature, as their God and the only God with whom they have to do, and this in spite of the mandate of the Creator, who declared amid the thunders of Mount Sinai, "*thou shalt have no other gods besides me.*" All this, and much more is the consequence of the first false step, or departure from the law given for the government of the church of God. There were those that knew the law, but they thought the priesthood was greater than the law, they forgot that it was their duty only to administer, and not to make laws. Others were deterred from opposing them, for fear of being cursed by them; but hold still awhile! How is this priesthood to administer? "According to the Spirit and the word," and if they do not do this, neither their cursings or blessings avail, but their curses will fall upon their own heads; and withal they are told to bless and curse not, and the law is to be answered upon their heads, and when we see them act contrary to it, we need not be afraid of their cursings. Now what does the reorganization signify? It signifies the fulfillment of Lehi's vision, when he saw the people taking hold of the end of the rod of iron and pressing their way through the mist of darkness, still clinging to the rod until they arrived at the tree of life. He saw multitudes taking hold and clinging to the same, until they attained to the excellency of the resurrection of Jesus Christ, and to such the Spirit and the Bride will say come, and they will also say to the perverters of the law, go! for be it known that the church is independent above all things beneath the Celestial world. When men go according to their own wisdom instead of that which has been given for our guidance, the result is division, and the apostle tells us to avoid them that cause division. But says one, do we not need new revelation? Will there not be any more given? Undoubtedly there will, until the knowledge of the Lord shall cover the earth as the waters cover the sea, but then it will all perfectly harmonize, and there will be no danger of the evils again arising that have cursed the church in the day of darkness.

It is not likely that any man will be deceived twice by the same thing; neither is it likely that the church will ever again be deceived by polygamy, etc., seeing they have learned by experience that it is contrary to the law of God. The Lord says, "it is forbidden to teach unless we have the Spirit," and the Spirit and the word agree, and while we continue in this we cannot go astray; but if we think we are greater than the law we are deceived. The scripture declares that "unless we are perfected by the law He has given, we cannot inherit a Celestial glory." If we loose the path, we cannot find our way to the tree of life. Now mark it, God says there is a light to guide us to the tree of life, but beyond the boundaries of that all is darkness. What remains to be done if we step into that darkness? Return immediately and take hold of the end of the rod of iron and continue to walk by the same, if you do otherwise than this you run deeper into darkness and are lost. Our advice to all Israel is, return to the word of the Lord, to the Spirit and letter of the Law, and my word for it, and the word of the Lord for it, the Spirit of the Lord will return unto you, and you will be enabled to say with the Spirit and the Bride, "Come!"

We have nothing new to offer, God will offer nothing new until we comply with what He has already given. When He sent His prophets to ancient, wandering Israel, He never sent anything new, but called them back to the old ways from which they had wandered. Calamities always followed disobedience, but when they returned and organized according to the pattern these curses were withdrawn, and blessings were poured out in rich abundance, and he whom this law excuses is entitled to enjoy those blessings, but he whom it condemns will endure the curses and calamities thereof. There are some who have figured in the latter-day-apostacy for whom all hopes are very small, for the Apostle says they are Sons of Perdition. All that is required of us is to do what we can do, and do it with unanimity and understandingly, and then we can ask with confidence, and receive. The way I feel about the work is this: I am not responsible for it; God is responsible for it, and I am only responsible for the little I am called to do in the same, and if God has nothing to do with it, the sooner it goes down the better; but let us see to it that we do not betray it to the kingdom of darkness, and although we are few in number to-day, yet we shall be great and many by and by, for God has said Zion shall be the head, and not the tail. May God bless, and protect, and guide us in His kingdom for Christ's sake, Amen.

Priest Evan Griffiths, of Pennydaren, and Teacher John E. M. Frowan, were then called to the office of Elders.

It was then promptly and unanimously *Resolved*, To sustain all the constituted authorities of the Reorganized Church of Jesus Christ of Latter-Day-Saints in their respective callings and duties, with President Joseph Smith at the head.

Conference then adjourned until the 21st day of February, 1864.

J. W. BRIGGS, PRESIDENT.

C. DERRY, *Clerk*.

PENNYDAREN, Merthyr Tydville, South Wales, December 28, 1863.

#### LETTER FROM J. W. BRIGGS.

BRO. SHEEN:—The foregoing minutes and accompaniments will show what we are doing, and trying to do. During the winter it is more difficult for public preaching, from the fact that it is out of door preaching that is wanted. A very general interest is felt among the saints for the spread of the work, and it is thought that a periodical published here devoted to this object will do much good, though it will require some sacrifice at first, of course, to sustain it; they are willing to do this as means will allow. I wish you to notice in the *Herald* our determination to publish one; (I expect to commence with April) and request all who may wish to subscribe for it, or donate towards it, or contribute to it, to communicate to me at "No. 29 High street, Pennydaren, Merthyr Tydville, Glamorganshire, South Wales," price 3 pence per number, (6 cents.) It will have to be supported at first upon the same principle that the *Herald* was.

BRO. JEREMIAH, on account of his family, intends to leave for home about the middle of March, and attend the April Conference. This I regret exceedingly, for no better man could be sent to Wales. But he tells me that there is a Bro. Thomas Jenkins, at one time living near Galesburg, that would supply his place. There ought to be a Welsh Elder sent from the Spring Conference I think.

Yours, J. W. BRIGGS.

#### LETTER FROM E. C. BRIGGS.

BRO. SHEEN:—I write to inform you still further of the triumph of our glorious cause in this desert and salt land; I have not been able as yet to procure a single hall, or commodious house to hold meetings in, in all this city, or Territory. Brigham has made his word good, "that wherever he had any influence not a house should be opened to receive me or my doctrine," and instead of publishing me and warning the people not to receive me into their houses in an open, bold, becoming manner, as any good

principled man would do, if he attacked another's principles, or person (as he said he would publish against me,) he has in a secret manner said and written to his followers, "not to harbor us in any manner, only as beggars, and to treat us with silent contempt, but don't tell them that it is the counsel, and that it came from me."

I have been to Ogden City since I wrote to you, and attended meeting there in the Tabernacle. After meeting I asked the Presiding Elder for the privilege of the house for meetings, or some of the halls; but he replied; No; we do not wish to let you have any of our houses to preach in. C. C. Rich, one of the supposed apostles was there, and he said we are satisfied with our religion, and do not wish to be stuffed, neither did he wish to hear any apostates preach; and he reiterated the scandalous reports that Brigham put in circulation against Brother Joseph and his associates. From there I went to North Ogden, and called on a Bro. Thomas Squires, who had previously called on me in this city, at which time I had great freedom to expound the doctrine of the reorganization, and bore testimony of Bro. Joseph's true calling as the only successor of Joseph the Martyr; but he did not commit himself for or against me, so I on my way to Ogden Valley called on him, and stopped with him about a day and a half, the result was, that he was notified by Bishop Chaney West, to appear at a meeting to answer to a charge preferred against him, on the evening of the 30th of October, and as it was open doors to Jew or Gentile, I also attended the meeting, which was conducted in the following manner:

The Bishop, after the usual preliminaries of opening meetings, said, I am happy for the privilege I now enjoy in meeting with so many saints on the present occasion. I know that Bro. Joseph Smith, Jr., was a prophet of God, I rejoiced under his administration, and under the influence of the Spirit, and has any one any doubt but what Brigham Young is his legal successor, and the prophet? It is preposterous. I have witnessed the power of God in foreign lands testifying that Brigham Young was the legal successor of Joseph, and what he promised me was fulfilled, and many of you are witnesses of the power of God, wisdom and blessings, we have enjoyed under his administration, how we have been delivered through his counsel. Where is Johnson's army? The United States sent the flower of their army here to destroy us, and when Johnson said he would winter in Salt Lake City or in hell, I was in the office when the word came to Bro. Brigham, he calmly said they may winter in hell, but they can't in

Great Salt Lake City, and then he said to the boys get ready and go up to Ecco, go out and stampede their cattle, burn up their grass, burn up their trains, but don't kill any one, our acts will be scanned. Talk about arguments, how is it with the world? See them with their scisms, over seven hundred sects. How was it with Moore, didn't he have good arguments? But how was it with them when it was scanned? But I will now come right to the business, I will ask the brethren whose names have been handed to me, I wish to ask Bro. Thomas Squires, as I have been informed that there are those here who are leaning towards young Josephism, and they are harboring those who have come here to teach Josephism; I do not know whether it is so or not, they have a right to believe as they please, but I do not feel to fellowship them as brethren and sisters. Have you not been blessed when you were sent to battle against error under the prophet Brigham? Apostates said we could not finish the Temple at Nauvoo, but we did finish it, as Brigham Young said we could.† Thousands have received witness that Joseph was a prophet, and I ask Bro. Squires, "do you acknowledge Brigham Young as the one to lead the church?" "Do you believe in the right of Brigham Young as the legal successor of Joseph, and the Prophet and President of the Church?" Squires said, "may I ask a question?" It was allowed. "What charges are preferred against me?" Bishop answered, "there is none; but I repeat the questions, I am your Bishop, and it is your duty to answer me, and I do not want any argument about it, and I want order." (He then threw out what I thought were intimidations.) Squires said, "I consider the questions out of order, and will not answer them, for I do not acknowledge your right to catechize me in this manner." Bishop then added, "I ask Bro. John Lewis, do you acknowledge the right of Brigham Young to lead the church as the successor of Joseph." Lewis replied, "have you any charges preferred against me?" Bishop replied, "No." Lewis replied, "then I answer no questions." Bishop then said, "I ask Bro. John Green, do you believe that young Joseph Smith has the legal right to lead the church?" Green replied, "if any one on the earth has the authority I believe he has it." After which the Bishop called on Bro. Thomas

Dunn, a former Bishop of North Ogdon, to make a statement, which he did as follows: "I have been acquainted with Bro. Squires three or four years, at times have been a little suspicious of him because he entertained some of the Morrisites." Here Bro. Squires stopped the speaker and said, "I have never entertained or fed a Morrisite in my life, and there was never but one called on me, and he stopped only a short time, a half hour or such a matter; I do not want that brought in as an influence here." Dunn then proceeded, "the brethren and sisters would ask me if he was doing right when he would give aid and comfort to those who were our enemies; and I remember that once Bro. Squires showed me a passage in the *Millennial Star*, where it refers to a man who should be raised up mighty and strong, and now since the missionaries have arrived here from little Josephism, he entertains them, and he makes them a home there at his house; I went to see Bro. Squires to-day to talk with him for myself, I asked him if he believed the revelation on polygamy, and its my firm conviction that he does not believe in polygamy, or that Abraham was a polygamist; and from what Bro. Lewis told me I believe he is of about the same opinion as Bro. Squires." Then a brother Goddard was called to bear his testimony, but he did not particularly touch the case under consideration, but said, "I was present when Bro. Joseph the Prophet, blessed little Joseph, and the power of God was manifest so we could not keep still; and I was also present when he blessed David, and the power of God was manifested again so we could not keep still,‡ and if little Joseph is the man to lead the church, let him come on."|| Bro. Hammond West, (brother of the Bishop) next took the stand and said, "Bro. Squires has not been proven a Josephite or not very satisfactorily a Brighamite, but when you bring up philosophical arguments, and when you bring up a pile of books and refer to the law to prove all things, I want

†I suppose he meant they could not keep still for joy, on account of the great blessings pronounced upon their heads as the great restorers in Israel, and plants of renown. God be praised for His goodness. Amen.

||You may think by this time I was somewhat amused, while the audience stared with wonder, and some of them with chagrin and shame, and my mind reflected back to the history of that wonderful event recorded in the sacred history of our Savior, when he met the one possessed of the devils, and they cried out, "we know who thou art, the Christ, the Son of God."

\*I hear he was most brutally murdered; so I am told by many who were eye witnesses, after he had thrown down his arms, and murdered too, by professed Mormons. †It is well known that the Temple at Nauvoo was never finished.

to live by a living priesthood; what does Noah's ark have to do with us? If our friends should call on Bro. Hammond to prove all things, (I suppose he referred to us, or me,) prove the devil, what the hell do I care what is in all of the old nasty slough holes." Then the Bishop stated, "I am not afraid of being called in question in this matter, and this is the last time you will have a chance on this matter, a hundred and fifty or two hundred were cut off from the church because it was stated they did not live according to their religion. At a Conference a few years since, I heard Joseph say where the church went, that is a majority, there is the church. Do the brethren here, harbor men who are bitter enemies, and are laying a plot to overthrow this people, I want the brethren to know I am a Brighamite to the back bone, and I will abide by Brigham's counsel, and his counsel at Conference was to cut off all who harbored these d—d scamps in their houses. Bro. Brigham said don't you harbor these infernal scamps, don't harbor them, and now brethren what shall we do with these brethren, make a motion." Then followed the motion and second. Then one in the audience said, "I would like to give Bro. Squires another chance to answer those questions," therefore another chance was given for him to answer the questions, Squires replied, "has any one ever heard me speak against Bro. Brigham, if they have let them say it now, I have always said that he was the president of this people," the Bishop then called the vote and he was cut off.

The questions were again put to Lewis, he replied, "I don't compromise," and the three were cut off from the church without being labored with according to the law of God, and on suspicion that they leaned towards the doctrines of the Reorganization, and for entertaining me one night, they were so shamefully used and not allowed to answer or defend themselves; that it needs no comment to see the high handed oppression of Brighamism in Utah; their names are well known in England as defenders of the faith, and Bro. S. and L. as presidents of conferences. Bro. Squires has since joined the Reorganization and is holding meetings in his own hired house. I asked the presiding Elder of North Ogden, to allow me to announce a meeting to give it publicity in his audience, and he said *no, we don't want any more business done here to day.* In Ogden Valley I got the privilege of the school house once, but I could not get it the second time. I have also

been to Provo, and Springvill, but could not procure any house at Springville, to hold meetings in, at Provo, I procured a private house and baptized four, and many more are with us in faith, and I saw a brother a few days since, who told me that he was present when the Martyred Prophet blessed Bro. Joseph and predicted that he should be a prophet, seer and revelator. Our cause is onward with intense rapidity to the spiritual beholder, while Utah begins now to witness the joys of gospel blessings, and that peace in the Holy Ghost, as was enjoyed in the days of the first Joseph. O! the deep feelings of regret, remorse, shame and sorrow, that are felt by the innocent hearted ones of this territory, who have been beguiled into this heathenish soul destroying, murderous, blasphemy, *polygamy*; but brethren and sisters many thousands have been led into it, were as honest, virtuous and pure in their intentions as the infant babe, is unconscious of evil, by that seductive spirit that was to characterize the departing from the faith in the Latter times, and by those unscrupulous men who were "speaking lies in hypocrisy" and were "lovers of pleasure more than lovers of God. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses; so do these also resist the truth: men of corrupt minds; reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was;" and surely these scriptures are having their most marked and literal fulfillment here. The leaders here are cutting off from the church all who do not pay their tithings, and their greediness for gold seems to have no bounds, while many pay them conscientiously, others pay through policy, fearing the monopoly that exists in the hands of the few. It seems strange and is too bad; all of the elders in every land, and every nation can obtain suitable rooms to hold meetings in, and I cannot procure one in all this Territory, but the scriptures must be fulfilled as spoken by the great apostle Paul. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith but they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was," therefore I re-

joice in my lot for all things shall work for good to them that love God and keep His commandments, and the Lord of the whole earth will do right.

Yours in the Lord,  
E. C. BRIGGS.

GREAT SALT CITY, Dec. 12, 1863.

#### NEWS FROM ELDERS.

BRO'S. GURLEY AND JONES, write from Kewanee, Ill., that there has been quite a revival of the work there, Elder Gurley has been preaching there, four have united with the church. Bro. G. goes from there to Millersburg, Ill., he says, "We have had a glorious time among the saints here, "writing from Kewanee, "the work of God is prospering in this section."

BRO. JEREMIAH JEREMIAH, writes from Wales, that the iron bolts of Brighamism, are beginning to give way before the voice of the true Shepherd and his servants. A new room was opened in Aberaman on the 20th inst. which will hold four or five hundred people." He states that at a meeting held there at that time, several elders spoke warmly of the work and much good seemed to have resulted, we should have given his letter entire, but the conference minutes from England tells nearly all that he had told and much more regarding the work there.

BROS. SHIPPY AND GILLEN, write encouragingly of the work in Canada, and as far as we can learn, much good is being done in every field where laborers are in the vineyard who labor, but where they are asleep at their posts the adversary is busy sowing tares.

Bro. Geo. Brady writes from Moscow, Iowa, under date of Jan. 21st, and says: "I am now out on a short mission, as you will see by my letter, and since I have been out I must say that I feel quite encouraged. I have preached to some of the largest congregations that I ever spoke to in this country. Last Sunday after I had done speaking I gave liberty for remarks, when an old man by the name of Babbitt arose and bore a strong testimony to the work, he said that he joined the church in the days of the First Joseph, when there was only thirty members, and he said that his testimony had gone forth, and he could not take it back without denying the Bible, and that he could not do, for he knew that the work was of God, and he called upon all men to believe it. I spoke last night to a very large and attentive congregation, and will speak to

them this evening, and again to-morrow morning, I feel that good will be done, at heart I feel quite encouraged. I pray God to bless you all. I desire to be remembered by the saints, that I may be a faithful minister in the kingdom of God."

RECEIPTS—*For the Herald.*—Percy A. Goddard, \$1; Albina Griffith, \$1; James Winslow, \$1; E. Atkinson, \$1; Joseph Wilder, \$2; Mathew Hall, \$1; H. M. Wilson, \$3.35; H. P. Brown, \$2; H. C. Holcomb, \$2; John D. Jones, \$2; Isaac Fletcher, \$2; James Lord, \$1; Betsey Ames, \$1; Angelina Page, \$1; C. E. Brown, \$6; Samuel Pratt, \$1.20; Wm. Mathews, \$2.20; Samuel Snider, \$2; Wm. H. Moss, \$2; Jamima Calif, \$1; W. F. Randall, \$1; Richard Randall, \$1; Isaac Crosby, \$2; W. F. Cooke, \$5; Walter Kinney, \$1; Nicholas W. Empey, \$0.90; Andrew Graybill, \$1; J. D. Craven, \$1; Betsey Bardsley, \$1; George Wright, \$1; John Mackland, \$1; Joseph Wild, \$1; J. H. Davis, \$1; Nephi Yocum, \$1; John Chapman, \$1; George Hatt, \$3; G. C. Christianson, \$1; John Chance, \$1; Wm. Bragg, \$1.

*For the Book of Doctrine and Covenants.*—H. M. Wilson, H. C. Holcomb, John D. Jones, C. E. Brown, Samuel Pratt, Geo. Hatt, Robert Young, John B. Lytle, each \$1.25.

*For the Hymn Book.*—H. C. Holcomb, \$0.55; John D. Jones, \$2.75; Cyriel E. Brown, \$0.55; Nicholas W. Empey, \$1.10; Samuel Pratt, \$0.55; Franklin Leonard, \$1.10; James Stewart, \$0.50.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT; AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

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## *For the Herald.* THE REMNANT.

In closing my last article, which was on the subject of "The Mountain of the Lord's House," I made the inquiry as to who were the "remnant," spoken of by Joel in 2: 32, where he says, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call." When we view the latter days in the light of prophecy, and find they are to be "perilous," and that then men's hearts are to fail them for fear, and for looking after those things which are coming on the earth, and that "many false prophets shall arise and deceive many,"—that then "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof," and that "the day of the Lord so cometh as a thief in the night," it becomes a matter of intense interest for all to know to what source to look for deliverance. In the days of the apostles, Jerusalem was the point from whence the light of truth beamed out upon the world. "Salvation is of the Jews," said Jesus, and it was ordained of God that from this point, the knowledge of salvation by remission of sins, should go forth into all the world. Our Savior said; (Luke 24: 46, 47,) "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, *beginning* at Jerusalem." Judea was the scene of the apostles first labors, and "into none of the cities of the Gentiles enter ye," was the command of Jesus to them, until after His passion, then "He commanded them to not depart from Jeru-

salem, but wait for the promise of the Father," that from that God-ordained point, they, after they had received the power of the Holy Ghost, might go forth and fulfill the last mission which He gave them, viz: "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But in the last days, when "all Israel shall be saved," as it is written (Rom. 11: 26,) salvation is to go forth from another place; and mankind must look to another source than Jerusalem for the salvation of the Almighty, until the Jews are gathered back, and "a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness." Zech. 13: 1. Paul says, "there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. 11: 26; and "Oh, that the salvation of Israel were come out of Zion." (Ps. 14: 7) was the inspired prayer of the psalmist for Israel. He, as well as Paul, knew by the inspiration of the Almighty, that when the Lord should "set his hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea," (Isa. 11: 11,) that he would "lift up an ensign to the nations *from far*," and not from Jerusalem, and that the locality, or place from whence the light and saving power of God should proceed, was *Zion*. It is not so much my purpose to treat in this article of Zion and Jerusalem as places of deliverance, as of the *remnant*. Yet when we understand the one subject, it aids us very much with regard to the other. Inasmuch, therefore, as "salvation," the "covenant," or "deliverer," is to go forth of Zion in the last days, it is essential to know where Zion is. Isaiah in the 18th chapter,

speaking of the latter-day-work, says of the ministry, or "ambassadors," sent "upon the sea in vessels," who go as "swift messengers to a nation scattered and peeled," (that is to Israel) that they are to go *front* "the land shadowing with (or in the form or shape of) wings, which is beyond the rivers of Ethiopia." The land here described can be none other than the land of America; first, from the fact that it lies directly "beyond the rivers of Ethiopia," and then, it lies, geographically, in the very form of wings, and there is no other land on the face of the globe that does, and "in that time" (when the swift messengers go to a nation scattered and peeled) "shall the present be brought unto the Lord of hosts, of a people scattered and peeled," where shall they be brought to? we inquire. Obviously to the place from whence the "swift messengers" were sent, and that land we have seen is America. The prophet describes it in the 7. verse as "the *place* of the name of the Lord of hosts, the *mount Zion*." What do we learn by these scriptures? Why, the all-important fact, that America is "the land shadowing with wings," and that it is "the *place* of the name of the Lord of hosts, the *mount Zion*." Here then is the land from whence the "deliverer" spoken of by Paul, the salvation of Israel prayed for by David, should go forth, for here is *Zion*. We will now give another proof that America is the land where the great latter day work should commence, and to which the saints will be gathered, and therefore the land of Zion. Moses says of Joseph, (Deut. 33: 17,) "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: and with them he shall push (gather) the people together to the ends of the earth: and they (his horns) are the ten thousands of Ephraim, and they are the thousands of Manasseh." Here we find a pushing together declared, or a gathering, and that the ten thousands of Ephraim, and the thousands of Manasseh, are the instruments, or ministry, by which it is brought about, and that the "*ends of the earth*," are the *places* to which they will be gathered. Now, which way shall we measure the earth; to get the *ends* thereof? Certainly not north and south, for in that direction its diameter is the least. To find the "*ends of the earth*" would be to find the two points farthest apart, and this you would do by measuring from east to west, for that way its diameter is greatest.

Now, if we can find *one* point at which God will gather the people in the last days, it will not be difficult to find very nearly the other point. It is a well known fact to all enlightened Bible students, that God will,

in these last days, gather Judah back to Jerusalem, or the land of Judea; and that as a nation, they will, at the coming of our Lord Jesus Christ, occupy that land. Here then is *one* of God's gathering points—here is *one* of "the ends of the earth," to which Moses alluded in his blessing of Joseph and his seed. Having found this one end of the earth, we must now go eastward or westward half way around the earth, and there you find the other end; and where does it bring you? It brings you to "the land shadowing with wings"—the land of America—just opposite upon the globe, and here is the land of Zion. At what point in America the *city* of Zion was to be located, would be left, we might readily conclude, to be revealed in that day when "the Lord shall build up Zion." Ps. 102: 16. We therefore must look to the revelations given in these days, and they inform us (D. and C. Sec. 4, par. 1,) that the "city shall be built beginning at the temple lot which is appointed by the finger of the Lord, in the western boundaries of Missouri," and in par. 2, the Lord assures us that in this city, ere this generation passes away, there shall be built unto the Lord a house, "and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." We are told in Sec. 18, given in August, 1831, that Zion was appointed and dedicated to God, that "a feast of fat things might be prepared for the *poor*; (God remembers the poor, to bless them.) Yea; a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a *supper* of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come," and furthermore, "that the testimony might go forth from *Zion*, yea, from the mouth of the city of the heritage of God; yea, *for this cause I have sent you hither*."

We have before seen, that Paul said, the "covenant," (which is the gospel), should go forth of Zion as the "deliverer," and David saw that salvation to Israel should come out of Zion, and now we are told that the Lord sent the ministry to dedicate the city plat—"the *place* of the name of the Lord of hosts, the *mount Zion*," that the "testimony might go forth of Zion." In par 15, the Lord says; "for verily the sound must go forth from this place into all the world, and unto the uttermost parts of the

earth—the gospel must be preached unto every creature, with signs following them that believe.” How plain and striking the coincidence of these prophecies, and their fulfilment. David, Moses, Isaiah, Paul and others make the predictions, and the Latter-Day-Saints’ fulfill them to the letter. From Zion, in August, 1831, the gospel began to go forth unto the nations, as predicted, with signs following them that believed. In 1833 the saints were driven from the immediate vicinity of the “city of Zion.” In 1838 they were driven to the State of Illinois, by the exterminating order of the State of Missouri. In 1844, (June 27th) the Prophet, and the Patriarch of the Church (Joseph and Hyrum Smith) were killed by a mob, in Carthage jail, Illinois. The church, on account of their wicked works, were rejected, and brought upon themselves, “wrath, indignation, and judgments,” by their follies and abominations, which they practiced before the Lord. In the blindness and distraction that ensued, various factions arose, with varied success. Many set themselves up as Prophets to lead the church, and foremost among them was the “Twelve,” who drew after them, for a season, the greater body of the saints.

But the most of those who followed the Twelve, were not satisfied with the measures and practices of those in authority; but what should they do? They could not go back into the world and deny their religion, which they knew to be true; and it evidently did not occur to them that it was infinitely better to stand still, or even go out among entire unbelievers, than to follow a blind, corrupted priesthood; and so they followed on, self-reproached and self-condemned, solacing themselves with the thought, that things would take a turn for the better by and by, not comprehending the fact that they must make the turn themselves, and must work out their own salvation with fear and trembling; and that to follow, silently, under corrupt rule, was to become partakers of their evil deeds. But Zion was under the feet of the enemies of God. The church as an organized body was rejected; and to what source must the scattered, sorrowing saints look for deliverance? They could not find it in Jerusalem, nor in Zion, nor in an organized church. Where then? We answer, in the “Remnant,” whom the Lord should call. Well, says one, who, or what is this remnant? there has been a great deal of speculation about that matter, and we would like to know: Very well, let us go to the “law and the testimony,” and see if we cannot find out.

That it is a *people*, while Zion, and Jerusalem, are *places*, is evident from the language itself. A remnant, is a *part* of anything; less than the whole, hence, a *remnant* of a people, is not the people, in a proper sense. A remnant of a church is not, in proper parlance, the church, but a part, separate and distinct from it. So far as relates to an organization now, that Joseph the Martyr know that the faithful Latter-Day-Saints would find deliverance in this remnant spoken of, is very evident from his remarks to a Conference of Elders, held April 21, 1834, see Joseph’s History, *Times and Seasons*, Vol. 6, page 1059. He says as follows: “God was to call a *remnant*, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations (than the Bible) where will *we* (the saints) find Zion and this *remnant*? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in *His remnant*, and in Zion,” &c. I do not understand this language to mean that deliverance will be found *simultaneously* in the remnant and in Zion, any more than the language of Joel means that deliverance should be found simultaneously in Zion and Jerusalem, which Latter-Day-Saints ought to know will not be the case. It simply means that when the terrible desolations of the last days come, the saints will find safety in the *remnant* and in Zion, and of necessity, deliverance must be found in the remnant *first*. All the saints know that the “*desolations*” have come, and are being multiplied, as foretold by prophecy, and they are looking about for safety and deliverance from them, and where shall they look for it? In Zion? No! for Zion is not yet redeemed. Shall we look to Jerusalem? No! that is in no better condition for the saints’ deliverance than Zion. Where then shall we look? Look to the “*remnant*” that God has called, you may rest assured that deliverance will be found there, and you may know God has certainly *called* the remnant, for “*desolation*” is beginning to cover the earth, and *then*, Bro. Joseph said, “God will have a place of deliverance in His remnant.” But where is the remnant? you inquire. It certainly is not among the Lamanites, for God has not *called* them yet, and when God does call them, it will be through the saints, so they, “the remnant of Jacob,” will be dependent on the saints for their deliverance, “and by the keys which I have given, shall they (Israel) be led.” D. and C. Sec. 11, p. 6. Israel (and the

Lamanites are a remnant of them) must be dependant upon the saints for salvation, from the fact that the keys of the last dispensation have been committed unto them for the *last time*, and from them the gospel must go forth into all the world, unto every creature. Wherever the remnant is when God *calls* them, He will give them the knowledge of His salvation, both for themselves, and for those who come to them, in them, and by them, He will make manifest His power to deliver, there you will find the priesthood of God, and the keys of power. Do you still ask who are the "remnant?" I answer, they are the *remnant* of that church which was rejected in Nauvoo in 1844, and I will now give you a testimony given by the Spirit, at Zarahemla, Wis., Jan. 29, 1854, and may God witness the truth of it to your souls, by the Spirit:

"Ye ask truly, but ye ask amiss: cleanse ye yourselves of all bitterness, and come before me as one man, and prove me thereby, saith the Lord by the voice of His Spirit, and lo, I will scatter the darkness, and thy watchman, Oh, Israel, shall see eye to eye, and this *remnant* shall rise out of obscurity and put on strength, uphold the first elder, or senior in this work, whom I have appointed by your faith and prayers, and surely I will give you knowledge, and show you hidden wisdom, concerning the *remnant* of whom I have spoken in days of old, whom I have appointed to speak comfortably to the captives, and give them bread and water in their journey. Therefore seek the preparation for that which I have promised, even power over false spirits, and disease; and if you seek it, even unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla."

By this we learn positively who the remnant are. As before stated, they were the remnant of the church. The Lord began to call them in the year 1851, by the power of His Spirit, and revealed to them the necessity of keeping His holy law, as given in the Book of Covenants and Book of Mormon, declaring through different individuals, at different times, and in divers places, that He would ere long call forth young Joseph Smith, the son of the martyred Prophet, to stand in his father's place at the head of the latter day dispensation, and that he should be mighty and strong in the work of the Lord, and that he should assemble, and set in order the quorums, and that in due time Zion should be redeemed, &c. And from 1851 until

this present writing, the Lord has continued to bless the "remnant" with signs following them that believe, as promised in His word, and thousands are rejoicing in their deliverance from bondage to sin, bondage to fear, and from bondage to a corrupted and corrupting priesthood.

On April 6th, 1860, the Lord brought young Joseph to Amboy, Ill., to a Conference of the Elders of the "remnant," where, agreeably to previous prophecy, he was ordained; not to be a Prophet, Seer, &c., for his father had ordained him to this blessing while yet in his boyhood, but to the Presidency of the church, and high priesthood. Inasmuch as God had ordained that in Joseph's seed the kindred of the earth should be blessed, (see D. and C. Sec. 103, par. 18,) and that in the day when desolation should go forth, deliverance should be found in the *remnant*, it was essential that Joseph should go to the *remnant*, when called, instead of going to the rejected organization of the church, and in this may be found one prominent reason why Joseph, when called of God, did not go to Utah.

W. W. B.

COUNCIL BLUFFS, Iowa, Jan. 1864.

#### LETTER FROM BRO. WEBB.

*Sacramento City, Dec. 2, 1863.*

BROTHER SHEEN:—With a thankful heart but trembling hand, I haste to give you a brief outline of what the first rays from the orb of righteousness is effecting out here, "in the far off west." Already, "they" begin "to fear the Lord from the west."

Oct. 4, I baptized John Falls, and Susan Bagnell.

Nov. 22. At a meeting held in my house consisting in all, of 19 souls, after partaking of the sacrament, Elder G. P. Dykes spoke on the scattered condition of the saints. That it was in consequence of transgression, and that the end was not yet, nor probably the severest trials of the saints yet come; for the Lord, Himself, when declaring the judgements, and universal calamities, that are fast coming on the world, enquires, "and where shall be the safety of my people?" The way to ensure safety, will be for each to arm himself with righteousness—to make the abode of each a holy place, for that alone will be the hiding places. That the prophet Nephi beheld, that the saints would be scattered upon *all* the face of the earth when the great whore of all the earth, would be

in universal and bloody conflict. But that the saints would be armed with righteousness, in power and great glory.

He then proved from the Book of Cov. the positive right of the Martyr's Son, Joseph Smith, to the blessing that God put on his Fathers Head, to be Prophet, Seer, and Revelator; and to preside over all the Church of Jesus Christ. And then, in a sublime manner showed how that God had not only in consequence of His fore knowledge of all that would take place through Satanic influence, wicked men, and human weakness promised "to set His hand *again* the second time," but had actually done so? in manifesting His approbation by placing His servant over those who had proved themselves worthy to be his church, by coming out from the ungodly; and had remembered their covenants; and his commandments; not only to say, but to do them. He stated that he had been to Salt Lake City—that he had witnessed the treatment received by the Missionaries at their Conference, which was too bad for detail. That he had been baptized, and ordained by Elder E. C. Briggs, that at the request of Elder Briggs he had come here to labor, at least until spring, and that he had come on foot, and alone. That in conjunction with a suggestion by Brother Briggs, he would move that Bro. E. H. Webb, preside over the whole church on the Pacific Slope, including California, Nevada, Oregon, &c.

Elder Webb replied, that he felt like one of old, "what am I, or what my fathers House"? That from his heart, he felt to wish that some one more influential and talented could be appointed. That the promotion, extension, or prosperity of the work, was the only thing that really lay near his heart: and that humility and determination to be faithful, are the most necessary qualifications.

The motion was carried unanimously. After which Bros. Fails, Bagnell, Garlick, and Kempt told us their joy, and testified to the truth in great warmth. There were tongues, interpretations, prophesyings, &c. or as one afterward modestly observed, "*so much of God was there, that for the devil and doubt, there was no room.*"

Wednesday, Nov. 25, E. H. Webb was baptized, confirmed and ordained by Elder Dykes, and on Sunday morning 29th, Cornelius Bagnell and Aaron Garlick, were baptized, and after baptism confirmed and ordained. Confirmation &c. has also been attended on others who had

been baptized previous to Elder Dykes arrival. Here is much rejoicing. And our articles of faith, and declarations of Loyalty, has already gone the rounds of the most popular papers, and the frequent say is, "*good for the Latter-Day-Saints,*"

We held Divine service last Sabbath in one of the Baptist Churches here, and Elder Dykes unfurled the Banner so mildly, and with so much dignity, as to command the attention and respect of all present. Truly Zions messengers are ambassadors of peace, not of contention, but of peace, to him that is afar off, and to him that is near, and "how beautiful upon the mountains are the feet of them that publisheth peace." Really it seems as if the Lord was going in haste to take away the reproach of his people.

Your brother in the Covenant.

E. H. WEBB.

#### TO THE SAINTS.

There are a number of poor in the church who are dependent upon the church for assistance to obtain the necessaries of life; there are also several elders abroad preaching the truth to the people of different places, whose families are dependent upon the church for support. I have made every effort in my power, and am still exerting myself to attend to the duties of my office; but owing to the scattered condition of the church, it is not in my power to attend to each one that is in need of assistance, neither am I furnished with church funds sufficiently fast to meet the constantly increasing demand; I write this article therefore, to ask the brethren in every branch, and also all scattered brethren who are able to assist me, in this, one of the most difficult, and yet, one of the most important obligations laid upon the people of God—the providing for the poor among them, and the caring for the families of those elders sent into the field by the church, and for the support of whom the church stands pledged.

I need not attempt by a labored and lengthy article, to impress upon the minds of the saints, the very great importance of this matter, for every one must see from the reading of the books, that it is one of the many provisions given, for the perfecting of His people. As the Bishop of the church, I feel a very great desire to discharge every duty devolving upon me, and I wish that in doing my duty, I may have the confidence of my brethren in the faith; this I fear I have not as yet fully had, or my hands would not now be so nearly tied by the want of means to relieve the necessities of suffering saints. Again, we must remember this other

very prominent item of law, that none but the deserving have any claim upon the church fund for support; the idler must not eat the bread of the industrious; whose is able to labor, let him do so, that they be not a burden, is an axiom of the saints of former days, and must needs be adopted by us in our efforts to do right in the sight of God. Those elders who have taken the more important missions, whose families are unprovided for, and are not in such circumstances as to provide for themselves, must also receive of the care of the church, and to this end it is necessary that we all make a united effort to obtain harmony of action in the premises.

I therefore propose, that the Presidents of branches and their assistants in the ministry, look to the condition of the poor in their respective branches, and that they report the same to me, together with what is being done towards their support, and whether they can be sustained among them; and also reporting to me whether there is anything for the general store house in their hands, or to be sent from their branch, and this in order that we may arrive at a more intelligent and persistent effort to make ourselves a people free from the condemnation of the Lord.

Brethren, will you help me, will you come up to the help of the Lord, remembering that whose ministers unto the necessities of the poor, is lending unto the Lord? Hoping that this short article will find you all rejoicing in the hope and assurance of happiness with Christ upon a redeemed and purified earth, I am,

Yours ever in the Lord,  
ISRAEL L. ROGERS.

*For the Herald.*

#### LETTER FROM GILBERT WATSON.

BRO. SHEEN:—At the request of Brother Blair, and several other brethren, I send you for publication in the *Herald*, (if you think it wisdom to do so) an account of the wonderful hand-dealing of God, in opening my eyes in regard to the new organization of the church, and my true condition before Him, and my duty in the premises. It is known to you, and to many of the readers of the *Herald*, that I was a bitter opposer of the re-organized church, as it exists under the Presidency of Joseph, the son of the martyred prophet. I was a believer in most of the principles, or doctrines, taught on Beaver Island, under the administration of James J. Strang, and because the leaders of the new organization discarded him and denounced them, I opposed what I am now confident is the true church of God; but I

done it thinking that I was doing God's service.

I attended the Annual Conference last April at Amboy, Ill., and was favorably impressed at the time with the Spirit which was manifested, but I returned home far from being convinced that the position I had taken was wrong. Soon after I got home I found the spirit of opposition growing on me, and I set about opposing the re-organized church, if possible, more bitterly than ever. I wrote to several brethren of my acquaintance, stating my objections in the form of questions, hoping to use the different answers that might be given by the different individuals to the same questions, as weapons against the church. Among those to whom I wrote was Bro. Ebenezer Page, an old acquaintance, and one in whom I had much confidence. Bro. Page wrote me a very friendly letter in return, and gave me his views on various points, and finished up by giving unto me an account of the strong testimony which God had given him of the truth of the divine calling of Joseph Smith, the son of the founder of this last dispensation. Bro. Page's testimony made a strong impression on my mind. I had known him for many years, and knew him to be an honest man, and one whom God had blessed with many great blessings, therefore I had confidence in his testimony. The idea had frequently flashed across my mind while opposing the re-organized church, that possibly after all I was opposing the true church of God; but after reading Bro. Page's strong testimony the idea was no longer a *flash*, it became almost a settled conviction. I was in deep trouble. "Sleep departed from mine eyes and slumber from mine eye-lids." I thought and reasoned the matter over in my own mind, over and over again, but could come to no satisfactory conclusion. I found that I lacked wisdom, and that I needed a witness for myself, so I fasted and prayed to our Father in heaven, in the name of His Son, that He would show unto me my true condition before him, and also what He required of me; at the same time covenanting before him, that I would do His will if He would only make it known unto me. After pouring out my soul unto God in the forest, I felt an assurance that my prayer would be answered. I went home, and at my usual time retired to rest, and in a short time dropped to sleep, and dreamed that I was in a house in a large city, seemingly in an old bar room. A man behind the counter had hold of the end of a rail, and I had hold of the other end. We parried with the rail till I jerked it out of his hands and let it drop on the floor. I then ran out of doors to get out of the way of the man I was par-

rying with, for I thought that he started to get hold of me. When I got out of the house it was dark, but I got to one side of the house, and close to the side of the house where I was, was a little child, which seemed to be under the care of this man. The child was crying piteously to be taken care of, but I was so much in dread of this man that I scarcely took any notice of the child. I wandered through the city, flattering myself that I had got rid of the man that I so much dreaded. Frequently I would come across the child crying as I found it at first, but I finally lost sight of it altogether. After wandering a while through the city I suddenly met the man that I was trying to elude, all dirty and careworn. When I met him I thought that it would not do to show any signs of fear, so I met him boldly, and asked him if he had found the lost child? Yes, he said, I found it dead in my dooryard. He then desired me to go with him and lodge for the night, for it was yet dark. So I went with him to an obscure room of the city, and when I went in, I was astonished to find it the most abominable and filthy place that I ever saw, instead of the comforts of a good sleeping room, as I had expected to find it. The floor of the room was covered with human filth and straw. There was no bedclothes or covering of any kind, and the man whom I accompanied, and the occupants of the room laid down together naked, and committed all manner of abominable and lascivious practices. I was desired to go and do likewise, but I said, no; such things are an abomination, but I laid down in the filth on the floor by myself, and so shocked was I at having to do so, that I awoke.

After I awoke, I began to ponder on the dream. The first thing that came to my mind was the little child. What could it represent? The idea came to my mind that it represented the church, and as soon as the thought came, to my great astonishment the Spirit came upon me in power, and witnessed that it was so. Then I thought what could the rail mean? It came to me that it represented false doctrines, and with the idea came the Spirit, as before. The next thing I thought of, was the man who had hold of the end of the rail with me. Who could he represent? It came to me that it represented J. J. Strang, and the thought no sooner came to my mind than the Spirit bore record to its truth. The eyes of my understanding were then opened, and I was shown that the large city was the world; the obscure room in the city was Beaver Island, and what I saw transacted in the room represented the abominations that were practiced in that place, and although I had

not been guilty of the lascivious practices committed there, yet I had lain among filth and was defiled, and that I must go and wash and be clean. It was also made plain to me that Bro. Joseph was truly called of God. When I saw my true condition before God, I wept like a child, and promised before God that I would do as he commanded me. Then the Spirit came upon me again, and I praised God and thanked Him for His great goodness, in showing me my true condition before Him.

The next day I made arrangements for a conveyance to Utao, it being the nearest place to us where there was a branch of the re-organized church, and distant twenty-eight miles from here. The following day—June 27th—my wife, and son, and self, went to Utao, and the same evening we were baptized by Elder Wesley B. Horton, President of the branch. The brethren and sisters there felt to rejoice, and thank our Father in heaven that we had been brought to acknowledge and obey the truth. We had a good time together, God being with us by His Spirit.

About two weeks after this, Bro. Horton came out to our region and baptized four more, and organized a branch here of twelve members. The branch is known by the name of the Lisbon Branch. Since the branch was organized we have held meetings nearly every Lord's day. Our desire is to lay aside every weight, and run with patience the race that is set before us, looking unto God to assist and support us by His Spirit, that we may be enabled to endure unto the end, and attain to the life everlasting. Pray for us.

Your Brother in Christ,  
GILBERT WATSON.  
Sussex, Wis., Dec. 14, 1868.

#### LETTER FROM W. W. BLAIR.

BRO. SHEEN:—I must tell you something more of the good time we had last October, in visiting around with Bros. Joseph, Alexander and David Smith, and Bro. Wm. Davis. I think the incidents which I shall relate will be duly appreciated by the saints: On Friday, Oct. 16th, I accompanied the brethren to Galland's Grove. We stopped at the house of Bro. Alexander McCord. That night Joseph had a remarkable night vision, which he told in the morning. He said: "I saw in my dream a woman, whom I was to receive into my charge, and under my watch, care, and counsel, and she was almost wild, having been held captive a long season by barbarians, who had degraded and dishonored her. She was nearly naked. The clothes that were upon her were tattered and torn, and very filthy withal, and

her whole appearance was that of extreme wretchedness. In her pitiable condition, she looked with distrust upon all around her, especially on me, apparently fearing lest I, too, would abuse and disgrace her. My heart was deeply moved with her deplorable condition. I ordered that she be washed, her hair combed, and that suitable apparel be given her, including clean underclothes. My request having been complied with, I now saw her again. But how changed, how entirely different from what I saw her last. Her garments now were of spotless purity, her eye beamed with joy and delight, her fears and misgivings were entirely banished, and she expressed her unbounded gratitude to me, as her friend and benefactor, while she clasped her arms around my neck, and imprinted upon my cheek a multitude of kisses, with all the tender affection of a mother.

I said when I heard it, that the dream or vision was of the Lord, and that the woman was the church, her captors a corrupt ministry, her wild, ragged, dirty condition, represented her sinful, demoralized state, her distrust represents what is being said by many of the saints in Europe and America, that is, that by and by Joseph will lead into the same corrupt doctrines and practices as Brigham Young, Strang, and others. The clothing in clean apparel, represents the redeeming of the saints by righteousness, the balance is easily understood. How plain this points out Joseph's mission, and what will be done! On Saturday, the 17, Joseph preached from Ps. 84: 10. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." In his explication of the text, he showed that the term "house," here used, was a figure, expressive of the church of Christ, and that the term "doorkeeper," was likewise a figure, meaning the gospel ministry. His remarks upon the qualifications essential for the ministry, were highly instructive and edifying. The latter part of his discourse was upon the righteousness of the individual. He showed by a correct, cogent, line of reasoning, that men's professions of righteousness, were valueless, except they, in their manner of life, were conformable to the law of God, and, that we arise in the scale of righteousness, by our righteous deeds. His sermon proved him fully equal to the important, and hallowed duty of pointing the saints to the "old paths, where is the good way," from which they have strayed, in the cloudy and dark day, and it will long be remembered by those who heard it. From Galland's Grove we proceeded on to Bluff City, to Glenwood, and thence to Plum Hollow, eight miles north of Sidney. David,

who for the past ten days had been sorely afflicted with a sore throat, now began to feel like himself. He "tuned his pipes," and with his brethren, and Bro. Elijah Gaylord's and Noah Green's families, who are sweet singers, sang the songs of Zion, many of them his own composition, till we all forgot the sorrowful world without, and felt that paradise was well nigh regained, and we were made to rejoice in the blessedness of our heavenly prospects, and present joys. May the Lord minister many such happy seasons to His saints. From here we went to Manti, and here is a cluster of the "true vine." Our venerable Bro. Wheeler Baldwin, whose head is whitened by nearly eighty summers past, presides over this people with ability and discretion. He has been in the church for about thirty-two years, was at the Conference at Amhurst, Ohio, in 1832, when Joseph the Martyr was ordained to the Presidency of the Melchizedek Priesthood, and was intimately acquainted with the Prophet up to the time of his martyrdom. Bro. Baldwin was one of the first High Priests ordained in the church. He testifies that the same Spirit that witnessed the truth of the Book of Mormon, and that the first Joseph was a prophet of God, testifies that young Joseph is called and chosen of God to succeed his father in the presidency of the church. At Manti we had a joyous time. In one of the evening prayer meetings Bro. Joseph spoke in prophecy, relative to the work the Lord had lately begun in that place; immediately upon this David arose in the congregation, and in the Spirit of the Lord, sang the two first verses of the following beautiful Hymn, which he afterward wrote down:

*Tune:—*"FADING FLOWERS."

Let us shake off the coals from our garments,  
 And arise in the strength of the Lord;  
 Let us break off the yoke of our bondage,  
 And be free in the joy of the word;  
 For the pebble hath dropped in the water,  
 And the waves circle round with the shock;  
 Shall we anchor our bark in the centre,  
 Or drift out and be wrecked on the rock?  
 Let us waken our songs in the morning,  
 And let them till noontide resound;  
 The evening will find us rejoicing,  
 While the law in our hearts will be found;  
 For the Lord is remembering Zion,  
 And bringing her comfort once more;  
 Shall we anchor our bark in the centre,  
 Or drift out and be wrecked on the shore.



Thank the Lord for the plan he hath  
 given,  
 That will render us pure as the child,  
 That will turn this cold earth into heaven,  
 With his Spirit so holy and mild;  
 And the hope of a portion in Zion,  
 Shall cheer us till trials are o'er;  
 Let us anchor our barks in the centre  
 And be safe from the rocks on the shore.

The congregation seemed spellbound; as with eagerness they listened to catch the heaven-inspired song, as it fell from his lips in all its richness and power. Every soul was thrilled, and every heart melted under the sweet, peaceful influences of the Holy Spirit, which attended and bore witness to the word. Our visit was, to all, I trust, a feast of fat things, the mention of which, in times long to come, will awaken many happy, joyous recollections.

On Monday, the 26th, Joseph, David and Bro. Davis started for Nauvoo, (Alexander staying with me.) They returned with the blessings and prayers of the saints, many of whom, at Conference, saw for the first time, *all* the living sons of the martyred Prophet. It done one's soul good, to see with what eagerness the old veterans of the cross, those who had, through weal and woe, walked hand in hand with the father, now seize the opportunity of expressing their gratitude in having the privilege of bearing abroad the banner of the cross, under the presidency of young Joseph.

I must not forget to tell you a "good thing" about W. W. Phelps. It may relieve him of some of the odium that attaches to his character, for his treatment of late to Elder E. C. Briggs. When at Manti, Bro. Thaddeus Cutler, son of Alpheus Cutler, told me he had a letter which was written by W. W. Phelps in 1847, to Alpheus Cutler, who was at the time a captain of one of the emigrant trains. In the letter he complained of the manner in which the church, in their exodus west, was getting along, and saying that the counsels of their leaders were confused; they knew not what they should do, or where they should go, but they must nevertheless be patient, and endure until God should see fit to send young Joseph to lead them. He knew it was his place, and right, to lead the church, and he *would do it by and by*. How like a prophet Elder Phelps speaks? and what a pity that he cannot now see a realization of his testimony? But prophets sometimes get blind. The Ass saw the angel of the Lord standing in the way, and his sword drawn in his hand, and it was not until Baalam got his foot crushed against the wall a time or two, that he got his eyes opened to see even as well as the Ass; and

if Elder Phelps cannot be made to see any other way, we hope that not only his foot, but his *heart* may be crushed, and that speedily.

W. W. B.

LITTLE SIOUX, IOWA, Dec. 27, 1863.

#### LETTER FROM JAMES BLAKESLEE.

BRO. ISAAC SHEEN:—As I have not written to you for some time, I thought I would write to you, and let you know what I have been doing since the last August Conference. I tarried at home several weeks after Conference, being laid up with boils, preaching generally once or twice a week, and baptized one new member at Batavia. I also visited and preached in the Plano and Fox River brancees, several times. When about the last of November last, I visited the Mission branch of the church, where I stopped some three weeks, and preached several times to the saints, I also preached three times outside of the branch, from two to four miles, the people were very much interested, and wished to hear more preaching. From Mission I went to Ottawa, Ill., in company with Elder Yance Jacobs, where I spent nearly three weeks, and where I preached almost daily, or nightly. The people were much interested, and much prejudice was removed from the minds of the people. The people were anxious to hear more, but it was during the severe cold time in January last that I was there; the saints, and the good people, ministered to my wants, and vied with each other in striving to make me comfortable and happy, and these last remarks will apply to all the saints, and good people, where I have been preaching. There are but three members of the church in Ottawa, but there are many who are very nigh to the kingdom. On my return home I stopped at Mission, and attended one meeting in the branch, and preached once outside, where I had preached twice before; and I also preached a funeral sermon among the Lutherens, (Norwegians) and from thence to Sandwich, preached once to the branch, and from thence home. I have reason to believe that my labors in my last short mission will result in great good to many hungry souls. The saints at Mission, La Salle Co., Ill., are building a house of worship for the branch of the church at that place. They are acting upon the principle of doing many things of their own free will, and of being anxiously engaged in a good cause, and of bringing to pass much righteousness, &c, as the Lord has said. I would be glad to hear of other large branches of the church doing likewise. May the Lord bless His saints, and the good people who are engaged in search of truth, is my ear-

nest prayer. Your brother in the gospel.

JAMES BLAKESLEE.

BATAVIA, Ill., Feb. 4, 1864.

*From the L.-D.-S.' Messenger and Advocate,  
of December, 1835.*

LETTER OF JOSEPH, THE MARTYR.

No. 3.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY-SAINTS.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactorily to your minds. At any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of His gospel according to St. Matthew, which in my mind affords us as clear an understanding, upon the important subject of the gathering, as any thing recorded in the Bible. At the time the Savior spoke these beautiful sayings and parables, contained in the chapter above quoted, we find Him seated in a ship, on the account of the multitude that pressed upon Him to hear His words, and He commenced teaching them by saying: "Behold a sower went forth to sow, and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up, they were scorched, and because they had not root they withered away; and some fell among thorns and the thorns sprang up and choked them; but other, fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold: who hath ears to hear let him hear. And the disciples came and said unto him, why speakest thou unto them in parables, (I would remark here, that the "them," made use of, in this interrogation, is a personal pronoun and refers to the multitude,) He answered and said unto them, (that is the disciples) it is given unto you to know the mysteries of the kingdom of heaven, but unto them (that is unbelievers) it is not given, for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away, even that he hath."

We understand from this saying, that those who had previously been looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time, looking for a Messiah, but had not sufficient light on the account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they

must be disappointed and lose even all the knowledge, or have taken away from them, all the light, understanding and faith, which they had upon this subject: therefore he that will not receive the greater light, must have taken away from him, all the light which he hath. And if the light which is in you, become darkness, behold how great is that darkness! Therefore says the Savior, speak I unto them in parables, because they, seeing, see not; and hearing, they hear not; neither do they understand: and in them is fulfilled the prophecy of Esaias, which saith: by hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive.

Now we discover, that the very reasons assigned by this prophet, why they would not receive the Messiah, was, because they did or would not understand; and seeing they did not perceive; for this people's heart is waxed gross; their ears are dull of hearing; their eyes they have closed, lest at any time, they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them.

But what saith He to His disciples: Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

We again make a remark here, for we find that the very principles upon which the disciples were accounted blessed, was because they were permitted to see with their eyes, and hear with their ears, and the condemnation which rested upon the multitude, which received not his saying, was because they were not willing to see with their eyes and hear with their ears; not because they could not and were not privileged to see, and hear, but because their hearts were full of iniquity and abomination: as your fathers did so do ye. The prophet foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world, that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again hear ye the parable of the sower: Men are in the habit, when the truth is exhibited by the servants of God, of saying, all is mystery, they are spoken in parables, and, therefore, are not to be understood, it is true they have eyes to see, and see not; but none are so blind as those who

will not see. And although the Savior spoke this parable to such characters, yet unto His disciples He expounded it plainly; and we have reason to be truly humble before the God of our fathers, that He hath left these things on record for us, so plain, that, notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes and darken our understanding, if we will but open our eyes and read with candor, for a moment. But listen to the explanation of the parable: when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Now mark the expression; that which was before sown in his heart; this is he which received seed by the way-side; men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth, when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. But he that received the seed into stony places the same is he that heareth the word and, anon, with joy receiveth it, yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that receiveth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful; but he that received seed into the good ground, is he that heareth the word and understandeth it, which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty. Thus the Savior himself explains unto His disciples the parable, which He put forth and left no mystery or darkness upon the minds of those who firmly believe on His words.

We draw the conclusion then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon His parables, was, because of unbelief. To you, He says, (speaking to His disciples) it is given to know the mysteries of the kingdom of God: and why? because of the faith and confidence which they had in Him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the kingdom in that age; therefore, we shall continue to trace His sayings concerning this kingdom from that time forth, even unto the end of the world.

Another parable put He forth unto them,

saying, (which parable has an allusion to the setting up of the kingdom, in that age of the world also) the kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept an enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up; but he said nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Now we learn by this parable, not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the church, which is represented by the tares, which were sown by the enemy, which His disciples would fain have plucked up, or cleansed the church of, if their views had been favored by the Savior; but He, knowing all things, says not so; as much as to say, your views are not correct, the church is in its infancy, and if you take this rash step, you will destroy the wheat or the church with the tares: therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked; which is not yet fulfilled; as we shall show hereafter, in the Savior's explanation of the parable, which is so plain, that there is no room left for dubiety upon the mind; notwithstanding the cry of the priests, parables, parables! figures, figures! mystery, mystery! all is mystery! but we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put He forth unto them, having an allusion to the kingdom which should be set up, just previous or at the time of harvest, which reads as follows: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Now we can discover plainly, that this figure is given to represent the church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now what is like

unto it?

Let us take the Book of Mormon, which a man took and hid in his field; securing it by his faith, to spring up in the last days, or in due time: let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth; yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs: and it is truth, and it has sprouted and come forth out of the earth; and righteousness begins to look down from heaven; and God is sending down His powers, gifts and angels, to lodge in the branches thereof. The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God; even the church of the Latter-Day-Saints,—like an impenetrable, immovable rock in the midst of the mighty deep, exposed to storms and tempests of Satan, but has, thus far, remained steadfast and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, have and are still dashing with tremendous foam, across its triumphing brow, urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut, contained in Mr. Howe's "Mormonism Unveiled?"

And we hope that this adversary of truth will continue to stir up the sink of iniquity, that people may the more readily discern between the righteous and wicked. We also would notice one of the modern sons of Secva, who would fain have made people believe that he could cast out devils, by a certain pamphlet (viz. the "Millennial Harbinger,") that went the rounds through our country, who felt so fully authorized to brand Jo Smith, with the appellation of Elymus the sorcerer, and to say with Paul, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? We would reply to this gentleman—Paul we know, and Christ we know, but who are ye? And with the best of feelings, we would say to him, in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost, to repent and be baptized for the remission of sins by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the Scriptures.

"Then laid they *their* hands on them, and they received the Holy Ghost." Acts 8: 17.

"And, when Paul had laid *his* hands upon them, the Holy Ghost came on them; and

they spake with tongues, and prophesied." Acts 19: 6.

"Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."—Heb. 6: 2.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, 'how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.'" Rom. 10: 14, 15.

But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may have the clearer proof that the kingdom of Satan is divided against itself, and consequently cannot stand: for a kingdom divided against itself, speedily hath an end. If we were disposed to take this gentleman upon his own ground, and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther; we might say that he has wickedly and maliciously lied about, vilified and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters; yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private.

We might farther say that, we could introduce him to—"Mormonism Unveiled." Also to the right honorable Doctor P. Hurlburt, who is the legitimate author of the same, who is not so much a doctor of physic, as of falsehood, or by name. We could also give him an introduction to the reverend Mr. Howe, the illegitimate author of "Mormonism Unveiled," in order to give currency to the publication, as Mr. Hurlburt, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalized his name by swearing that he would not believe a Mormon under oath; and by his polite introduction to said Hurlburt's wife, which cost him (as we have been informed) a round sum. Also his son Matthew testified that, the Book of Mormon had been proved false an hundred times, by Howe's book: and also, that he would not believe a Mormon under oath. And also we could mention the reverend Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother-in-law, viz: Elder S. Rigdon.

Now, the above statements are according to our best information: and we believe them to be true; and this is as fair a sample

of the doctrine of Campbellism, as we ask, taking the statements of these gentlemen, and judging them by their fruits. And we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, for how can any good thing come out of Nazareth, but of the far-famed Mentor mob: all sons and legitimate heirs to the same spirit of Alexander Campbell, and "Mormonism Unveiled," according to the representation in the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immovable rock of the church of the Latter-Day-Saints, and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider, and the chariot wheels of the kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition will still roll on until His words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands, having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

And another parable spake He unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. It may be understood that the church of the Latter-Day-Saints, has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable: it is fast leavening the lump, and will soon leaven the whole. But let us pass on.

All these things spake Jesus unto the multitudes, in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away and went into the house, and His disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. Now let our readers mark the expression, the field is the world; the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world. Let them carefully

mark this expression also, *the end of the world*, and the reapers are the angels. Now men cannot have any possible grounds to say that this is figurative, or that it does not mean what it says; for He is now explaining what He had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked; the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined, and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of the truth, these first being delivered over unto the buffetings of Satan, and the law and the testimony being closed up, as it was with the Jews, they are left in darkness, and delivered over unto the day of burning: thus being bound up by their creeds and their bands made strong by their *priests*, are prepared for the fulfillment of the saying of the Savior: the Son of man shall send forth His angels, and gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and there shall be wailing and gnashing of teeth.

We understand, that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning: that after the day of burnings, the righteous shall shine forth like the sun, in the kingdom of their Father: who hath ears to hear let him hear.

But to illustrate more clearly upon this gathering, we have another parable. Again the kingdom of heaven is like a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof, goeth and selleth all that he hath and buyeth that field: for the work after this pattern, see the church of the Latter-Day-Saints, selling all that they have and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

Again the kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it. For the work of this example, see men trav-

elling to find places for Zion, and her stakes or remnants, who when they find the place for Zion, or the pearl of great price, straightway sell all that they have and buy it.

Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down and gathered the good into vessels, and cast the bad away. For the work of this pattern, behold the seed of Joseph, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad: so shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

Jesus saith unto them, have you understood all these things? they say unto him, yea Lord: and we say yea Lord, and well might they say yea Lord, for these things are so plain and so glorious, that every saint in the last days must respond with a hearty *amen* to them.

Then said He unto them, therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder; which bringeth forth out of his treasure things that are new and old.

For the work of this example, see the Book of Mormon, coming forth out of the treasure of the heart; also the Covenants given to the Latter-Day-Saints: also the translation of the Bible: thus bringing forth out of the heart, things new and old: thus answering to three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close, but shall continue the subject in another number.

In the bonds of the new and everlasting covenant.

JOSEPH SMITH, Jr.

To J. WHITMER, Esq.

HEAD QUARTERS DISTRICT OF  
UTAH, Great Salt Lake City, }  
U. T., Nov. 14, 1863.

**CIRCULAR:** The General commanding the District has the strongest evidence that the mountains and canons in the Territory of Utah abound in rich veins of gold, silver, copper and other minerals, and for the purpose of opening up the country to a new, hardy, and industrious population, deems it important that prospecting for

minerals should not only be untrammelled and unrestricted, but fostered by every proper means. In order that such discoveries may be early and reliably made, the General announces that miners and prospecting parties will receive the fullest protection from the military forces in this District, in the pursuit of their vocations; provided, always, that private rights are not infringed upon. The mountains and their now hidden mineral wealth, are the sole property of the Nation, whose beneficent policy has ever been to extend the broadest privileges to her citizens, and, with open hand, invite all to seek, prospect and possess the wonderful riches of her wide spread domain.

To the end that this policy may be fully carried out in Utah, the General commanding assures the industrious and enterprising who may come hither, of efficient protection, accorded as it is by the laws and policy of the Nation, and enforced, when necessary, by the military arm of the Government.

The General, in thus setting forth the spirit of our free institutions for the information of commanders of posts within the District, also directs that every proper facility be extended to miners and others in developing the country; and that soldiers of the several posts be allowed to prospect for mines, when such course shall not interfere with the due and proper performance of their military duties.

Commanders of posts, companies and detachments within the District, are enjoined to execute to the fullest extent the spirit and letter of this circular communication, and report, from time to time, to these Head-quarters the progress made in the development of the Territory, in the vicinity of their respective posts or stations.

By command of Brig. Gen. Connor:

CHAS. H. HEMPSTEAD,

Capt. C. S. and A. A. Gen'l.

### SPECIAL CONFERENCE.

*Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day-Saints, for the District under the Presidency of George Morey, held in the School House in Little River Branch, Decatur Co., Iowa, on Saturday, Jan. 9, 1864.*

Pursuant to previous appointment Conference met at 11 o'clock A. M., and organized by choosing Bro. George Morey, as President, and Eli Steel, Clerk. The President then stated the object of the Conference. The service then opened by singing and prayer.

The President then read a revelation from the Book of D. and C., after which he made some appropriate remarks, and exhorted the saints to faithfulness in preparing themselves for the establishment of Zion in the last days. Conference then adjourned until 11 o'clock A. M., the following day. (On account of the severity of the weather, and depth of the snow, the congregation was small.)

Jan. 10th, 11 A. M.—Conference met pursuant to adjournment, and opened by singing, and prayer by Father Cowles. The President then read the 5th chapter of St. Matthew, and after singing, he addressed the congregation most feelingly from the teachings of Christ contained therein, also from a revelation contained in Sec. 13, of D. and C.

Bro. E. Robinson then spoke on the subject of Faith, and the necessity of the saints being diligent and prayerful, also on the unbelief and wickedness extant in the land.

The President then exhorted the saints to faithfulness; after which Conference adjourned to meet on the last Saturday of April next.

GEORGE MOREY, PRESIDENT.

E. L. STEEL, Clerk.

### GO BRING A GARMENT.

*Tune*—"HARD TIMES."

Go bring a garment both costly and new  
And purchase me jewels of beautiful hue,  
For He whom I loveth will shortly be seen,  
And I in His presence would not appear  
mean,

So praise God.

My robe must be made of righteousness  
"white,"  
All women with "patience" and folded  
aright;  
With jewels of "purity" handsome and  
rare,  
And a tiara of "wisdom" to bind in my  
hair,

So praise God.

Some odorous eye balm of "charity" pure  
So that my weak eyes may his coming en-  
dure,

A necklace the fairest the world can afford  
Of "humiliation" to welcome the Lord,  
So praise God.

Two wristlets of "works" that shall well  
agree

With the breast pin of "faith" that I bind  
upon me,

And sandals of "honesty" solid and good  
To keep my poor feet in the way that I  
should,

So praise God.

And thus in these beautiful garments ar-  
rayed

To meet my Redeemer I won't be afraid,  
For wearing His garments, and bearing  
His name,

I'll find when He comes that He wears the  
same,

So praise God.

DAVID H. SMITH.

NAUVOO, Feb. 6, 1864.

*For the Herald.*

### FEAR NOT TRIBULATION.

Rise my soul for inspiration;  
Wake the solemn song for thee:  
O! prepare for tribulation,  
This thy certain lot shall be;  
God has promised no exemption,  
All His children must be tried,  
All who share this great redemption,  
Purchased by the Lamb and Bride.

Think ye not the way is rougher  
Than when Jesus went before;  
Think of what He had to suffer,  
What His faithful followers bore.  
On the cross behold Him languish,  
While a scoffing world surround,  
Think of Peter's bitter anguish,  
In his gloomy prison bound.

Truly blessings then were given,  
Angel's did their hearts sustain,  
While the dreadful wrath of heaven  
Oft' descended like the rain.

Then though grief thy soul depresses,  
Rolling o'er thee like the waves,  
Still remember Him that blesses,  
Still regard the hand that saves.

Tho' thy path is paved with sorrow,  
Oft' bedewed with many tears,  
Press thee on to-day, to-morrow,  
God may banish all thy fears,  
Hope in Him, for thou shalt praise Him,  
So shall every honest soul,  
He who loves, believes, obeys Him,  
While unceasing ages roll.

Now His goodness thou discernest,  
Praise and bless His holy name,  
Soon this vesture thou returnest  
To the dust from whence it came.

In thy Savior's love prevailing,  
Why should sorrow bear thee down?  
Press ye on with zeal unfailing,  
Then no one can take thy crown.

Why is fear thy heart pervading?

Angels guard thy path along:  
O, prepare the robe unfading,  
Soon to join the ransomed throng,  
Where triumphant songs repeating,  
Heavenly scenes thine eyes explore,  
Where thy living joys completing,  
Pleasures flow forevermore.

Choicest metals and most precious  
gems, are as valuable for their smallness  
in bulk, as for their brilliancy of polish.

EXPLANATION.—In our comments in the HERALD, (v. 5, p. 28,) on Hosea 4: 2, we did not intend to be understood as saying that the church was rejected because the members were generally guilty of “swearing, and lying, and killing, and stealing, and committing adultery,” but we know that many (we do not say a majority) became habitually guilty of “swearing and lying,” and that a smaller minority became advocates for “killing, and stealing, and committing adultery.” In a letter which the first Joseph wrote to W. W. Phelps, after the saints were driven from Jackson Co. Mo., which was re-published in the HERALD, he said that there were transgressors among them, therefore the innocent had to suffer with the guilty, as in the case of a body: when it is diseased in one part, the whole body suffers. We apply the same reasoning to this case. *These facts do not in the least present a justifiable excuse for those who have persecuted the righteous.* It is a great sin which they have been guilty of, and this nation is now suffering under the avenging hand of God, because by such unjustifiable excuses the saints have been persecuted, and repeatedly driven from their inheritances and their homes.

RECEIPTS—*For the Herald.*—Jacob Whiting, Nancy B. Grove, W. F. Cooke, James Wardsworth, John X. Davis, and H. N. Kent, each \$2; R. C. Clemens, Samuel Candle, T. P. Green, Henry Walker, Wm. Simms, Dr. R. B. Wight, Henry Green, Richard Richards, R. T. Richards, D. Mathews, John Harris, W. L. Williams, Elias Thomas, Winthrop Graves, Lars Lewis, Thomas Hougas, Elizabeth Lewis, D. P. Young, Andrew Cairns, and Hubert Hubbard, each \$1; Mary J. Williams, \$1.50; E. A. Newberry, \$1.40; Austin Hayer, \$1.30; Benjamin Purcell, \$0.65; John Whitesmuth, \$0.25; Charles Howey, \$2; Nancy Tibbits, \$1.

*For the Book of Doctrine and Covenants.*—George Morey, \$2.50; J. W. Waldsmith, \$1.25.

*For the Hymn Book.*—Wm. F. Cooke, \$2.20; Wm. J. Duncan, \$0.50.

*For the Voice of Warning.*—C. G. Lamphear, \$1; O. O. Newberry, \$0.40; John Parry, \$0.40.

APOLGY.—If there should be any mistakes in this or the next number of the Herald, or in the mailing of them, it may be reasonably supposed that our absence from this place is the cause of such mistakes. We are going to Cincinnati tomorrow (Jan. 15th,) to attend to the publishing of the B. of Cov., Hymn Books and Voice of Warning. While we remain there three or four weeks, our address will be, “ISAAC SHEEN, Cincinnati, Ohio.”

Remittances during that time, for all of our publications, can be sent to WM. D. MORTON, Plano, Ill.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

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Book of Doctrine and Covenants,	\$1.25
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COMMUNICATIONS, on doctrine, for the HERALD must be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.

ENVELOPES for letters with a quotation from Isaiah 24: 1. Price 23cts. for a package of 38.

FOR SALE.—All the back numbers of the HERALD, except Nos. 1, 3, 4 and 5, of Vol. 1. and No. 1 of Vol. 3. Price \$1 for 12 copies.

Those who have the above missing numbers to spare, would confer a favor by sending them to us, as we want to have complete volumes to dispose of.



# THE TRUE LATTER-DAY-SAINTS' HERALD.

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"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

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No. 5—Vol. 5.] P'LAND, ILL., MARCH, 1, 1864. [WHOLE No. 53.

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## HISTORY OF THE PRIESTHOOD. No. 5. FROM MOSES UNTIL CHRIST.

By the evidence which we have presented we have shown that the Lord did not command Moses to induct Aaron into a new order of priesthood just instituted, but one of long standing, and well understood by all, which was a branch of, or one of the departments of the Melchisedek priesthood, and of equal antiquity. Although we admit that the giving of the law is regarded as a new dispensation, yet by no means does the idea imply the institution of a new priesthood. But during the continuation of the Mosaic ritual, it was confined to Aaron's posterity, and the tribe of Levi, who were set apart to the service, and performance of the ceremonies, and institutions of this law. That the grade of office which Aaron held, was inferior to that which Moses held, is evident from the following:

"The Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And He said, hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Num. 12: 5-8. Thus Moses had a privilege to converse with the Lord face to face; but Aaron and other prophets who were then in Israel, were not entitled to this privilege.

There are some facts which are con-

nected with the history of the personal appearance of the Lord to the patriarchs and prophets which are very peculiar, yet sublime, and consistent with good reasoning. It is said that the Lord appeared to Abraham, and dined with him, but it is evident that He did not appear in His glory; for when Abraham saw him and the angels with him, he thought that they were three men. It is also recorded that Jacob wrestled with the Lord and conversed with him face to face. Moses and the seventy elders of Israel, at one time, saw the Lord; but there appears to have been some difference in the manner in which these elders saw him, and that in which Moses saw him at another time. All the congregation of Israel saw the cloud, and heard the voice of the Lord from it; but did not see him, nor talk with him face to face as a man talketh with his friend, as Moses did. But there are apparent contradictions in the history of this matter which need some explanation. Moses made this request of the Lord: "and he said, I beseech thee show me thy glory." He was answered thus: "Thou canst not see my face: for there shall no man see me, and live." This answer, is understood or explained by the request of Moses. Now when Moses came down from the mountain, the glory of the Lord shone on or from his face so much, that the children of Israel could not look upon him; therefore he covered it with a veil: so no doubt the glory of the Lord is in His countenance or shines from His face; therefore, the idea which the Lord conveyed to Moses, was that no man in his common state of this life can see His glory, that is, the full extent of it, and live. The account that follows this answer of the Lord to Moses, further ex-

plains the subject as follows: "And the Lord said, behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." In John 1: 18 we read that Christ said, "no man hath seen God at any time." In 1 Tim. 6: 16, God is spoken of as "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." The history which is given by Moses, shows that no man can see God in the fulness of His glory, and thus we understand what Christ and His apostles said on the subject, and Moses showed how God appeared unto Abraham, Jacob and others, and how He appeared in *more* glory unto Moses, but not in the *fulness* of His glory unto any man, so when Christ and his apostles say, "no man hath seen God," they speak of Him as He exists, in the full sense of the word; in all His glory, for in this sense, no man hath seen God. One of the observations of Christ, appears to unlock the whole of this mystery. He said, "not that any man hath seen the Father save he which is of God; he hath seen the Father." John 6: 46. It is probable that Christ here alluded to himself; but these words may with propriety be applied to Adam, Enoch, Noah, Melchisedek, Abraham, Jacob, Moses and others, who were priests of the same order that He was of. They were all priests of the Most High God, but the mission which was assigned to them, differed from that which was given to Christ. All these great and holy men, were high priests after the order of Melchisedek, and members of the grand cabinet of the great God, and they were endowed with plenipotentary power or authority; and of course, had the right to converse with Him face to face, and of receiving information from Him, to communicate to the subjects of His kingdom.

Moses, by the authority of this priesthood, presided over the house of Israel, and was their lawgiver, but Aaron, and his sons, received an inferior office; therefore they did not see God as Moses did; but they received information from Him by the *Urim and Thummim*, through the agency of angels, by visions, and by the Spirit of God. But it appears that in consequence of the wickedness of the children of Israel, Moses was taken from them, and no person was ordained to succeed

him in the same office. Joshua succeeded him as a Leader, and Judge in Israel; but he did not hold so high an office in the kingdom of God. The Lord commanded Moses thus: "Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazer the priest, and before all the congregation: and give him a charge in their sight. And thou shalt put *some* of thine honor upon him, that all the congregation of the children of Israel may be obedient." Num. 27: 18-20. This command to put "*some*" of his honor upon him, shows that Moses was commanded to ordain him to an office which was inferior to that which he held himself. It will be remembered that those who have received the fulness of the priesthood, have a right to officiate in, and ordain others to all the inferior ranks of office. Joshua was certainly a very eminent man, and had great faith, but he was not an high priest of the Melchisedek order, like Moses.

Moses said that the Lord intended to make the house of Israel a kingdom of priests, but, in consequence of their wickedness, this never was yet fully accomplished; but it is to be when they will be restored to their former inheritance, and the kingdom given to them again. Yet during the lapse of time from Moses to Christ, it appears that they were the only people who had the priesthood, or in any respect possessed the kingdom of God, and all who desired to be partakers of its blessings, were under the necessity of being adopted into the family of Israel.

The Aaronic priesthood continued with the seed of Aaron from Moses till Christ. They were hereditary heirs of this inferior order of priesthood. The form of government which was instituted for Israel, was ecclesiastical, and as far as their authority extended, it was patriarchal. The sons of Aaron as bishops, (or high priests of this inferior order of priesthood,) presided over the spiritual affairs, and all the Levitical priests officiated under their direction. They also had judges to oversee their temporal or political affairs, and to legislate for them; but more or less under the direction of the presiding priest, who obtained the word of the Lord by the *Urim and Thummim*. Josephus says that this instrument was a transparent or shining stone, which was consecrated to the Lord, and placed in Aaron's breastplate, and that by its shining or reflections, the priest obtained the word of the Lord, but that it ceased to shine about one hundred and fifty years before Christ,

See Josephus, book 3, c. 8. It is quite probable that several of the Jewish prophets, by their faith, received the Melchisedek priesthood from God, or an angel sent to confer it upon them. It is evident that Samuel, David, Solomon, Elijah, Isaiah and others received it, for Samuel, David, Solomon and Elijah offered sacrifices unto the Lord. See 1 Sam. 8: 9, 10; 2 Sam. 6: 12-18; 2 Chron. 7: 5; 1 Kings 18 c. Isaiah said, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain He covered His face, and with twain He covered His feet." Isa. 6: 1, 2. These are therefore the evidences that these men had received the Melchisedek priesthood. Samuel, David, Solomon and Elijah offered sacrifices, although they were not sons of Aaron, but as they had received the highest order of priesthood, they had a right to officiate in all the lower offices of it. This is the reason why these men officiated at the altar, although they were not of the tribe of Levi. Isaiah saw God as other Melchisedek high priests saw Him.

In process of time, the Israelites corrupted their way before the Lord so much that they desired to have a king like other nations, which displeased the Lord; however, He granted their request. From this time until the coming of Christ, they had their blessings, and their afflictions. At times they were more faithful to God, and at other times they turned to idolatry, and the Lord suffered them to be brought into bondage, and burdened with heavy afflictions. But at no time did they consider themselves under a more severe curse, than when they were scattered or driven from their land, for this simple reason: they knew how to appreciate the privilege of living a separate people in their own land.

#### AT THE FIRST ADVENT OF CHRIST:

For the purpose of presenting a correct view, and giving a true account of the priesthood in this age, we deem it necessary to introduce the subject, by making a few remarks upon the condition of the world at the time that our Savior made His appearance in the flesh. The Jews at that time were in a deplorable state. Their national affairs were in a confused state, and their ecclesiastical institutions were not less deranged, and the fact has been thoroughly demonstrated, that the Jews at this period had corrupted the priesthood, and were under a broken cov-

enant. For several years previous, and also at that time, they were divided into various religious factions, therefore there was a perpetual contention and disputation among them. They had rebelled against God, therefore He had in part withdrawn His Spirit from them. It is true that they professed to have faith in the law of Moses, and the writings of the prophets; but they adopted the unwarrantable practice of construing them to suit their own views and purposes; hence as one man's or set of men's interpretations did not suit others, there arose violent contending parties, which resulted in the organization of the sects of the Pharisees, Sadducees, Essinees and other societies. But notwithstanding their degenerate condition, many of them were in earnest expectation of, and looking for the immediate appearance of the Messiah; but their notions with regard to the manner that He was to come, were erroneous. The prevalent opinion was, that He would come in the majesty of His power, in great pomp and splendor, and triumphantly ascend the throne of David, remove the yoke of bondage from the Jews, restore the kingdom to Israel, and reign as King of kings and Lord of lords. As these were their sanguine expectations, they thought that it was too humiliating for them to stoop so low as to receive the quiet, meek and humble Jesus, who after the flesh, originated in a family who were in indigent circumstances. They pompously disdained the idea of receiving a Messiah who was cradled in a manger; and who was the son of a carpenter. In their pride they were blinded, and did not see that many of the plainest predictions of the prophets were being fulfilled daily before their eyes; and in their haughtiness they ascended the pinnacle of self-righteousness; but they became giddy, and tottered to ruin, and fell with a tremendous crash; and the most of them were laid low in the dust, and the few that were left, were reduced to a most dejected condition.

Christ accused them of making void the law through the traditions of their elders, and of teaching for doctrine, the commandments of men. They amalgamated numerous traditions and superstitious ceremonies with the law, and probably created new ecclesiastics; and thus by degrees changed the law, infringed upon the stipulations of the covenant, and corrupted the priesthood, till all had lost their efficacy; or, in other words, were made void. This was their condition generally, but a few retained their integrity, and

obeyed the commandments of God, according to the best knowledge which they had; but they were so far in the minority that they had not the power to reform the nation.

It is evident that the priesthood which the Pharisees, and other sects of this age had, was an assumption, or a corruption of that which was given to their fathers, and it appears that they had so completely broken the covenant which the Lord made with all Israel when they were in the wilderness of Sinai, and corrupted the priesthood to such an extent that there was no authority which God acknowledged as valid, left among them to administer the law, except it was continued down through the immediate progenitors of John the Baptist, who was a descendant of Aaron. See Luke 1 c. He was foreordained to "go before him (Christ) in the spirit and power of Elias." 17 v. By this text we understand that he received his priesthood or authority from Elias. The account which was given by Josephus concerning the Urim and Thummim ceasing to shine about one hundred and fifty years before Christ, corroborates this idea. This instrument or oracle particularly belonged to the priests; but as soon as they transgressed and corrupted their priesthood, it ceased to shine; hence, it appears, that some time before Christ made His appearance, they broke the covenant, and lost the necessary authority to legally or effectually administer the law. That there was a regular lineal succession of priests, who nominally held this authority, I do not pretend to deny, but they corrupted it to such an extent that God did not bless them, and thus its efficacy had been lost, and that John might fulfill his mission as the forerunner of Christ, it was renewed to him from heaven. The authority of John was acknowledged by Christ when He went to John to be baptized of him. "John forbade Him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering said unto him, 'suffer it to be so now: for thus it becometh us to fulfill all righteousness.' Then he suffered him." Mat. 3: 14, 15. Thus Jesus acknowledged the renewal of the authority of the Aaronic priesthood which John had received, and the necessity of being baptized by him that He might "fulfill all righteousness."

The Gentiles at this period were in a state of idolatry, and without the knowledge of God; and the Jews were in an apostate condition; and thus the whole world were in darkness, therefore God renewed the covenant of priesthood and restored it to His saints.

The great and grand object which Christ had in view, in appearing to the world in the manner in which He did, was, the redemption of the fallen race of mankind. But it is an established principle in the economy of God and man, that whatsoever is first in conception, is the last in execution; for instance, when a man conceives the idea of building himself a mansion, all the toil and mechanical operations, are antecedent to inhabiting the building; so it is with regard to the great redemption of man, and his induction into the everlasting kingdom of heaven to enjoy eternal happiness, which was the first and great object which God conceived of, with regard to the affairs of man; but it was necessary that many preparatory works should be performed before this redemption could be consummated. The works that Christ came to perform preparatory to the completion of the above work, were first, to establish His kingdom, or reorganize it on earth, and to make known the gospel, which is the plan of salvation; secondly, to be an example of piety, patience, and righteousness; thirdly, to be offered upon the cross as a sacrifice to atone for the sin of man. The divinity of Christ is a subject which is connected with the history of the priesthood, but we will here only say that Christ was "God manifest in the flesh."

Now as the kingdom of God is inseparably connected with the holy priesthood, we deem it prudent, in order that there should be no misunderstanding, to make a few remarks about the manner in which it exists. Christ came into the world and was clothed with the royal priesthood from heaven, and was literally the King and Lawgiver. He chose His disciples from among the Jews, and commissioned them with the proper authority to act in His name, hence, the kingdom of God actually existed in embryo in the midst or within the bounds of the Jewish nation. So when the Pharisees demanded of Christ when the kingdom of God should come, He said, "the kingdom of God cometh not with observation; neither shall they say, 'lo here! or lo there! for, behold, the kingdom of God is within you.'" Luke 17: 20, 21. This answer of Christ shows that His kingdom commenced in an embryo state *unobserved* by the world, and that it was then within the nation. He had appointed and ordained officers of His kingdom. He said unto His twelve apostles, "ye have not chosen me, but I have chosen you, and ordained you." John 15: 16. They were the chief officers in the kingdom of God under Jesus the King. Jesus said, "my kingdom is not of this world." John 18: 36. He did not say "my kingdom is not *in* this world," for if He had said so, it would have been con-

trary to His answer to the Pharisees. His kingdom was *in* the world, but not *of* the world. His kingdom was a spiritual kingdom, established "within" a kingdom of this world. His kingdom was a righteous kingdom, within an unrighteous kingdom. In the patriarchal dispensation, (as we have shown) the people of God were a distinct and separate people by themselves. They lived together in a city or country by themselves, where they could enjoy each other's society, and where they possessed the territory. Their government was a tri-union of ecclesiastical, civil and military power, yet all were under the supervision of their king, patriarch or judge who reigned by the authority of the holy priesthood; however Abraham, Isaac and Jacob, (owing to their circumstances) were pilgrims and strangers in a strange country, but it was not so with their posterity when they were led out of Egypt by Moses, and into the promised land by Joshua. The government established for them was ecclesiastical. Jacob prophesied that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49: 10. About the time that Christ appeared, the government was taken from the lineal successor of David, and given to Herod, (a Gentile) and as the Jews had corrupted the priesthood, their nation was in a state of derangement. They expected that when the Messiah would come He would restore the kingdom to Israel, which He would have done if they had obeyed His gospel, for he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, *and ye would not.*" The apostles supposed that the time had come for the kingdom to be restored to Israel; for they interrogated Jesus thus: "Lord wilt thou at this time restore the kingdom to Israel?" His answer was this: "It is not for you to know the times or the seasons, which the Father hath put in His own power." It appears to have been generally, if not universally believed by Christ's followers, that the time had come for the prophecy of Daniel to be fulfilled, concerning the kingdom of God, who, speaking of the Son of man said, "there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve and obey Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. \* \* \* But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 14, 18. When this proph-

ecy shall be fulfilled, Christ will subject the whole earth to Himself, which will be the territory of His kingdom. He will then reign King of nations as he now reigns King of saints. With the expectation that the time had come for the kingdom to be restored to Israel, and with a belief that Jesus was their king, the multitude intended "to take Him by force and make him a king." John 6: 15.

Jerusalem and Zion are to be the seat of government when the Lord shall gather Israel from their long dispersion, and restores the kingdom to them, but as the Jews rejected Christ, and when He was willing to gather Israel, they would not; therefore, the time for the establishment of the glorious kingdom of God, when the kingdoms of this world shall become the kingdom of Christ, was postponed till they are punished sufficiently for their wickedness, and are willing to receive Him, therefore He said, "they shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. He said on another occasion, "the kingdom of God shall be taken from you and given to a nation who shall bring forth the fruits thereof." Mat. 21: 43. When He came near Jerusalem, "He beheld the city and wept over it, saying, 'if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'" Luke 19: 41, 42. The things that pertained to their peace were the kingdom of God that Daniel and other prophets have said so much about, and the restoration of those Israelites who were scattered among the distant nations. The new covenant which the prophets have frequently foretold that the Lord will make with the house of Israel, was delayed, and all the glorious events before mentioned, were postponed till the last days, or till the Lord shall receive Israel again to mercy; therefore Christ only established a spiritual kingdom in that day; or in other words, the spiritual part of it, which was disconnected with territorial affairs; therefore, His kingdom was not of this world. Christ was not of this world. His priesthood was from heaven, and the organization of His kingdom *in that day* pertained only to those things which are connected with the spiritual salvation of mankind; therefore, it may be emphatically said, His kingdom was not of this world, nevertheless, the kingdom of God is an organized government on earth, and all men, unto whom it is preached, are required to enter into it. Christ also said, "if my kingdom were of this world then would my ser-

vants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." This shows the difference between the kingdom established in the days of the ancient apostles, and that which Daniel, John the Revelator and others prophesied of. At the time when the latter is fully organized, the prophets tell us that Christ will appear in the character of a mighty conqueror or chieftain, subdue His enemies, and destroy the wicked.

Now the house of Israel were the elect people of God, and the kingdom by right belonged to them, but the Jews in Christ's day, as a nation, rejected it when it was offered to them; therefore, according to the prediction of our Savior, it was transmitted to the Gentiles. As soon as this was done the Jews were given over to unbelief and destruction; their city was soon destroyed, and they were carried captive into all nations; and ever since they have been subject to almost perpetual tribulations, except that in this age of the world their tribulations have been greatly lessened.

Now the reader will unquestionably bear in mind that no kingdom in an organized state, can exist either in heaven or on earth, without at least being constituted of four things: first, a king; secondly, commissioned officers; thirdly, a code of laws; fourthly, subjects; and when we speak of a political kingdom, we must include territory. Christ was, and is, the King of this kingdom of God, the apostles and others who received the priesthood, were the commissioned officers, the gospel is the law or code of laws; and all the members of the church are the subjects. This kingdom was, and is established expressly for the benefit of the whole human race, and that those who enter into it may enter into favor with God, and be separated from the world.

Christ frequently told the Jews that He received His authority from His Father, and that His Father sent Him. He is called the Everlasting Father, by Isaiah, that is, He is the Father of this earth, and of man; but is the Son of God and brother of man, in consequence of the flesh. "All things were made by Him; and without Him was not any thing made that was made." John 1: 3. Paul said that Christ "being in the form of God, thought it not robbery to be equal with God." (Phil. 2: 6,) nevertheless Peter said:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father, honor and glory when there came such a voice to him from the excellent glory: 'this is my beloved Son in whom I am well pleased.' And this voice

which came down from heaven we heard when we were with Him in the holy mount." 1 Peter 1: 16-18. Now the question is, what was this honor and glory which Christ received in the holy mount? We infer that it was the honor and glory of an ordination to the high priesthood of the order of Melchisedek, for in Heb. 5: 1, we read that "every high priest taken from among men is ordained for men in things pertaining to God." As Christ was taken from among men to be an high priest, He was ordained to that office. We are also informed that "no man taketh this honor unto himself but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him 'thou art my Son, to-day have I begotten thee.'" 4, 5 v. It is here shown that every high priest (Christ not excepted) has to be called of God as was Aaron. Therefore we infer that when Christ received honor and glory from God the Father in the holy mount, He received an ordination to the high priesthood under the hands of Moses and Elias. In addition to Peter's account of the honor and glory which Christ received from God the Father in the holy mount, we have the following:

"Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, 'this is my beloved Son, in whom I am well pleased: hear ye him.' And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said 'arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'tell the vision to no man, until the Son of man be risen again from the dead.'" Mat. 17: 1-9.

In this account we are informed that Jesus charged these three disciples to tell the vision to no man until the Son of man was risen from the dead; accordingly, after that event had transpired, Peter wrote the account which we have quoted. Peter's proposal to make three tabernacles, seems to have been made by him because Moses was commanded to make a tabernacle in the wil-

derness, that the sacred ordinances might there be administered. We argue that Jesus was ordained to the holy priesthood while He was on the earth, for we discover that He could not fulfill all righteousness without being baptized, therefore He set an example unto His followers. He said, "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, \* \* \* He goeth before them and the sheep follow him." John 10: 2-4. Jesus led the way into the waters of baptism, and His sheep follow Him. He is the Shepherd of the sheep. Both by example and by His teaching He pointed out the way of salvation, therefore His disciples are His followers. See 1 Thes. 1: 6. Although He thought it no robbery to be equal with God, yet He suffered "the porter," (John the Baptist) to open the door of the kingdom unto Him, by being baptized by John. He entered by the same door by which all His followers enter. It would therefore be inconsistent with this fact to suppose that He would not be ordained as His apostles were ordained. In defence of this idea we will quote His own words. He said unto the twelve, "as my Father hath sent me, even so send I you." John 20: 21. How did He send them? "Jesus ordained twelve to be with Him." Mark 3: 14. Jesus also said, "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15: 16. These passages, collectively, show how Christ and His apostles were sent, and that they were all ordained in like manner. In Heb. 2: 17 is the following, which further explains this subject: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." He is also called "the Apostle and High Priest," for Paul said, "wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3: 1. "Being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchisedek." Heb. 5: 10. The apostle describes two orders of priesthood, namely, the Melchisedek and the Aaronic. Of each order of priesthood there must of necessity be many priests, and as Christ is an *High Priest* of the order of Melchisedek, there must of necessity have been priests of that order who were not *high* priests, otherwise there would be no need of calling any priests of that order, high priests, but priests only. But as there were priests and high priests of the order of Aaron, they were described

according to their rank, so also high priests of the order of Melchisedek were described according to their rank.

## EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 5.

### MOSES' BLESSING.

Having shown in a former article on this subject that Ezekiel foretold that the stick (record) of Joseph and the stick (record) of Judah would be united together, and become one in the Lord's hand when He should proceed to "take the children of Israel from among the heathen" and "gather them on every side, and bring them into their own land," and having shown that this continent is the land of the tribe of Joseph, we will now present additional evidence on this last mentioned point, for, if this is the land of Joseph, it is the land on which Joseph's record has been kept, and where it was to be "put" with the stick (record) of Judah, and the Book of Mormon and the Bible are the records which Ezekiel prophesied of.

"Moses, the man of God, blessed the children of Israel before his death." Deut. 33: 1, "And of Joseph he said, 'blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.'" Deut. 33: 18-17.

Thus did Moses describe the "glory" of the land of Joseph, and in his description of the great blessings of the land of Joseph he commences by saying, "blessed of the Lord be his land, for the precious things of heaven." Joseph's land was therefore to be a choice land, which the Lord would bless with "the precious things of heaven." What are the *precious* things of heaven? In 1 Sam. 3: 1, we read that "the word of the Lord was *precious* in those days; there was no open vision." The word of the Lord and open visions are therefore "precious things of heaven," and blessings with which this land was to be peculiarly blessed. Israel was blessed with the *precious* things of heav-

en when the Lord sent His servants, the prophets, unto them, and when these prophets wrote the word of the Lord. Thus the land of Palestine was "blessed of the Lord" with "the precious things of heaven," when the Lord sent prophets unto Israel, and when the word of the Lord was written by them on the stick of Judah, and as Moses said that the land of Joseph would be blessed of the Lord for the precious things of heaven, it is a land which has been eminently blessed with prophets who have written the word of the Lord in the sacred record of Joseph which is the stick of Joseph. This prophecy of Moses showed that Joseph's land would be blessed of the Lord with a much greater abundance of the precious things of heaven than the land of Canaan, or any other land, for he foretold that Joseph's glory would be "like the firstling of his bullock." The Lord said unto Israel by the same prophet, "every *firstling* that cometh of a beast which thou hast; the males shall be the Lord's." Ex. 13: 12. The firstling of the flock were thus preferred, set apart and dedicated unto the Lord. They were a select part of the flock, therefore the glory of the tribe of Joseph is compared to the glory of the firstling of the flock, therefore the Lord has chosen the tribe of Joseph and set them apart for himself, that the glory of Joseph may be superior to the glory of all the other tribes of Israel, and all the tribes and nations of the earth. How can Joseph's land be blessed of the Lord for the precious things of heaven, and how can his glory be like the firstling of his bullock if the above statement is not true, and if there has not been more prophets, more revelations and more of the precious things of heaven on this land and in the tribe of Joseph? When the Lord sent prophets, apostles, and Jesus unto the Jews there was a record made and handed down from age to age, of the revelations which were given through them. Would it be consistent with these facts if all this superior glory of the tribe of Joseph should be hid from the world, and no record of the prophecies and revelations, and precious things, and great glory which the Lord gave unto them be published and made known unto the world? The Bible is a record of the precious things and glory which the Lord gave unto the tribe of Judah, and his glory contrasted with the glory of the Gentile nations was like the firstling of his bullock, therefore the glory of Joseph is as much superior to the glory of Judah, as the glory of Judah has been superior to the glory of the Gentile nations. The Book of Mormon contains a record of their glory, and precious things with which they and their land has been blessed. If the Book of Mormon

does not contain this record, where can we find it? Where shall we find another record which will show that this prophecy of Moses has been fulfilled? Where is there another record which will show that Joseph's land has been blessed for the precious things of heaven, and that his glory has been like the firstling of his bullock? The fulfillment of these prophecies can not be found in the Bible. Moses not only prophesied of the superior glory of Joseph, but he prophesied of his superior power. He said, "his horns are like the horns of *unicorns*: (or reem; as Isaac Leeser translates it) with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Thus in the manifestation of the *fulness and final glory* of the tribe of Joseph, power and authority from God was to be invested in that tribe to push the people together to the ends of the earth. By connecting this prophecy with the prophecy of Ezekiel, we are informed that when the stick of Joseph and Judah would become one in the Lord's hand, that then he would take the children of Israel from among the heathen and "gather them on every side, and bring them into their own land," and that this gathering would be effected by the exercise of delegated authority from God in the tribe of Joseph. Thus Ezekiel connects the union of the stick of Joseph and the stick of Judah with the gathering of Israel to their own land, and Moses foretold that the glory, power and authority of the tribe of Joseph would be so great that Joseph would "push the people together to the ends of the earth." Thus Moses foretold that the people would thus be gathered to two places of gathering, one at each end of the earth, and the Book of Mormon teaches that one of these places of gathering is on this continent, and that it will be called the New Jerusalem and Zion, and that the other place of gathering is Old Jerusalem. The description of these gathering places in the Book of Mormon coincides with this prophecy of Moses.

#### THE LAW OF GOD WRITTEN UNTO EPHRAIM.

By the prophet Hosea, the Lord said: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written unto him the great things of my law, but they were counted as a strange thing." Hos. 8: 11, 12.

The great things of the law of God which the Lord has written unto Ephraim are "the precious things of heaven," with which the land of Joseph has been and will be blessed, and the description of the great glory of Joseph, which is like the firstling of his bul-



look, and the great power of the priesthood by which he will "push the people together to the ends of the earth." The great things of the law of God which were written unto Ephraim can not be found in the Bible, for, as we have shown, it contains the law of God which was written unto Judah. The law of God was written unto Judah, but "the great things" of the law of God were written unto Ephraim. They are counted as a strange thing. The fact that the Book of Mormon is counted as a strange thing is not a valid objection to the book, but it is one of the multitude of evidences of the truth of the book. If it was a popular book it would not be counted as a strange thing.

TRUTH WAS TO SPRING OUT OF THE EARTH.

The Psalmist said, "I will hear what God the Lord will speak: for He will speak peace unto his people, and to His saints: but let them not turn again to folly. Surely His salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. *Truth shall spring out of the earth:* and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps." Ps. 85: 8-13.

Thus the Psalmist saw that when the Lord would speak peace to His people and to His saints, and when salvation would be nigh them that fear Him, that glory might dwell in the land of Israel, that then truth would spring out of the earth and righteousness would look down from heaven, and that the Lord would then give that which is good, and the land of Israel would yield her increase. Here is a chain of events which were to be connected with truth springing out of the earth, and some of these events are the same which other prophets foretold would transpire when the Lord would bring forth a sacred record, and gather His people Israel to their land.

The "truth" spoken of by the Psalmist, which was to spring out of the earth, is evidently a sacred record, and the events spoken of by the Psalmist which were to transpire when it should come forth are the same events which Isaiah foretold that they would transpire when the sealed book should come forth, and they are the same events which Ezekiel said would transpire when the stick of Joseph and the stick of Judah should become one in the Lord's hand. The prophecy of Hosea, concerning the writing which the Lord wrote unto Ephraim, coincides in reference to these events. We will now compare these prophecies: "Surely His

salvation is nigh them that fear him; that glory may dwell in our land. \* \* \* The Lord shall give that which is good: and our land shall yield her increase." Ps. 85: 9, 12. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Isa. 29: 17. "Thus saith the Lord God, 'behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.'" Ezek. 37: 21, 22. Read also the remainder of the chapter. These references show that all these prophets foretold that the children of Israel would be gathered to their own land, to be no more scattered therefrom, soon after the record spoken of by them should come forth.

We will now make another comparison from these prophecies to show that Israel was to be blessed with a multiplicity of blessings, when the record spoken of by these prophets should come forth: "He (God) will speak peace unto his people, and to his saints. \* \* \* Mercy and truth are met together; righteousness and peace have kissed each other. \* \* \* Righteousness shall look down from heaven. \* \* \* Righteousness shall go before him, and shall set us in the way of his steps." Ps. 85: 8, 10, 11, 13.

"In that day shall the deaf hear *the words of the book*, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off. \* \* \* Jacob shall not now be ashamed, neither shall his face now wax pale." Isa. 29: 18-20, 22. See v. 18 to 24.

"Neither shall they (the children of Israel) defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God. \* \* \* I will make a covenant of peace with them; it shall be an everlasting covenant with them." Ezek. 37: 23, 25.

We will now make another comparison to show that these prophecies show that a marvelous work was to be connected with the coming forth of the record spoken of in these prophecies:

"I have written unto him (Ephraim) the

great things of my law, but they were counted as a *strange thing*," Hosea 8 : 12.

"Wherefore the Lord said, 'forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, *I will proceed to do a MARVELOUS WORK and a wonder*.'" Isa. 29 : 13, 14. The gathering of the children of Israel to their own land, and cleansing them from their sins, and blessing them with all the blessings, as Ezekiel and the Psalmist have foretold in their prophecies, as we have quoted, will be "a marvelous" and "strange work," therefore these prophets did all prophesy concerning the same marvelous work, and the coming forth of the same sacred record. In fulfillment of these prophecies the Book of Mormon has come forth, and after it came forth the children of Israel soon began to gather to the land of their fathers, and the work of their gathering is still progressing.

*For the Herald.*

#### THE SAINTS SHOULD CLEANSE THEMSELVES FROM BODILY FILTH.

In the Book of Doctrine and Covenants. (Sec. 7, par. 38,) we find the following: "cease to be idle, *cease to be unclean*." Is there any saint who will say that this passage has a spiritual signification? I think there are none. Then if this be admitted, does not every saint see that it has reference to the keeping of our bodies free from filth? But I will write the whole paragraph in order to show that spiritual cleanliness could not have been meant. "See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; *cease to be idle, CEASE TO BE UNCLEAN*; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself: Amen."

Then we think that this is at least one commandment to us, commanding us—the saints of the last days, to cleanse ourselves from bodily filth. It is certainly a commandment; but whether it commands us to cease from bodily filth, or spiritual, might be a matter of question in the minds of some honest hearted saints. But we will examine it more particularly. Now every saint

will readily admit that a command to cease from spiritual uncleanness is a command to cease from sin collectively, because spiritual cleanness denotes freedom from all sin; therefore the foregoing commandment could not be taken spiritually from the fact, that in the same paragraph, not only this sin, but many others are enumerated. Therefore I conclude that this is at least one latter-day commandment, commanding us to abstain from bodily filth. I think that every saint who carefully examines the text will so conclude.

Paul, it appears, was very explicit on this subject. He seems to have regarded the subject as being one of more than ordinary importance, for he connects it with perfection in holiness. He says: "Having therefore this promise, dearly beloved, *let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God*." 2 Cor. 7 : 1. Here it will be seen that Paul could not have meant a spiritual cleansing alone, from the fact that he particularly mentions both a bodily and a spiritual cleansing. Mark the language: "Let us cleanse ourselves from *all filthiness of the flesh and Spirit*." And we see that they are both a means by which we may perfect ourselves in holiness. Thus we discover that the cleansing of ourselves from bodily, as well as spiritual filth, will further us on in the divine life.

It must also be remembered that cleanliness is not only *taught* in the Scriptures of Divine Truth, but that it is used in many places to represent righteousness, which is another very weighty testimony in its favor. We will examine a few prominent passages on the subject.

"Verily, verily I say unto you, ye are *clean*, but not all, and there is none else with whom I am well pleased, for all flesh is corruptible before me." B. of C. 12 : 3. Here we see that righteousness is evidently referred to, and that it is represented by the word "clean." "Jesus saith unto him, 'he that is washed needeth not save to wash his feet, but is *clean* every whit: and ye are *clean* but not all.' For He knew who should betray Him; therefore said He, 'ye are not all *clean*.'" John 13 : 10, 11. Here we find that righteousness is again represented by the word "clean." "And to Her was given that she should be arrayed in fine linen, *clean and white, for the fine linen is the righteousness of the saints*." Here we find that "the righteousness of the saints" is represented by "fine linen," and that the "linen" is not filthy nor black, but "*clean and white*." Then let us not disgrace the cause of God by allowing ourselves to become filthy in our habits, but let us carefully abstain from

all bodily filth as much as circumstances will permit. There are many others that might be adduced, but I shall forbear, knowing that the saints are, as a general rule, conversant with the Scriptures, not only on this point, but on all other points pertaining to the *Latter-Day-Work*.

I will now notice some of the points which might be brought as objections against the preceding argument.

"There came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, 'why do thy disciples transgress the traditions of the elders; for they wash not their hands when they eat bread?'"

When the Savior was sojourning here on the earth in the flesh, it appears from this, that it was a tradition among the Scribes and Pharisees, that every one should wash himself immediately preceeding the act of taking food of any kind, for the reason that if he should partake of it without complying with this tradition, that the food (not the act) thus eaten defiled his body: and when Jesus was interrogated on this point, He made the answer above quoted. In this case it must be remembered that *the merits or demerits of bodily filth was not the question* which was under consideration, but the question under consideration was, "does the food partaken with unwashed hands defile a man or does it not?" This doubtless was the question under consideration, but it does not say so in so many words, the inference however is very clear.

And by thus eating with unwashed hands the tradition of the elders was transgressed. This of itself was a very grievous sin in the eyes of a Scribe or Pharisee; but the partaking of food with unwashed hands seems to be the question under consideration. This will be apparent from the answer, which was as follows: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth; this defileth a man." Mat. 15: 1, 2, 11.

It is clear that the elders had traditionized the people to believe that the bread eaten with unwashed hands defiled the man, and not the fault of being filthy; therefore all bread or any other food handled with unwashed hands became defiled, and therefore any person eating the same would be a sinner.

I think I have clearly shown that the controversy between the Scribes and the Savior consisted in transgressing the tradition of the elders, etc., and that the question of filth had nothing to do with the matter. For further testimony on this subject, the reader is referred to Mark 7: 1-4. There is not the first passage any where to be found in all the word of God which justifies filthy habits.

It is our acts which condemns us, not what we take into our stomachs. If we were to eat that which a swine would shudder at and leave in disgust, it could not have any thing to do with defiling our bodies, but the heart is the defiling source, and from it all defilements proceed. Filthy habits are never occasioned by necessity any more than the habit of lying, or stealing, or of murdering, but are acquired by neglecting to perform the duty we owe to ourselves and to our God. A person may administer poison to himself, and in such a case, from whence does the defilement proceed? It most assuredly proceeds from the heart, from the very fact that he immediately becomes a murderer. The poison itself does not defile him, but it is the act which he has done.

To say that the Former-Day-Saints did not consider cleanliness a christian virtue, would be saying more than is true, for in 2 Tim. 2: 9, we read as follows: "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with braided hair, or gold, or pearls, or costly array;" (10 v.) "but which becometh women professing Godliness, with good works."

Then, brethren, I exhort you in the name of my Master, even Jesus Christ, not only to keep your own persons tidy and clean, but inculcate habits of cleanliness in the minds of your offspring, that the saints may be Godly in this respect as well as others.

N. L.

#### LETTER FROM BRO. WM. ANDERSON,

BRO. SHEEN:—Thinking perhaps the saints who feel an interest in the welfare of Zion, would like to hear how the missionaries are getting along in St. Louis, Mo., and vicinity, I shall endeavor to give a brief history. Our journey here was one of trials. It appeared that the combined powers of darkness was against us; such piercing cold winds, and drifts of snow, that it appeared we never could get there; but thanks be to God we arrived safely. On our journey we preached at Bear Creek, Pigeon Creek, and Kiser Creek, the latter in Pike Co. Ill., and Alton. We had good meetings. After our arrival here we succeeded in getting a hall, trusting in the generosity of the people to pay for the hall, gave out an appointment for meeting, time came, many came to hear what the Josephites (for so they call us) had to say. After meeting was over one might have heard, why that's the same old doctrine again. Our congregations are increasing in numbers, and if they continue on, we shall have to get a larger hall. Some came to hear as skeptics, (because they had been so abominably deceived by the Brighamites,

that religion was almost a terror,) but now bear testimony to the renewal of the everlasting covenant. On the 7th of February we organized a branch with eighteen members, re-ordained eight elders, two priests and one deacon, and blessed seven children, and among these are the choice of the Brighamite's branch here. They warn their members to beware of us, for we are false prophets in sheep's clothing. They thunder out against the Josephites, but the members will come. They cut off some of the best men in their branch because they wish to know as concerning the organization, and among these was the first council, clerk and three more elders. The work is rolling on mightily in these parts, we hold meetings in Carondelet, Gravois and Blue Ridge. There are many old saints around here, and many are commencing to investigate the work. Elder Henry Cuedon is a man well calculated for the work with which he is engaged. The saints are rejoicing in the truth, they meet as brothers and sisters, and often expressing themselves, "Oh! don't it seem like old times again." Bishop Harris addressed the congregation last Sunday, he was at one time Bishop of the St. Louis stake, he went to Salt Lake, became disgusted, came back, and like many others here, has been sitting under Jonah's gourd, but now are heart and soul with us.

The saints are arousing from the sleep that has bound them these many years, and commencing to live their religion again. May God roll forth His work, and to Him will I ascribe the praise, honor and glory, in the name of Jesus. Amen.

Yours in the new and everlasting covenant.

WM. ANDERSON.

St. Louis, Mo., Feb. 9, 1864.

*From the Evening and Morning Star of August, 1834.*

#### FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 5.

An honest man, who has one correct view of the divine character, must believe that there will be a consistency in all the proceedings of God, in relation to His creatures, that His dealings will be in righteousness, without partiality, or hypocrisy, that when He comes to judge the world, His righteousness will shine as the heavens, and His glory as the noon day, so that every mouth will be stopped, every tongue stilled, and all creation acknowledge the equity of the divine proceedings. But no sooner does a man admit these facts, than he sees the folly and weakness of the sectarians of this generation, yea, of all of them, for there is no exception, neither

is there a difference; for they come short of the glory of God; nor has one of their societies ever reached the point of perfection, which entitles them to the promises of God. If the Bible is to be our guide in matters of religion, and if the world is in any way to be judged by it, or if it has any thing to do with the future destinies of men, the question is forever settled: that this generation of sectarians is in a state of apostacy, every one of them, of all sects and parties, in all the world, and are ripening for destruction, both here and hereafter; for there is no rule of judging laid down in the Bible which will not condemn them; neither is there any thing said in the Bible which does not go to show plainly, that God never approved of them. All the admonitions and instructions given to the saints in all the revelations of God, extant, proves to a demonstration, that the sectarians of the nineteenth century, and the saints of God are so little like each other, that the same system of teaching is in no respect suited to them both: indeed nearly all the use the Bible is to the sectarians of this generation is, that they claim to themselves the promises which were in former days given to the saints, entirely regardless of the way the saints obtained them, and also of the principle on which they were given to them. For instance, they (the sectarians) read what is said to the Romans, 8c. 35v., and onward, where the apostle says in writing to that church: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written; for thy sake we are killed all the day long; we are counted as sheep for the slaughter.) Nay, in all things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord." And when they read they exult greatly that they cannot be separated from the love of God which is in Christ Jesus our Lord, as though the apostle had spoken, or written these things to them; or, as though they had a right to claim them and call them their own. They never seem to consider the great difference there is between them and the saints at Rome; for a small degree of attention must convince the most blind, that there is nothing in the situation of the sectarians of the nineteenth century to enti-

tle them to the promises made, and the assurances given by the apostle to the saints at Rome, in the first century, particularly, if sufferings for Christ's sake have any thing to do with the salvation of men; for if it is through sufferings that the saints approve themselves to God, surely the sufferings of the saints at Rome, in the first century, and that of the sectarians of the nineteenth century are very different; the former had to suffer ALL things for Christ's sake, the others suffer nothing for his sake, but are themselves persecutors, like those who made the saints of the first century to suffer for Christ's sake. Where is the man that can, in truth, say to any sectarian society of the nineteenth century, as Paul said to the saints at Rome? "Who shall separate us from the love of Christ: shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I say, where is the man who can in truth apply these sayings to any society of sectarians in the nineteenth century? Have they been put to the test, to know whether these things would separate them from the love of Christ? No! Well, how does he know that they would endure sufferings as the saints at Rome, for Christ's sake? There are but two ways by which he could know it, either by seeing them tried, or else by getting a revelation from God, testifying that they would suffer these things for Christ's sake. But he has no such testimony; for there are none of the sects that have been tried. And all their leaders; and though led to, declare that there are no revelations to be had in these days! And yet, marvelous to relate, they pass decision on men's heads as though they were all apostles and prophets! Let us ask, does any man living know that he can, himself, endure nakedness, famine, peril, sword, persecutions, the opposition of principalities, and of powers, and of angels, and yet remain steadfast and immovable in the love of Christ? I say no man can know that he himself can endure all these things, until he is tried, or else receives a revelation from God, testifying to him that he can and will do it. What Paul here said to the saints at Rome, were founded on the clearest possible evidence, not only their being tried, but his having power to get revelations: he had the testimony of both God and man, and could not be mistaken! what a vast difference between Paul's saying this to the saints at Rome, and a sectarian saying it to the sects of the present day: the former having the testimony of both God and man, but the latter being without testimony, having neither the testimony of God or man! For man is not in a situation to give testimony, being untried; and they all say that God does not, nor will not give any, and yet THEY act and decide as those who had the testimony of both; yea, as apostles themselves; for no being is able to tell what any man will endure for Christ's sake, but Him who knows the thoughts, searches the hearts, and tries the reins of all living; HE knows what men will endure for His sake, and what they will not endure; and those know to whom HE reveals it, and none others. And because Paul said this to the Romans, it does not follow of course that this would be the case with ALL who had called themselves after the name of Jesus Christ, or that took upon them the name of saints. And because the saints at Rome had offered themselves unto God, in the before mentioned trials, and afflictions, persecutions, and tribulations, it is no proof that all men, to the end of time, who make profession of the faith of the saints, will approve themselves in like manner to God. So that the application of these assurances to any sectarian society is, without authority; there being no principle in the divine proceedings which would authorize it—God has given no such license, nor has he authorized any being to make any such application.

Strange as it may appear, yet it is no more so than true, that the sectarians of the nineteenth century, flatter themselves, that they will be accepted of God without their approving themselves to Him in any thing, and on this principle they claim to themselves the promises made to a people who commended themselves to God in all things, both in life and in death. Hear Paul declare to the Corinthians, 2d epistle, 6th chapter, from the 4th to the 11th verse, how the saints of his day approved themselves to God: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of

God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." So says the apostle we approved ourselves to God, and having done so became heirs of promise. But when and where have the sectarians thus approved themselves to God? The answer is at no time, and in no place. There is not a sectarian in the world who has approved himself to God. And on what principle then, does he claim the promise made to a people who have approved themselves in all things? more particularly, as these promises were made to them, because they had approved themselves to God in the manner set forth in the scriptures? and had they not thus approved themselves to God, they would not have been the heirs of promise; for instead of receiving promises, they would have received cursings, if they had not approved themselves to God in the manner set forth in the scriptures. So that there is no principle in the economy of God, with men, that entitles the sectarians of this generation to claim to themselves the promises made in the scriptures to the saints; for surely the saints of the New Testament, and the sectarians of this generation are very diverse from one another; the closest observer will not be able to trace the least resemblance between them, but a great disparity in every thing—one was persecuted, the other is persecutor; one was reviled, the other reviles; one was evil spoken of, the other evil speakers; one was full of faith, the other without faith; one suffered the loss of all things for Christ's sake, the other suffered the loss of nothing; one took joyfully the spoiling of their goods, the other's goods were never spoiled; one was in necessities, stripes, imprisonments, poverty and want, for Christ's sake; the other has riches, honor, wealth and affluence for their own sake; one received in this world evil things, the other their good things; but notwithstanding all this, they are both to be rewarded alike in the eternal world! and yet, God is to reward every man according to the deeds done in the body, whether they be good or evil. So says the sectarian world; but who in the exercise of his reason and common sense can believe it?

In examining the scriptures carefully,

it will be found, that those churches which were far superior to any of the modern churches, were called upon to repent, or else to suffer the displeasure of God, instead of being flattered with the promises of heaven; and they, though far in advance of any of the sectarian churches, were in danger of the wrath of heaven, and would surely feel it unless they repented. There is surely something in the management of the professors of these last ages which is strange beyond comprehension. We are frequently saluted with the voice of a reformer, professing to reform the world, to correct their errors, and to bring them back to pure principles. For instance, the Methodists, profess to be reformers, they feel a great anxiety to reform the errors of Calvinism, calling it a false doctrine, and they even go so far as to say that it came from hell; but notwithstanding they say that Calvinism is a doctrine of devils, still the believers in this doctrine, if they are honest, will be saved, that is, they believe there is purity enough in that system to save men: but we ask, if there is purity enough in the system of Calvinism to save men, why do Armenians feel so much zeal to reform them? Can they more than save them? If they cannot, the Calvinist is as well off as the Armenian. But says the Armenian, "it hinders a great many from being saved, and therefore we try to put it down?" This is marvelously strange, the Calvinist is teaching a doctrine which will send thousands to hell, but will save himself. When any man, or set of men, present themselves before the world in the attitude of reformers, and yet declare to the world, that the people can be saved, without his, or their reformation; they virtually say to the world, that their pretended mission is a fable; for who does not know, that they cannot do more than save men! The God of heaven never so insulted the common senses of men as to send a reformer into the world, unless the world would have been damned without him; nor would He insult the man by sending him on any less important errand. There never was a messenger sent of the God of heaven to the world, who was not received, without God rejected them. It is worse than folly for a man to pretend to be sent of God to reform the world, when the world can be saved without him; and it is equally nonsense for Methodists to try to reform Presbyterians, and Baptists, when they are equally heirs of eternal life with them, without their assistance.

*Extract from an old MSS.*

REMARKABLE.

On the 26th day of March as I was on my journey with my team, from Woodstock (the place of my nativity) to Burlington N. Y., on the evening of the 27th, I put up at the house of Capt. J. Bissel, Iron holder in Chilsca. I retired to my lodgings at an early hour. A few minutes before the clock struck one, as I conceived, I awoke; and turning my eyes towards the window; beheld an uncommon gleam of light, which induced me to leap from my bed. I looked out, but nothing uncommon appeared. I again got into bed, when, after some time, I was surprised at something resembling a field-pièce, and the clashing of swords, as I conceived, which I saw through the window. At the same instant a bright light appeared in the room, as though the moon in the height of its lustre had shown directly upon me I then raised myself in bed, but immediately sunk back with terror and surprise, and lay some minutes motionless. At length me thought I heard an audible voice, which I conceived not human, call me by name, and said "arise and give ear to the message of heaven for you shall be a witness of the signs which shall be given of the perilous days which are coming upon the world, by reason of the innumerable sins and dissensions so prevalent among mankind, especially in this favored land; for saith the Lord. I have delivered this people like the children of Israel from the tyranny of a powerful nation and would have gathered them as a hen gathereth her chickens under her wings, but they would not hearken to the voice of wisdom; they have become a rebellious and disobedient people, lusting, as it were, after the luxuries of Egypt: boasting in their strength; pregnant with evils innumerable; but their peace is destroyed. In wars and rumors of wars shall they abound, both national and civil. The father shall raise against the son and the son against the father, for a great and powerful nation have I chosen to be a scourge unto all other nations of the earth; even the most haughty shall bow to them for the race is not to the swift, nor the battle to the strong. By an Almighty arm all nations of the earth shall be made to know the Most High reigneth. This great nation shall lay waste your seaports and utterly destroy your navigation. She shall infest your sea coasts with the fleets of all the conquered na-

tions, and her armies shall swarm around you like the flies and gnats of Egypt, for a season, until they (yo) know the Lord giveth and he taketh at his pleasure. And for a sign of these times you shall be a witness of the angel's descending with a long flaming sword in his hand which shall turn to every point to prepare the way for ushering in the glorious day. Then shall the sword be transformed into an *olive branch*, which shall arise and overspread the horizon and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family, and all become of one heart and mind, to serve under the peaceable government of Him whose sceptre sways all worlds." After such a discourse, which I conceived more than human, neither pen nor tongue can describe the agitation of my mind, though I could not but consider myself as highly favored in being a hearer of the divine message. As the clock struck three I arose from my bed and proceeded on my journey. I had not got on my way more than a mile and a half before my team was instantly stopped as though pushed by a mighty hand. I unthinkly bid them go on, but without effect, for that instant a bright light appeared to overspread the horizon and an angel descended and stood erect in the air but a little distance from me drest in a long, unsullied robe, with a flaming sword in his hand. I can say with Daniel, "I was alone and without thought." He said unto me, "stand on thy feet and give ear unto the words which I shall speak," and as I stood trembling and recollecting the vision which I saw a few hours before. I lifted up my eyes and beheld his face which had the appearance of lightning, and his eyes were as lamps of fire. The sword which he held to appearance was about thirty feet long, the hilt of which was variously set or ornamented, appeared of pure gold, set with stones of various hues, the blade resembled flaming fire, and I cast up my eyes and beheld a bow in the clouds beautifully variegated, much resembling a rainbow encircling sixteen stars, though differently diversified, there being nine to the southern part of the bow of a most beautiful azure, in the centre of which bow I suppose appeared an olive branch richly decorated with golden buds. The stars to the north were of a deep crimson and all very transparent and brilliant which afterwards separated the nine of the azure fell to the south and the seven of the crimson

to the north, attended with a heavy rumbling noise in the air, like the rushing of many armies to battle, at which I fell with my face to the ground. At length me thought I heard an audible voice articulate and say, "all these are signs by which you shall know what is to befall the nations now in the latter days. Woe unto the inhabitants of the land, for their sins and ingratitude. Wars and rumors of wars shall then abound; their fields shall be crimsoned with the blood of their own citizens and nothing but lamentation and mourning shall be heard to echo through the lonely vale, until all the tares and brambles of the earth shall be plucked up and demolished from the face thereof, by the pestilence which walks in darkness, and by the sword which lays waste at noon day, for there shall be such a destruction as shall greatly thin the inhabitants of the earth, both by war, pestilence, and famine, until after there shall arise a branch from the root of Jesse, who shall perform such remarkable things through the power of Almighty God, as shall effectually convince the world of His divine authority, and shall cause eventually, the remnant of all nations to be of one heart and one mind in religion, when there shall be no more wars among mankind, who will ever after live in the strictest bonds of mutual friendship, possessing unfeigned love to God and one another. Then Jew and Gentile shall coincide in sentiment and become one and indivisible; declaring Jesus Christ to be their only king and sovereign;" and, as he ended, proclaimed, "Father, thy will be done on earth as in heaven, and may all the people say Amen." As he spoke these words I looked up and beheld the sword which he held transformed into an olive branch which grew and overspread the horizon, under which a reflection of a light presented to my view a large and spacious landscape with an innumerable host of beings like unto the stars of heaven for number, worshipping and praising Him who is king over all. There the lion lay down with the lamb and the beasts of the earth, and the fowls of the air were mingled together in concert, and nothing but love unutterable appeared among them, and as from the landscape ascended a voice, proclaiming, "Glory to God in the Highest; peace on earth and good will towards men;" at the echo of which, I fell on my face in amazement and terror.

TIMOTHY P. WALKER.

Vermont, 1792.

### SPECIAL NOTICE.

To those who have sent in their orders for books, and wishing answers, we would say that Bro. SHEEN is now in Cincinnati, attending to the printing and binding of them: As soon as they are ready, which will be in the course of two or three weeks, at farthest, they will be promptly forwarded. We therefore hope the brethren will wait patiently until they arrive. W. D. M.

THERE WILL BE A SPECIAL CONFERENCE for this District held at Mason's Grove, Crawford Co., Iowa, on Saturday and Sunday, March 12th and 13th, 1864: The Elders and saints generally are invited to attend.

GALLAND'S GROVE, Shelby Co., Iowa.

This notice came to us without a signature. Will the Presiding Elder of the District tell us by what authority it is published?—*Ed.*

ACKNOWLEDGMENT.—Our article, called "History of the Priesthood," is in part, a revision from Winchester's "History."

RECEIPTS.—*For the Herald.*—Josiah Ellis, Jesse Price, Mrs. Smith, A. Falconer, James Spratley, J. Parsons, Charles Stedman, R. M. Peil, Noah V. Johnson, Sarah Hawley, John W. Roberts, C. G. McIntosh, Wm. Strand, David Roberts, Geo. Drake, Eli Houghton, Nicholas Taylor, Otis Bass, Walter Ostranda, and James Cristo, \$1 each; Sutcliffe Maudsley, W. F. Cooke, Stephen Post and Mrs. Amos Edwards, \$2 from each; E. H. Webb, \$10; Geo. Blakeslee, \$5.10; Jacob Brown, \$3; J. B. Boren, \$0.50; Samuel C. Winegar, \$2; Chauncey Loomis, \$1; Charles N. Hutchins, \$2; Lydia Faunce, \$1; Wm. Gallip, \$2; Philip Pheerber, \$1; Jamima Calif, \$1.40.

*For the Book of Doctrine and Covenants.*—W. F. Cooke, Chas. Vreedenburgh, John Conyers, Allen Foster and Wm. Mason, \$1.25 each; Nathan H. Ditterline, \$2.50.

*For the Hymn Book.*—Nathan H. Ditterline, \$0.55; R. M. Peil, \$0.55; Thomas Dobson, \$3.30; W. F. Cooke, \$2.20; A. Hall, \$0.50; Chas. Vreedenburgh, \$0.50; Allen Foster, \$1.10; Wm. Mason, \$0.55; Clark Lewis, \$1.65; M. W. Weaver, \$0.55; Jamima Calif, \$0.60.

*For the Voice of Warning.*—Allen Foster, Wm. Mason and J. Holt, \$0.40 each; H. P. Brown, \$1.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalm* 37: 28; 29.

No. 6—Vol. 5.] **PLANO, ILL., MARCH, 15, 1864.** [WHOLE NO. 54.]

## *For the Herald.* IMMORTALITY.

There is perhaps no other word in our language that implies so much as the one at the head of this article, and perhaps in its application few words are less understood and appreciated; we of course mean in the scriptural sense in which it is used. In 1 Tim. 6: 15, 16, we are informed that the "only Potentate, the *King of kings* and *Lord of lords*, *ONLY hath immortality.*" Then in contradistinction from *Him*, all beings or creatures beside were less than immortal, we may say were mortal. In 1 Cor. 15: 52-54. Immortality is defined to be a state of *incorruption*, and man is represented as being brought to this state by the resurrection from the dead. Jesus says of those that are resurrected, "*they are children of God, BEING CHILDREN OF THE RESURRECTION, neither can they die any more.*" Luke 20: 36. Here it is plainly taught that immortality is conveyed to those who receive it through the resurrection (for they that cannot *die* are immortal, and also that these that *cannot die* are *children of God* by virtue of their resurrection,) and the resurrection being a principle of the gospel, (see Heb. 6,) the apostle was compelled to affirm that life and IMMORTALITY is brought to light through the gospel (not the creature) and as the Father *only* hath immortality, or life in *Himself* originally, it must emanate from Him and be conferred upon all who ever attain to it. Thus He gave "to the *Son* to have life in *HIMSELF*;" John 5: 26; and *power* to lay it down in death, and *power* to take it again through the resurrection, (John 10: 18.) Jesus said, "I live by the Father." John 6: 57. Hence, after receiving life in *Himself* from the Father, He says, "I am the resurrection and the life,"—the life of the resurrection. Here then is life and the res-

urrection, incorruption pointing to the same thing, viz: the gift of God through the gospel, and the direct agent in communicating this is declared to be the Holy Ghost. (Rom. 8: 11.) Hence then, to "seek for glory and honor, and immortality," (Rom. 2: 7,) is to seek to "attain to the resurrection of the dead." And as in the resurrection there are *bodies celestial*, and *terrestrial*, (and also *lesstial*) they that would obtain crowns in the kingdom of our God, must seek for "*a better resurrection.*" Heb. 11: 35: As we have shown, the resurrection is incorruption, is immortality, and such *cannot die*; hence, our first parents did not enter into the Garden of Eden immortal, or *celestial bodies*, but mortal, as they were subject to death. And after the transgression, lest they should partake of the Tree of Life, and live forever, (or become immortal) ample means were used to prevent it in the flaming swords that turned EVERY WAY to guard against it. Now if any of the race (of that pair) have attained to immortality, they have either evaded those flaming swords, or have made terms with Him who SET them there. Those terms we have seen is the gospel, through which the way to LIFE and *immortality* is *revealed*. Thus, then, immortality is firstly possessed by God "ONLY;" secondly by Jesus Christ, received from the "Father;" thirdly, all those that are counted worthy of that "*resurrection from the dead.*" Thus to "*be partakers of the divine nature,*" (2 Peter 1: 4,) by "*becoming children of the resurrection.*" So that it appears that our race was made mortal—*liable to die*; but also made susceptible of immortality, but whether they receive it or not depends upon their compliance or non-compliance with the terms upon which it is offered. Here then is the prize, and here the *race*; here the conditions, and he that would *live—live forever*, let him "*work out his own salvation*" WITH FEAR—lest he

fall—and TREMBLING, lest he mistake the means ordained of God to this end. For all that the Father gives to Jesus, them will he keep and raise up at the last day, (John 6: 39, 40,) and of these Jesus testifies He had lost none, (and will lose none,) EXCEPT “the son of perdition,” (John 17: 12,) “for all the rest—except the sons of perdition—shall be brought forth by the RESURRECTION of the DEAD.” D. and C. Sec. 92, p. 4. Thus while the finally incorrigible sinner, “on whom the influence of the gospel, the Holy Ghost, and the powers of the world to come” have been exhausted without purifying, shall not see life, but shall *die*. The good and the true are immortalized, for they are worthy. Thus justice and truth, purity and righteousness, alone are susceptible of so rich, so glorious an endowment as immortality, or eternal life, for in them are the elements of eternity. While injustice, falsehood, sin and vice, whether in the abstract or embodied, shall become as the Psalmist says, “even as though they had not been.” And then shall the heavens and the earth reverberate with the echoes of approval at so righteous awards, and God shall thenceforth be recognized in all His attributes of justice, mercy and truth, as the ALL and IN ALL.

J. W. BRIGGS.

BIRMINGHAM, England, Nov. 24, 1863.

### FULFILLMENT OF PROPHECY.

BRO. JOSEPH SMITH:—A few thoughts are suggested to my mind, in reading over the 2<sup>d</sup> Epis. of Peter, which I feel to put to paper, believing it is the “mind of the Spirit,” in bringing them to my mind, that I should write them for the benefit of others. What a pity it is that men should have divided matter into chapters and verses which was never intended to be separated, by the original writers. This epistle of Peter, is plain, and never was intended to be divided; for it is short, and one vein runs through the whole of it pretty much, showing the great importance Peter attached to prophecy, for he says, it was more sure than the voice they heard in the mount; and also says: “We have also a more sure word of prophecy; whereunto ye would do well that ye take heed; as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost.” 2 Peter 1: 19-21. I cannot account for Peter’s saying it was more sure than the voice, on any other hypothesis than this: Jesus said that the Holy Ghost, or Spirit of Truth, should

be “the guide into all truth,” and therefore is a constant guide, and sometimes the devil has power to speak and imitate to deceive; therefore, a voice is not as sure a guide, although there was no deception in the voice on the mount; and Peter says prophecy came by the Holy Ghost. He gives a caution which is highly essential to be observed, viz: “that no prophecy of scripture is of any private interpretation,” &c. Did Peter tell the truth when he said this? most assuredly he did. I am well aware, as has been wisely observed through the HERALD by W. W. B., that many have taken this saying of Peter to indicate a literal fulfilment of all prophecy, according to the reading. Now in tracing the prophecies through, we find many that are highly figurative, symbolical, and metaphorical. One sample which is plain, I will produce at this time, and that will suffice for the many that might be brought forward, and that is the dream of Joseph, who was sold into Egypt, about his brethren’s sheaves making obeisance to his sheaf. Now this was not fulfilled literally, according to the letter, and still it was not of private interpretation; and why? Because the Holy Ghost gave the dream, and the Holy Ghost interpreted it to his brethren; for they understood it to mean just what it afterwards turned out to be, that Joseph was to rule over them. Where there are prophecies given by dream, or vision, in symbolical form, like Pharaoh’s cattle, Nebuchadnezzar’s image, Daniel’s visions of the beasts, John’s vision in the Apocalypse about the woman clothed with the sun,” &c.: they all needed interpreting, but who was to do it? The Spirit that gave them. Uninspired men undertaking to give an interpretation would go astray, and break the rule that Peter gave; as in the cases of all the commentators of modern times, who claim no inspiration, yet pretend to interpret the prophecies. This brings us to more particularly examine the rule, “no prophecy of scripture is of any private interpretation,” which is answered in a few words: why was they not of any private interpretation? because given by the Holy Ghost, which is the guide into all truth, (and therefore must be a public guide,) and must, if needing interpretation, be interpreted by the public interpreter. There are prophecies highly figurative, that is: they do not by the language indicate a literal fulfilment; some figures used are so plain that a person in possession of the Spirit of truth, can see them at a glance, while some are beyond our comprehension apparently at the first sight, and appear to be left without interpretation, and the reader is led to exclaim, I cannot understand them. Now if we were truly

conversant with all the prophecies, we would find that these metaphors, or figures of speech, which we think have not been interpreted; that they had been interpreted before, in some prophecy prior to the ones under consideration. For an example to prove my position I will cite you to the 5c. of Isa: where the prophet breaks out into singing about his well beloved having a vineyard in a very fruitful hill: "and he fenced it, and gathered out all the stones, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, but it brought forth wild grapes." Now if the Lord had not given the interpretation Himself, man might have made many conjectures concerning this vineyard. Some might have thought it had reference to the earth, and some to particular portions of the same, but the Lord through the prophet says, "for the vineyard of the Lord of Hosts is the *house of Israel*, and the men of Judah his pleasant plant: (of choicest vine) and He looked for judgment, but behold oppression; for righteousness, but behold a cry." Now after this, when the Lord through His prophets, speaks about His vineyard, or vine, we know what He has reference to, although the names of Israel and Judah should not be mentioned. I do not wish to be understood, that none of the prophecies are to be fulfilled literally, by no means. The greatest portion have been, and are to be fulfilled literally, to the very letter; but oftentimes, (in my opinion) when the Lord wished to impress upon the minds of His people some great event about to take place, He made use of symbolical representations; as Nebuchadnezzar's image, &c. Now a prophecy that is to be fulfilled literally, needs no interpretation, for they are only like so many historical facts reversed, therefore we read them as we would history that is past; as literally relating to things that have occurred, but with this difference, the prophecies that remain to be fulfilled, as yet in the future. Now if we notice particularly the reason that Peter said, that no prophecy was of any private interpretation, viz: "for the prophesy came not by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost." Now if the Spirit moved them to speak things that should literally be fulfilled, then they needed no interpretation, but if the Spirit moved them to speak in figurative language, that needed interpreting; then the Holy Ghost who gave it, could only interpret it correctly; it alone knowing how, and for what it was given.

But the main object I had in view when

I commenced this article, was to show the importance of taking heed to the light of prophecy, as Peter declares, "as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts," &c. When the sable curtain of night is drawn over the sky, and the glorious orb of day hath gone to light other portions of God's footstool, and all with us is darkness, as relates to nature, we are glad to avail ourselves of the next best means of obtaining light, even should it be that alone of a glimmering taper, to guide our footsteps aright, and keep us from falling into sloughs, and quagmires, or stumbling over any obstruction that might chance be in our path, and we are apt to pay earnest heed to the faint light cast on our path, and be very careful lest it should be extinguished through any careless act of ours; and should the light be extinguished, O how miserable we feel, and if we proceed on our journey, what stumbling, what falling, what doubt and perplexity fills our mind!

Peter admonishes us to pay earnest heed to the light of prophecy, and if we heed his admonition, we shall be saved from all the mishaps that befall those who do not. God, who knoweth all things, knew what He had purposed should come on the inhabitants of the earth; (upon those who keep His law His choicest blessings, and those who will not have Him to reign over them; misery and woe,) and through His holy Spirit, communicated to righteous men what should befall the inhabitants of the earth, in their different generations, and those who took heed to these communications, when the day dawned; or in other words, when the prophecies received their fulfillment, were made to rejoice that they had walked by that light, for they were saved from the calamities that befell those who paid no attention to them. B. STAFFORD.

ABINGDON, Ill. Feb. 15, 1864.

#### LETTER FROM UTAH.

DEAR BRO. SHEEN:—I remember in my last letter I omitted the words "Ecco Kanon," in the report of the trial had before Bishop West. I have very encouraging news from Weber county, and from Provo City, of the triumph of truth over the egregious errors that have stalked unblushingly and shamefully in this Territory without a check for the last fifteen years; but Oh, a brighter day has dawned on the people of Utah, we will soon have ten or fifteen Elders in this part of the vineyard of the Lord heartily engaged, to the glory of God, warning backsliding Israel to return to the law of righteousness as revealed in the gospel, as established by Joseph the Martyr, and truly

defended by the Prophet, Joseph the second; who will preach against the heathenish, unhalloved, unscriptural and corrupt practice of polygamy, that is giving way to the genial rays of light, as reflected through holy writ, and Brigham's idolatrous worshiping of "Adam (as) the only God with whom we have to do," which is astonishing to all of this people when we show the true light on the subject of the Godhead, as it is revealed in the sacred volumes; and again that freedom and liberty of speech is beginning to return to this people which they have not enjoyed here before. There has been eighteen or twenty cut off from the Brighamite church in Provo City, some of them for entertaining me, or allowing me to eat at their tables or lay under their roofs, and others for reading the HERALD, and coming to my meetings, and there is a report here that many will be cut off in this city for attending my meetings, and not paying their tithings. Men here forbid their wives and children going to our meetings or reading the HERALD, and I am informed that Brigham has written to the clerk of the Tithing office, at Ogden City, who is a Dane, to go round and see the Danes, and teach them to pay their tithing, and not go to hear the Josephites; and Bishop Woolley, of this city, preached a short time since that if any went to hear the Josephites, or were administered to by them, they should be cursed; but yet our glorious cause is onward with intense interest and rapidity, despite these oppositions and curses. May God bless you, and His cause, is my earnest prayer. Love to all the saints.

Yours in love,

E. C. BRIGGS.

SALT LAKE CITY, Utah, Dec. 28, 1863.

*For the Herald.*

TWO DISCUSSIONS IN CANADA  
WEST.—No. 1.

**BRO. SHEEN:**—As it has been some time since I have written for publication, perhaps the following will be interesting to the readers of the HERALD; as some, no doubt, would like to know how the Latter-Day-Work is progressing in Canada. I will therefore give you a partial account of what has transpired since I wrote "Good News From Canada West;" and will conclude my remarks in my next communication.

In the latter part of December, and the first of January, Bro. Gillen and I labored in the Buckhorn branch, and five more were added to the church. Jan. 12th we left and went to the Lindsley branch, where I expected to meet Mr. Shaw, (a Methodist

preacher) in discussion, or some one whom he might get in his stead: as I stated in my last communication. I sent him a letter to let him know that I had come, according to agreement, which he never answered; but on Jan. 25th, a Methodist exhorter came to meeting, and said that if I would take the affirmative of all propositions, then he would find a man to meet me in open discussion, and the Methodists would open their chapel for it. So I gave him three propositions, which were accepted by I. B. Richardson, an Elder of the M. E. Church, and Editor of the *Western Union*. On Feb. 2nd a large congregation assembled in their chapel. About 7 o'clock P. M. the discussion was opened by prayer. My opponent would not comply with the common rules of discussion, viz: that the affirmative have the closing speech; and that no sarcastic language be used by either of the disputants; so I had to do the best I could under adverse circumstances; for I was determined to let the saints, and honest of all names, see the folly of his position; so I began by reading 1 Cor. 12: and many other passages which clearly set forth the design of the spiritual gifts, and the need of their being in the church, and following the believers in all ages of the world, and out of the *nine* spiritual gifts mentioned in 1 Cor. 12: he claimed *three* for the M. E. Church, viz: wisdom, knowledge, and faith; and said that the *others* were no longer needed; but on close examination I proved that he did not have the, *wisdom, knowledge and faith*, that the saints had, in the days of the apostles. So I came to the conclusion that he did not do so well as did the "Dragon," whose "tail drew the third part of the stars of heaven," for my opponent *claimed* one-third of the spiritual gifts, but did not *get* them. So I proved in my first proposition, by the Bible, that the M. E. Church does not enjoy the gifts of the Holy Ghost.

In proving my second proposition, I read Eph. 2: 19-21; Eph. 4: 8-14; 1 Cor. 12: 28, and many other passages, to prove that Christ's church was established with apostles, prophets, etc. I also read Mark 16: 16-20; Acts 2: 38, 39; Acts 19: 5, 6; Heb. 6: 1, 2, and others, which clearly set forth the doctrine of faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the reception of the Holy Spirit; which is essential to salvation. My opponent said that men could be saved by faith *alone*, and without baptism, etc. I came to the conclusion that if that was true, devils could be saved also; for they "believed and tremble," so they had just as good a chance as my opponent. (Laughter.) So the elders of the M. E.

Church do not teach the same doctrine which was taught by the apostles.

To prove my third proposition, I reviewed my first, and second; and read (from various parts of the Bible) to prove the apostacy of the primitive church, and many others to prove that God would restore the primitive order, and reorganize His church in the latter days by the disposition of angels; therefore the Elders of the Church of Jesus Christ of Latter-Day-Saints preach the gospel of Jesus Christ. My opponent got so confounded that he did not speak his full time, (which was twenty minutes) but once, I believe, during the discussion, and that was his last speech, which was mostly a compound of newspaper stories and reports, concerning Joseph Smith, the Martyr, and the early history of the church. Notwithstanding all his efforts to cause doubt and distrust on what I *proved* from the Bible, many of the congregation were satisfied of the truth of the position I took, and were disgusted with his manner of trying to raise laughter and applause, to draw the minds of the people from the subject under discussion. A few days after the discussion an article appeared in the *Western Union*, (which is edited by him) headed, "Debate on Mormonism." I expect it was written by my opponent. The last paragraph reads thus: "The audience, which was large, was very attentive throughout, and gave unmistakable demonstrations at the close of the debate, that they considered Mr. Shippy had failed to make good his affirmation in a single point, and that he had met with a complete defeat, and received for his pains a merited castigation." I must say that I was astonished to see such a wilful misrepresentation. I might take up this extract item by item, and show the folly of its author; but time and space forbids lengthening my article at present. I will say, however, that in all the article published in the *Union*, not one verse or passage of Scripture is quoted or referred to which proves the author's assertion; and I consider assertions no arguments; so I leave the result with the readers of this communication.

I am now in Trafalgar township. Bro. Gillen is with me. We have preached several times here; and one of Bro. I. F. Scott's sisters has requested baptism, and we expect that sister Askins, and several others will come forward. The ordinance will be administered on Sunday next, probably. In my next you will hear of a three days' discussion that I held with a Baptist minister. I remain as ever, yours sincerely.

JOHN SHIPPY.

STREETSVILLE, Canada West, Feb. 25, '64.

*From the L.-D.-S.' Messenger and Advocate, of February, 1836.*

### CHRIST'S DOCTRINE.

"I am the way, the truth, and the life."—  
John 14: 6.

When we read the New Testament, and compare the life of the Savior with those who profess to be His followers, and see the great contrast between them, we are led to exclaim: they have all gone out of the way, and none doeth good; no not one.

We look abroad and behold, the exertions of men to promulgate what they are disposed to call the gospel. We see Missionaries going forth clothed with the power of a diploma from some Academy to disseminate glad tidings of great joy. Such authorities are good as far as men are concerned, in a temporal point of view. Query, are such commissions ratified in heaven? and if not, can men with these authorities be instrumental in the hands of God in preparing men to dwell in His presence; or does it only serve to moralize men? We leave this to be determined by our readers.

Again, suppose a gentleman from France, would come forward and produce a license for the office of Judge, *signed in France*, according to the regular authority; and would step forward and determine a case in the State of Ohio, having no authority save that which he had obtained in France, would his decision be valid? No. Suppose we take the New Testament, and read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Mat. 28: 19, 20. Were these sayings to us in this generation, or were they to the apostles only? No doubt they were to the apostles, and to none else. All will admit that the true church has fled into the wilderness, and if so, has their authority not fled with them?

Where shall we go to get authority to proclaim the gospel? one would readily exclaim, go to God; but here is a difficulty, the religionists of this generation say that God does not reveal himself to us. How then can we know whether we are accepted of Him or not? How can we know whether it would be pleasing to God for us to preach the gospel that the apostles preached, and build up churches in the name of Jesus, and do many mighty miracles, such as healing the sick, casting out devils, etc? Paul said, "he that preacheth any other gospel than that which we have preached let him be accursed."

Let us examine for a moment what it was

that Paul preached, and how he came by his authority. Now the things that Paul preached agreed with the things that Peter and the rest of the apostles preached; notwithstanding he (Paul) declares that the things that he preached he received not of man, neither of men; but of God through Jesus Christ; he declares that he saw none of the apostles for three years, save James, the Lord's brother. Notwithstanding the Savior himself had been on earth, and had taught twelve men all things concerning His kingdom, and they were at the same time on the earth in full authority to preach the gospel, and build up the kingdom of God; yet, He revealed Himself to this man, when at the same time all things were prepared, and He had arisen, and ascended on high, and sat down on the right hand of the Father. God, in the days of the apostles, revealed himself personally to Paul, when He had given to Peter, James and John the keys of the kingdom, and instructed them and the rest of the apostles, respecting His church and kingdom. These circumstances demonstrate to us that God works as seemeth Him good, and revealeth Himself to whom He will, and commissioneth His servants in a manner that dubiety can have no place in their bosoms; but like the ancient apostles, they can with all boldness declare the truth, because they have a perfect knowledge of it. Paul had not received his commission of man, therefore, he had no fear of man, but he feared God. He said, "woe is me if I preach not the gospel." Where is the woe for a man of this generation, if he preach not the gospel? Show us a man that has a woe pronounced upon him if he preach not the gospel, and we will show you a man that is commissioned of the Lord of glory, and he like Paul, will preach the gospel with power and demonstration of the Holy Ghost; with signs following, for he will follow him who saith, "*I am the way, the truth, and the life.*"

To become a follower of any person, we must become as he is, or do what he has left for us to do. The Savior said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17: 3, 4. Here we would ask a question: where is the man that understands or can know whether he has finished the work that was given him to do, without a revelation from God? Any man that has a knowledge of this thing must have a revelation.

Again the Savior said, "the work that I see my Father do, that I do." We have heard many men say, if a person is good and

pious they will be saved in the kingdom of God. The Savior was baptized in Jordan by the hands of John. If he had been sprinkled by him, would he have done the will of Him who hath sent him? Judge ye. Jesus said, "I am the way, the truth, and the life." If we follow the way that the Messiah went, we conclude that it would answer the purpose when we shall be called to account for our deeds. If He had stepped aside from the way by having a few drops of water sprinkled on Him, instead of going down into the water and coming straightway up out of the water. He would not have fulfilled all righteousness. Neither do we believe that it would be our privilege to claim a place in the celestial kingdom of God with the apostles and those who have come up through much tribulation, when we have feasted upon the riches of the earth, and spent our days in idleness and vanity, by worshipping a God of imagination without body or parts, or any substance, of our own formation. It is a fact, that there are as many imaginary gods worshipped as there are sects, for instance, the Universalists worship a god whom they imagine embraces all the workmanship of his hands in mercy, consequently saves all in his kingdom, good, bad or indifferent. The Presbyterians worship a god whom they imagine has created some for happiness and others for misery. The Methodists worship a god whom they imagine is without body or parts: and thus one differs from another.

The God that the Latter-Day-Saints worship, differs from all other gods that are worshipped in these last days, in many respects. He is impartial, He is just, He is merciful, He is longsuffering and of tender mercy, He judges all men according to their works, He gives all things that are calculated to do His children good as far as it serves to promote their happiness and glorify himself. When He is called upon, He answers, when counsel is asked of Him, He gives freely, as it is written in His word. He is that God who spoke to Abraham, to Isaac, to Jacob, to Moses, to Isaiah, to Peter, James and John, and in these last days He has spoken to Joseph. It is that God who never changes, who is the same to-day as yesterday, and forever. It is that God who has created the heavens and the earth, and does His work by faith, as Paul said to his Hebrew brethren: "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." In short, He is the great I AM, that was; and is, and is to come. Without faith it is impossible to please God. Therefore by faith we can ascertain to a certainty that

there is a God, by faith in His word we can obtain a perfect knowledge of it. "Ask and ye shall receive knock and it shall be opened unto you." If these promises cannot be fulfilled to us when we ask, what benefit are they to us? If these promises are for us, why not claim them, and be benefitted by them? Is it possible for God to lie? and if it is not, will He not give us when we ask aright? and if He will answer our prayers, can we not ask Him to show us the way that He would delight to have us walk in? if so, then no doubt He will show us the way His Son walked in, for He said: "*I am the way, the truth, and the life.*" For us to cavil about our belief, when we have the word of God before us, is folly in the highest degree; yea, it is worse than folly, for it serves to make us miserable rather than happy, it serves to condemn us rather than justify. The fact is plain, that if God will judge us by a law that we cannot understand, He cannot justify himself; but if the law is plain, and we ourselves have perverted it, then God will be justified and we condemned. This generation seems to act, in matters of religion, just as if this life were an eternity, and the life to come probationary. It seems so inconsistent for a man to disregard truth, and embrace error; to believe a lie, and reject the truth; to spread falsehoods and suppress facts; to screen the guilty, and disregard the cries of the innocent. The Savior said, "I am not come to destroy, but to build up." If we build up righteousness, we must set our faces like flints against wickedness. The Savior taught all, and expounded all things to His disciples, and rebuked evil doers with sharpness. Supposing God should call a man and commission him from on high, and send him forth to preach His gospel and build up His kingdom, and the said servant should use the language of the Savior; and begin to say to this generation as the Savior did to the Scribes, Pharisees and Lawyers: what would be said of him? We presume that some of our good and pious men, would do as did the Jews, they would seek His life. By tracing the history of the different ages, we find that when God sent servants to warn the people, the first thing that was proposed, was, away with such a fellow. The Church of God was built up on the earth from time to time, but never remained on the earth long at a time. The self-righteous, combined with the wicked and ungodly, sought the destruction of the saints of God, and have heretofore accomplished their object. All will acknowledge that the church of the Lamb of God was disorganized. Now if the church was disorganized, we ask, where are the dis-

ciples of Christ? If the church is reorganized, may we not look for its primitive order? If it should change from its primitive order, how shall we know it when it is reorganized. May we not look with propriety for the predictions of the Savior to be fulfilled, in this our day and generation. He said, "then if any man shall say, Lo here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch, that if it were possible they shall deceive the very elect." Mat. 24: 23, 24. But it is not possible for them to be deceived. The elect of God will ask and receive, they will knock and it will be opened unto them; they will inquire and know of a surety; they will build upon the Rock, even Jesus; they will seek until they find the good old way and walk therein, and when they get in it, they will know of a surety, that they are Christ's and Christ is God's; when this is accomplished, there is not much danger of being deceived by Lo here and Lo there. Inasmuch as we seek with all our hearts, might, mind and strength, we will have but little difficulty in finding the way that leads to eternal bliss, for Jesus said, "*I am the way, the truth, and the life.*"

## LETTER FROM BRO. H. CUERDON.

DEAR BROS. JOSEPH AND DAVID SMITH:— It gives me unspeakable pleasure to write to you these few lines. My pen is too inadequate to describe the throbbing of many hearts here, in once more beginning to serve the Lord, and in returning back to the good old paths. Many of our old Nauvoo veterans who never followed Brigham are still living here, and are rejoicing that they are spared to see and realize the Latter-Day glory. We invite all parties to investigate prayerfully these things, and leave the result with the Lord. Many are investigating these things, and the result is, we have begun to baptize. A few have come forward and renewed their covenant. It would do you good were you here to see the tears of joy and gratitude rolling down the cheeks of many of our aged friends, and the testimony which they bear to this work make us and them feel that the same Spirit is felt and enjoyed now that we enjoyed twenty-five years ago. Many come to hear that are skeptical. When they heard the good news their doubts and misgivings fell, and we have had the pleasure of hearing the welcome sound that they could not resist the truth. The Lord said, "my sheep hear my voice," and we realize the same. I am happy in stating to you that those who have embraced the work are some of the most intelligent, industrious, sober and virtuous busi-

ness men of this city. Many have borne testimony who have not yet been rebaptized. We have no fears, we do not urge; we let them have their own time; they will come out all right. There are many Brighamites around here. On the first Sunday after our arrival here we had no Hall to speak in, having been here only two days. In the afternoon we attended the Brighamite meeting, after the conclusion of their meeting we asked permission to preach to them at night. They asked to what denomination I belonged. I told them the *Latter-Day-Saints*, and they were astonished; the whole congregation opened their eyes and mouths wide. Their august counsel was consulted, and the verdict was, that I should preach on condition that they might ask any question; which was granted. The big guns of Brigham convened before I was in their midst. Bro. Anderson had not yet arrived. I was eyed as a monster. I opened the meeting. Their singing made me feel good. I spoke on the subject of Israel, ancient and modern. When I had concluded the President and council were astonished. I preached what we have believed, and he could not find fault; but one question he desired to ask. He said, "do you believe and uphold Brigham Young as President and Prophet of the Latter-Day-Saints?" I said, "No Sir." He then said, "do you believe in Haber C. Kimball and Daniel H. Wells as Counsellors to Brigham Young?" I said, "No sir." He then asked, "Do you believe in Orson Hyde and the Twelve, Seventies, and the rest?" Again I gave the laconic answer, "no sir, none of them." Then you may guess what followed. They told what they believed. They said that they believed that Brigham was Prophet, Seer and Revelator to the Church. The only argument that they brought forward was that they had seen the gifts enjoyed in their church. I gave some of my reasons for not believing as they did. While telling my reasons for not believing as they did, some shed tears. I told them in a friendly way that I did not believe that the gifts were any sign that Brigham was the right man. I told them that their argument would make many right men. I told them that I was, and had been personally acquainted with many good men that followed S. Rigdon, J. J. Strang, C. B. Thompson, and Lyman Wight, and many other factions, and that they all had these gifts, and that each party might have presented the same argument to endeavor to prove that their faction was the only true one. I told them that we had not come before them to prove the reorganization by the gifts, because God had given us these gifts. God has given them to the Reorgani-

zation, but not as a proof that young Joseph is the right man; but this is the great proof: the right man should do right, observing the Law as it was given by Joseph the Martyr. I said, "if you examine carefully all these men, you will find that they are all vain aspirants, and their object has been to aggrandize themselves, and impose upon the simple and ignorant," and when we would try to show any thing from the Book of Mormon, Doctrine and Covenants, or the Bible, they would tell us that these books were like the boy's jacket, and that they (the church) had grown out of it, and that is the only way that the Brighamites can evade it. Many remarks were made by both parties, which would be too tedious to write. Let it suffice to say that all went off well. Some shed tears for gladness. I was politely told that we could not speak any more in their meeting house; but was told, "if you will hire a room, I will prophesy that many will follow you."

This meeting was very much talked about. The next week we hired a splendid large hall, on Broadway. Bro. Anderson arrived on Monday, the 11th. This week we went through this great city, and preached several times each day. We found all kinds of utes. On Sunday, the 17th, we opened the hall, and many flocked to hear. We told our simple unadorned tale, that they need not expect us to display the wisdom of *Solon*, or the eloquence of a *Demosthenes* or *Cicero*, nor had we come with the stern and rigid laws and administration of a *Lycurgus*, nor had we come with the pompous dignity of Utah, telling them that the Law of the Lord in the Book of Doctrine and Covenants was like the boy's jacket, and that the church had grown out of it. No, but we had come to tell them to live according to their religion; to quit drinking whiskey and begin to pray, and to call their families together night and morning, and ask the Lord to show them what to do in this important matter. Our words were few and pointed. This kind of preaching made the congregation feel as if they were on the eve of some great revolution, and it was so, for many made up their minds to begin afresh to keep the commandments of God. This made Brighamism tremble. Many of them investigated these things, and at one sweep the First Counsellor to the President, the Clerk of the Council, and three more members of the Council, came forward in our public meeting and desired re-baptism, so we re-baptized them, re-ordained them, and set them to work. They are good and intelligent men. The foundation is laid for the work of God here. We have organized a branch, and have now twenty-three mem-



bers. Many more are believing. Some have given in their names to join. I have visited Alton, and several other places. The prospect is good. H. CUERDEN.  
SAINT-LOUIS, Feb. 17, 1864.

*From the Evening and Morning Star, of April, 1834.*

MILLENNIUM.—No. 2.

The Millennium is that important period in the economy of God, which will put to the test the theories of all ages, and all generations; when God will try the faith of all living, separating between the good and the evil, and enabling all to discern between the righteous and the wicked, between those who serve God and those who serve him not. There is no period in human existence about which there has been as much said by the prophets and apostles, as the time of Christ's reign, which reign was to last a thousand years; which originated the idea that there will be such a period as the Millennium; which term signifies a thousand years. John the Revelator gives us the following account of it in Rev. 20: 1-9:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

We are here told that an angel came down from heaven and laid hold on the devil and bound him a thousand years; and that during that thousand years he should have no power to deceive the nations; that during that period the saints reigned with Christ; but the rest of the dead lived not again until the thousand years were ended, that they who had part in the first resurrection shall be priests of God and of Christ, and shall reign with Christ a thousand years; and when the thousand years are expired, Satan is to be loosed for a little season; and he will go out to deceive the nations which are in the four quarters of the earth; which proves this fact, at least, that all this is to take place on the earth; that it is on the earth where the saints are to reign with Christ a thousand years. And they will go up on the breadth of the earth, and compass the camp of the saints; so there can be no doubt as to the fact that this thousand years is to transpire while the saints are on the earth, and their camp is to be invaded after the thousand years are expired, and all this on the earth.

The sacred writers have been exceedingly prolific in their writings on the subject of Christ's reign. It is every where spoken of and set forth in the most splendid light; and that when that time comes, the saints, yea, all of them will reign with Him. That this reign of Christ is to be an earthly reign, is not only evident from the before mentioned prophecies, but we have a saying of Paul in 1 Cor. 15: 22-24, which limits it to the earth, as follows: "For as in Adam all die; even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and all power." Verse 28th reads thus: "And when all things shall be subdued unto him, then shall the Son himself be subject unto Him that put all things under Him, that God may be all in all." Here the apostle says, that when all that died in Adam shall have been made alive in Christ, then cometh the end, when He shall have delivered up the kingdom to the Father. In this verse we are told that He himself shall be subject to the Father, when all things are put under His feet." After this time there can be no such thing as a reign of Christ distinctly, or separately, and of necessity Christ's reign must be before this time; and if so, it must be in time; and if in time, it must be on the earth; for it would be curious indeed for Christ to reign a thousand years in eternity, where there are neither days, months, nor

years. The apostle seems to have understood himself perfectly when he wrote his revelations, and set forth his ideas so clearly that none need mistake him. He says that Christ is to reign a thousand years, and the expression, "a thousand years," shows that this reign belonged to the earth and time; for it is only in time where there are days, and times, and seasons, and years: the unseen world and eternity, have no such divisions. He says that the saints were to be raised and reign this thousand years with Him, and this resurrection of the saints to reign with Christ, was the first resurrection. He says that during this thousand years, Satan will be bound, so as not to be able to deceive the nations, and during this thousand years the saints on earth will multiply and their posterity will spread abroad upon the earth.

In Rev. 5: 8-11, we have the same subject set forth thus: "When he (the Lamb) had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Here we are told that those who were redeemed unto God out of every kindred, tongue, people and nation, were to reign on the earth. If the question is asked, how long will they reign on the earth? the answer is, a thousand years, so that this important period does not only effect those in time, but those in *eternity* also.

If John's account of this subject be correct, all the saints which were redeemed unto God out of every nation, people, tongue and kindred, (and if so they must be from all generations, from the days of righteous Abel down to the second coming of Christ, or else they will not be from every people, and nation,) are to reign on the earth with Christ a thousand years: and this glory they are to obtain by having a part in the first resurrection.

In Rev. 1: 7, John describes the coming of the Savior, when he comes to reign on the earth a thousand years thus: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

In all that John has said about the coming of the Savior, he has never told us of any other object that he had in coming but

to reign on earth a thousand years; for where he has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very same scriptures which tell us of His coming again, tell us also that when He comes, He will reign on the earth a thousand years, and all those of the first resurrection with Him. The matter is fairly settled, that if ever the Savior comes again, He will reign on the earth a thousand years, and all the church of the first born whose names are written in heaven, will at that time obtain a resurrection and reign with Him; even all who are redeemed from among men, of every tongue, kindred, people and nation, and if the Savior does not reign on earth a thousand years, and all the saints with Him, He never will come the second time,

#### MINUTES OF A SPECIAL CONFERENCE.

BRO. ISAAC SHEEN, I send you the minutes of a special Conference held at Henderson Grove, March 5th and 6th, 1864.

Met pursuant to adjournment and proceeded to organize by electing Z. H. Gurley, President, and E. Stafford, Clerk, and opened by singing and prayer. There were present from Kewanee branch, Elders J. D. Jones, Wm. Grice and Joseph Boswell: from Buffalo Prairie, branch Elder Henry Holmes, and Priest David Holmes: from Abingdon branch, Elders W. A. Moore, Eli Atkinson, E. Stafford and Thomas Stafford: from Henderson Grove branch, Elders Z. H. Gurley, Jacob Brown, Charles M. Brown, T. H. Allen, L. Page and Priest B. Williams.

The President arose and said: "It is known to some that I wrote to Bro. Joseph to see if he could meet with us here in Conference. I received a letter from him stating that if he could attend he would, but he was not certain he could, on account of previous appointments." The President then said, "the first thing to be done is to enquire into the character and standing of every elder present; whether he has been acting according to the instructions received at the last Conference. An Elders' Council is of magnitude and importance. I will refer you to the scriptures to show that its origin is not of recent date. When Moses went back to Egypt on the Lord's errand, the first thing that he did was to call together the elders and instruct them in their several duties. At a certain time the elders of Israel were assembled together and

the Lord was with them. The elders have always had the oversight of the flock of God whenever there has been an organized church on earth. We can not scan our own and each others characters too particularly. The world is represented as a field of grain in which the elders are to reap and secure the grain. Now suppose only half of the elders labor, and the other half do not, on whom rests the responsibility, is it on those who labor, or those who do not labor to preserve the grain? Our responsibility is a very weighty one. I recollect what was said when the church was first reorganized. I remember what the Holy Ghost said, it was this 'I give unto you seven the oversight of my flock as you shall give an account in the day of judgment.'" He made many appropriate remarks relative to the elders' duty, which were duly appreciated. He then said, "the first thing in order is to call for the reports of the labors and missions which the elders had assigned themselves, viz: that they would search out places to preach and fill them.'" He said that he promised with us to do what he could, but owing to family affairs he could not travel much. He then said, "Bro. Allen and I went to Kewanee under the direction of the Spirit of God, and truly God was with us, as they whom we met with can testify. Some who were almost persuaded before we arrived were baptized, and we left them rejoicing in the truth. The manifestations of the Spirit while at Kewanee was, 'preach, preach the word, I will soon be in your midst.'" Bro. Jacob Brown and I went to Millersburg and preached there and I trust good was done. I spoke once at Bro. Harvey Strong's near Victoria. This is the report of my mission. I have not done much but my desire is to preach." It was, on motion, accepted.

Bro. T. H. Allen arose and said; "I said I was willing to do what I could. I went to Princeville and the people were anxious to hear preaching, I spoke under the influence of the Spirit and things were brought to my mind that I never knew before. Bro. Gurley came to me and said, 'we must go to Kewanee.' We accordingly went. While on our way on the cars for a while, all looked dark, but we finally (before arriving,) had a witness that all would be right. When we got there we found the brethren and sisters had been praying for some person to come there to instruct them more fully in the things of the kingdom. We had a good time in the prayer meetings, we

enjoyed a great deal of the Spirit in tongues, interpretation of the same and prophesy. On Sunday Feb. 28th, I went with Bro. W. A. Moore to preach, 7 or 8 miles from Abingdon, I feel to do all I can. If I am called to travel 12 or 15 miles on Sunday, to preach the Gospel, I am willing to do it to help roll on the work of God." Report accepted. Bro. Thomas Stafford of Lewistown, Fulton Co. said, "it is some time since I met with you. I am thankful for this privilege. I am all alone for there is not a branch of the church for some distance. I have no chance of getting to meetings only as I make them by preaching to the people. I have not done as much as I ought but I have made an attempt to do something and have been blest. I have preached 3 times in Lewistown and God was with me. The first time I preached in the Court House to a very attentive audience of lawyers, doctors, judges and others. Glory to God in the highest. He was with me. They met together, thinking they were going to be bored, but before I got through they found it was no joke. It is my determination to do the will of the Lord. Brethren do not make any rash promises but go in the strength of the God of Jacob. They have got so in our city that they (the preachers) will not give my appointments, with the exception of one man and he has a heart as big as a mill stone he gave my appointments before preaching and the result was that I had a tolerable large congregation." Report accepted.

Bro. J. D. Jones of Kewanee said: "Beloved brethren I have been laboring a little around Kewanee. There is a number of Brighamites investigating the doctrine. They say that if Joseph is not the man, there is no other man living, that is the man. They have given up going to Utah. Bro. Blakeslee came along and threw firebrands among us and created quite an uproar, and he showed things in the B. of C. that we never had seen before. I went to the Lord to know the truth of Joseph's mission and He was pleased to make known unto me the same." Report accepted.

Bro. D. Holmes said; "I joined the Reorganized Church of Jesus Christ in 1861. I have traveled some with Bro. Geo. Braby. I see that much good has been done. I am young, but my desire is to preach the word." Report accepted.

E. Stafford then made a report of the united labors of W. A. Moore, E. Atkinson and himself. He said, "Dec. 27, 1863, Bro.

Atkinson, Bro. Moore and myself went to the South School House, three miles south-east of Abingdon, in our immediate vicinity, where an appointment had been given by Bro. Atkinson, to preach. We had a congregation of about eight, mostly boys and young men who came for a frolic more than anything else, but as our message was to all, young and old, we concluded to speak to them, but as this neighborhood has had several opportunities to come and hear the gospel and will not come to hear it, so we will go elsewhere. On Saturday, Jan. 30th, we walked to Knoxville, ten miles through the mud, intending to continue our journey nine miles further, to Trenton, to preach, but learned that Sister Duncan had not had a chance to send an appointment, therefore we turned our faces towards Galesburg, and met with the saints in social meeting. On Thursday, Feb. 11th, Bro. Moore lent me a horse to go into the country seven or eight miles with, to see about getting a school house; I succeeded in leaving an appointment for Sunday, the 14th, and went with Bros. Moore and Atkinson to fill the appointment. I spoke to about twenty persons, on the second coming of Christ. Bro. Moore followed and spoke in connection. They appeared to listen attentively. We left another appointment for preaching two weeks from that day. I received a letter from Sister Duncan, saying that she had sent an appointment to Trenton. Bro. T. H. Allen and Bro. W. A. Moore went to the first place, and Bro. Atkinson and myself went to Trenton. I spoke on the setting up of the kingdom in the days of the apostles, and Bro. Atkinson followed with appropriate remarks in connection. We left an appointment for preaching in two weeks. So also did Bros. Allen and Moore, at the place that they preached at." Report accepted.

Brother Jacob Brown said: "I would like to bear my testimony. This work is of God. It originated from a certain source that all the universe cannot put down. I am an old man, but young in the ministry. I have always battled for the work and will still battle for it. I went with Bro. Gurley to Millersburg, and I trust good was done." Report accepted.

Bro. Wm. Grice said: "I do not know that I have any particular report to make. I have been laboring in conjunction with Bros. Jones and Boswell. We have been skirmishing with Brighamites. They keep at long shot distance. We can not get to close quarters, but still we can see them more favorable, and they appear to speak more free, and seem to be pleased. I have always thought I would live to see the resurrection. I have lived to see the res-

urrection of the church, I hope to live faithful, and to do my duty, and that we as a little branch in Kewanee may do some good." Report accepted.

Bro. C. M. Brown said: "What little I have done I have done in the branch, to encourage them to go on. I feel desirous that we may live to enjoy the Spirit, and be blessed of God." Report accepted.

Bro. H. Holmes said: "I do truly rejoice that I have met with you. I joined the church in 1862. I was ordained an Elder, but have made poor progress. I have labored in the branch to stimulate them to keep the law of God. I have a desire to help roll on the work of God." Report accepted.

It was motioned that all the elders who have reported, receive their licences from this Conference, and carried. Bro. Gurley then read the communication from the Bishop in the HERALD, and urged the necessity of complying with the same. He then said to the elders: "We can not point out where you shall labor, as you are all laboring men; but according to your circumstances preach the word. Wherever a door opens, labor faithfully; and wheresoever you go into the church, teach them to observe the law. Teach and observe the word of wisdom. Inasmuch as we do these things our reward is sure. Preach by example, otherwise all our preaching will be useless, and in vain."

The following preamble and resolution was then adopted:

WHEREAS, Certain men are in our midst seeking to teach and infuse in the minds of the saints, that Joseph Smith, the Martyr, was a fallen prophet; and that the revelations in the Book of Doctrine and Covenants which came through him, are not all of God. Therefore

*Resolved*, That we who compose the members of this Conference, will not in the least countenance any man, or set, of men, as worthy of our confidence, who come to us teaching any such doctrine.

*Resolved*, That this Conference adjourn to meet at Kewanee on the first Saturday in June, 1864.

ZENOS H. GURLEY, PRES.

EDWIN STAFFORD, Clerk.

BRO. SHEEN:—The Lord has truly blessed us in our prayer meetings, with the gift of tongues, interpretation, prophesy and vision; the hearts of the saints were made glad. I heard many say they were richly paid for coming. On Saturday the Conference business was transacted; in the evening we had a prayer meeting, and the good Lord was graciously pleased to bless us abundantly.

On Sunday Bro. T. Stafford spoke and Bro. Gurley spoke on the same subject. They spoke on this text: "have ye received the Holy Ghost since ye believed?" and to a crowded house, and there were apparently nearly as many outside as in. In the afternoon we had a social meeting, and the people came back and the Lord truly blessed His saints, and they bore their testimony faithfully, and the result, I am fully persuaded, will be that some will come in to the kingdom. We had a prayer meeting in Galesburg on Sunday evening, and still the Lord blessed us with the signs following. On Monday evening we parted with the Kewanee brethren, who took the cars for home, joy beaming in their countenances; they will long remember, with us, this Conference.

Your unworthy Brother,

E. STAFFORD.

#### MINUTES OF A MEETING

of the reorganized Church of Jesus Christ of Latter-Day-Saints, held in Salt Lake City, Utah, at 6 o'clock, P. M. Jan. 26, 1864.

Present of the Twelve, E. C. BRIGGS; of the Seventies, Alexander McCord

Meeting opened with prayer by Elder McCord, Elder Briggs read Ephesians 5c.

Remarks were made by Elder Briggs, relative to organizing branches of the church, comparing the Church to the body of Christ, showing the unity of that church, that even as the Son was one with the Father so also with those who believe on his name and keep his commandments, the necessity of the gifts of God being enjoyed by His Saints until they arrive to a fullness of knowledge. Jesus while upon the earth had no will but that of His Father, to build up his Father's kingdom. The interest of every member of the church should be the interest of the whole. If men would follow the example of the Savior, they would not seek to build up kingdoms upon earth to themselves but would exert every interest for the advancement of the kingdom of our Lord and Savior Jesus Christ. There are but two kingdoms: one of God, the other of darkness, why should men seek to build individual kingdoms when the glory of the Celestial is one. The institution of polygamy is not, never was and never will be a righteous principle, and will never in any shape or manner be tolerated in the reorganization. The Clerk reported 39 members, who had been admitted into the reorganized Church of Jesus Christ of Latter-Day-Saints.

Moved and seconded that we organize a branch to be known as the G. S. L. City Branch of the reorganized Church of Jesus Christ of Latter-Day-Saints. Carried unanimously.

Moved and seconded that John Stiles be appointed President of said Branch. Carried unanimously.

Moved and seconded that R. H. Atwood be appointed Clerk. Carried.

Benediction by Elder Stiles.

R. H. ATTWOOD, Clerk.

#### NEWS FROM ELDERS.

Bro. E. H. Webb wrote from Sacramento, Cal., Feb. 3 and 5, and said: "I rejoice to tell you that the cause of God is onward here! We already have four branches of the Reorganized Church of Jesus Christ of Latter-Day-Saints, acknowledging the son of the Martyr, *even Joseph*, the rightful heir to the blessing that was put upon his father's (Joseph's) head to be Prophet, Seer and Revelator, and to preside over ALL the church of God on earth. Fifteen have been baptized in Sacramento, ten in Folsom, eight in San Francisco, and I think fifteen in Stockton, in all forty-eight, and there are a much larger number whom we regard as Latter-Day-Saints, but they have not yet gone into the water. The Lord is truly taking away the reproach of His people. Some of Brigham's Danites growl around here, and have already betrayed themselves by threatening to follow the trail of Elder Dykes and assassinate him, and thus they have unwittingly put themselves in our power. We realize that "God is our refuge and strength," and could we be moved by the fear of what man can do unto us, we should unfit ourselves to be the ambassadors of Christ, but we are made to greatly rejoice, and not to fear. The heroic and godly bearing of our beloved brethren, E. C. Briggs and A. McCord, in that den of apostasy, Salt Lake City, has shed a radiance on the cause of truth, that has excited the admiration of almost every body, and has so emulated the saints that instead of fleeing away from danger, that they appear to desire an opportunity to manifest the same divine courage.

Elder Dykes is, I believe, at this time in the vicinity of Napa Valley, from thence he will proceed to San Jose, and Santa Clara, and return by the way of San Francisco. We are getting into the rural districts. I was twenty miles from here in company with Elder Owen Davies last Sabbath. I baptized three on Monday, and am going in another direction this afternoon, about eighteen miles from here; thus you see we keep moving. We get fine congregations here, and

we have great power in speaking the word. My earnest prayer is that the work may roll on in all lands, to the astonishment of our enemies, to the great joy of all the faithful, and the glory of our Heavenly Father."

Bro. H. Bartlett wrote from Maquoketa, Jackson Co., Iowa, March 2, and said: "I left home January, 20th, and came to this place, and stopped with Bro. Maudsley over night. I found the saints in this place in good spirits; the next day they carried me up to the Butternut Grove branch, twelve miles from here, it is the branch that Bro. Lamphere and I organized last winter, and I found them in good spirits, and what made me more glad, there has been added to their number by baptism about eighteen since it was organized. I have preached twenty-three times in this county to large congregations, and the people seem to be very much interested in the doctrine, and are very anxious to have me come again in every place where I have preached, and old men and women that never heard a Latter-Day-Saint preach before, say it is the gospel in truth. I feel that I am greatly blessed of the Lord in my short mission this time; I feel that the seed is being sown in good ground, and soon it will take root, and grow, and bear much fruit."

Bro. Z. H. Gurley sent from Henderson Grove, Ill., the following: "We had a good meeting at Millersburg, the brethren are up and doing. Yesterday was a great day for the saints in Galesburg. Nearly all were under the influence of the Spirit, and bore testimony to the reorganization. It seems from the manifestations of the Spirit, that greater blessings await us than we have yet received."

Bro. Jas. C. Crabb wrote from Magee's Creek, Brown Co., Ill., Feb. 28, as follows: "I received at the Fall Conference a mission to Pike Co. I left Council Bluffs Oct. 10th, in company with Bro. Morey, and stopped at his place and preached in connection with him and others, and baptized two. I then came on to Pike Co., and have been preaching in that and this county, in connection with Bros. Mills, Williamson, and others, and we have succeeded in organizing a small branch in the town of Carlton, to be known as the New Canton branch, Bro. Brown is President. I would say that the preaching we have done in this county has just paved the way for more; in many neighborhoods they appear anxious for more preaching. Can we not say of a truth that the Lord's promise through Zephaniah is beginning to be fulfilled, when he said that *he will get us praise and fame in every land whithersoever we have been put to shame. Why then should we not rejoice, and strive*

with all the faculties which God has given us, to roll on the work, not to get praise of men, but that we may do all things to the honor and glory of God, that we may be acceptable in His sight; improving on the talent which God has given us, knowing this: that if we have the priesthood, and a talent and opportunity to preach, and fail to do so, we will be held accountable and rewarded according to our works."

Bro. Henry Green wrote from Syracuse, Ohio, Jan. 11, as follows: "We have baptized five since our last report through the HERALD. At the present time we are under great disadvantages, because we are again compelled by circumstances to leave our homes to seek work, and so it has been with us very often in times past, but through all these difficulties that we have to contend with, we are yet alive, and strong in that faith which was once delivered to the saints. We rejoice in the good news that the true gospel, through the goodness of God, is once more spreading in different countries. May the Lord help and sustain His faithful servants to do His will and accomplish their works, so that the unbelievers among all nations will be inexcusable before the Lord, when He will visit the inhabitants of the earth in His wrath and indignation, more than at the present time, because His present visitations are only the beginning of sorrows, and his warnings to all mankind to repent and turn to the Lord, and to prepare themselves to be able by the help of God, to stand that dreadful day in which many will hide themselves in dens, and in the rocks of the mountains, and will call on the mountains and rocks to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Blessed will they be who will receive the gospel of Christ. By it they will obtain a knowledge of God, which is eternal life, and by it they will be saved in the great day of the wrath of the Lamb."

Bro. W. W. Blair sent the following from Little Sioux, Iowa, Feb. 24: "I held four meetings a few days since at Preparation, and baptized five, and more are coming in soon. I am to start to-morrow for Bluff City, Omaha and Florence, and expect to attend Conference at Bluff City, March 20th. You did not properly punctuate my article on the "Remnant."\* A period should have been placed after the word "organization" in the 9th line of second column of page 51, and also after the word "earth" in the 51st line of the same column and page. The word "them" italicised in 52nd line of the same column and page, should be *then*." \*We were in Cincinnati when it was published.—Ed.

*For the Herald.*

BEAR ON.

Bear on! what though life's tide may be  
A current strong, opposing thee,  
And thou hast but a slender sail  
To spread before an adverse gale;  
When trials lash the waves to foam,  
And thou art far from friends and home,  
Yield not thy spirit to despair,  
But manfully the billows dare;  
High o'er the waters wild and cold,  
Fix thou the steadfast eye and bold—  
Bear on, bear bravely on!

Bear on! The world may jeer and scoff,  
And closest friends may cast thee off;  
Stay not to weep, the brittle chain  
One stormy wind could break in twain.  
If thou hast found *that* heart untrue,  
Which was thy *hope*, thy *idol* too,  
Sink not in sorrow's depths profound,  
Despair will never heal the wound.  
Give to the *past* no vain regret,  
The *future* lies before thee yet.  
Bear on, bear bravely on!

Bear on! Dost thy repining eye  
See worthless men exalted high,  
While modest merit sinks forlorn  
In cold neglect and cruel scorn?  
O, never from thy tempted heart  
Let thine integrity depart.  
When disappointment fills thy cup;  
Undaunted, nobly drink it up;  
Truth *will* prevail, and justice show  
Her tardy honors sure, but slow.  
Bear on, bear bravely on!

Bear on! Our life is not a dream,  
Though often such its mazes seem;  
We were not born to lives of ease,  
Ourselves alone to aid and please;  
To each a daily task is given,  
A labor which shall fit for heaven.  
When duty calls, let love grow warm,  
Amid the sunshine and the storm.  
With faith, life's trials boldly breast,  
And come a conqueror to thy rest.  
Bear on, bear bravely on!

J. GOODALE.

BARRY, Pike Co. Ill., Jan. 10, 1864.

MARRIED.—On the 28th of Feb. 1864, at Farmer's Creek, Jackson Co., Iowa, by Elder Horace Bartlett, Mr. NORMAN C. WHITE, to Miss SUSAN B. LARKEY.

OBITUARY NOTICES.

It is our painful duty to record the sudden death of one of the earliest and sturdiest pioneers of the gospel of this last dispen-

sation. Bro. ALPHONSO YOUNG, who is mentioned in the following notice clipped from the *Council Bluff Bugle*, was earnestly engaged in the cause in its early days, and when he met the King of Terror, was presiding over the district of country in which he resided. His testimony on the morning of his death, as related to Bro. Alexander Smith in a recent letter, was "that he knew the work was of God; that he had endured much for it, and if needs be, he would die for it." He died with the harness on. We mourn the loss that is his gain, for "his rest will be glorious." J. S.

NAUVOO, Ill., Feb. 25, 1864.

DEATH.—We are surprised and pained to hear of the death of Dr. A. YOUNG, a former citizen of Kentucky, but for the past two years of this Territory. He was found dead in the road between this city and his home on the Weeping Water. His team was near by, and in the snow were evidences that the horses had been mired in the drifts. It is supposed that over exertion in his efforts to extricate the team, resulted in his sudden death, from disease of the heart.—*Nebraska City News*, 30th ult.

"The Dr. had many warm friends throughout western Iowa and Nebraska, that will learn of his sudden death with regret."—*Council Bluff Bugle*.

DIED.—February 20, 1864, ROYAL STONE, aged 69 years, and 6 months. Brother STONE united with the Reorganized Church of Jesus Christ five years ago, and by his faithfulness has shown an example worthy the cause he had espoused. His last moments were calm. He was ready to go at any moment when his Heavenly Father should call him away from this world of sorrow.

Great God it is thy ordained will,  
That all that live shall die,  
Then why should death produce a thrill  
Of fear, when it draws nigh,  
Great God our King 'tis right 'tis just,  
That earthly frames should turn to dust.  
Cease, cease to weep and dry your eyes,  
And shed no more the wishful tear,  
Hush, Hush! the rising painful sighs,  
That would detain thy father here,  
Then why repine at God's decree,  
That calls thy father home from thee.  
AMBÓY, Lee Co., Ill., Feb. 20, 1864.

January 22, 1864, JOSEPH MARION, infant son of Winthrop H. and Deborah Blair.

Rejoice, Rejoice in God's blessed name,  
Thy child hath found his rest,  
God shelters all the little lambs,  
In His parental breast.

And in the bright Millennial morn,  
When they cease in dust to rest,  
You shall receive them in your arms,  
And fold them to your breast.  
AMBOY, Lee Co., Ill., Jan. 22, 1864.

At NAUVOO, Ill., Dec. 16, 1863, JANE MERILLA, daughter of Milo G. and Martha C. Kendall, aged 4 years and 15 days. She was a child of exceeding beauty, with complexion of purity, dark eyes, and cheeks like a rose. She withered away like a flower, and we would not mourn, for she has escaped this world's snares:

An Angel came and culled the flower,  
That opened fair and bright,  
And placed it in a fairer bower,  
Where shines a brighter light.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-Day-Saints, is appointed to be held at Amboy, Lee Co., Ill., commencing April 6th, 1864.

CAUTION.—Send for no more of the Second Volume of the HERALD, (*bound*), for they are all sold. See the list of publications for sale which are advertised in this number.

THE DELAY AND DISAPPOINTMENT in publishing the Book of Doctrine and Covenants and Hymn Book, has been entirely unavoidable, in consequence of the abundance of stereotyping in progress in Cincinnati, and the scarcity of men to do the work. Before we returned from that city, (March 1st) we sent the remainder of the Voices of Warning which had not been otherwise disposed of, to the Rail Road Depot to be sent to Plano, and was *promised* that the other books should be ready and forwarded in two weeks, by Express.

A MISTAKEN IDEA.—Although we have published in every number of the HERALD, from the time that we commenced to publish it semi-monthly instead of monthly, that the price is one dollar for twelve numbers, yet many have supposed that the price is the same for a year's subscription as it was when it was published only monthly, whereas the price is now two dollars for one year, (twenty-four numbers,) or one dollar for six months, (twelve numbers,) *in advance*. In consequence of this mistaken idea, in many instances, subscribers have supposed that their indebtedness for the HERALD was less than it was.

THE BOOK OF DOCTRINE AND COVENANTS which we are now publishing contains the revelations in the order of their dates and it contains the "Word of the Lord to Moses" and an "Extract from the Prophecy of Enoch," which were published in the "History of Joseph" the Martyr, in the *Times and Seasons*.

RECEIPTS.—*For the Herald*.—E. Lane, D. Reed, W. O. Wilder, M. F. Adams, W. Carpenter and W. Jarman, each \$2; Mrs. Evans, C. Taggart, J. Shue, A. Gold, A. Higby, H. A. Stebbins, A. Faunce, T. Staudevans, J. Taylor, A. Klopping, J. Campbell, J. Croxford, T. Allen, Edward Smoot, J. Donaldson, T. Richardson, G. Thorp, each \$1; E. H. Webb, \$10; S. Hickey, \$1.50; F. Johnson, \$1.10; J. Osborne, \$0.50; J. Whitney, \$0.50.

*For the Hymn Book*.—G. Thorp, \$2.75; F. Burley, \$1.65; W. F. Trimble, \$0.60; B. Soule, \$0.60; M. Hall, \$0.55; D. Pierce, \$0.50; S. Spencer, \$0.50.

*For the Voice of Warning*.—W. Carpenter, H. P. Brown, J. Barkhurst, F. Johnson, B. Soule, W. F. Trimble, L. Briant, \$0.40 each; R. Groom, \$2.40; W. Jarman, \$0.35.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS:—TWO DOLLARS FOR ONE YEAR, (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS;) *invariably in advance*.

COMMUNICATIONS on doctrine, for the HERALD, *must* be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.

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

- Book of Doctrine and Covenants, \$1.25
- The Latter-Day-Saints' Selection of Hymns, *with an Appendix*, 0.55
- The Voice of Warning (revised,) 0.40
- Book of Mormon, extra bound; 1.20
- “ “ bound in Muslin, 1.00
- Cruden's Concordance of the Bible, 1.80
- NEW LUTE OF ZION: A Collection of Sacred Music, \$1.30
- Key to the Bible, .05
- Appendix to the Hymn Book, .05

ENVELOPES for letters with a quotation from Isaiah 24: 1. Price 23cts. for a package of 38.

FOR SALE.—All the back numbers of the HERALD, except Nos. 1, 3, 4 and 5, of Vol. 1, and No. 1 of Vol. 3. Price \$1 for 12 copies.



# THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms*, 37.: 28, 29.

No. 7—Vol. 5.] PLANO, ILL., APRIL, 1, 1864. [WHOLE No. 55.]

## CELESTIAL, TERRESTRIAL AND TE- LESTIAL GLORIES.

The apostle Paul, in answering the question, "how are the dead raised up, and with what body do they come?" said:

"Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 36-44.

In this answer we are taught, firstly, that when seed is sown in the earth, it remains there. It is not resurrected as it was. The apostle distinctly says, "thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." This shows that our mortal bodies will fill the same position towards our resurrected bodies, that the seed which is sown does to the "body" which it hath pleased God to give to each and every seed.

Secondly, by this answer to the question,

"how are the dead raised up, and with what body do they come?" we learn that in the resurrection there will be "one flesh of men, another flesh of beasts, another of fishes, and another of birds." The religious world generally believe that man is the only being that now lives upon the earth, who will live in another state of existence, or after death, and many who believe that mankind will be resurrected, believe also that when beasts, birds or fishes, or any other animals die, that then there is an eternal end to their existence. In Dr. Watts' catechism this question is asked: "how do you know that you have a soul?" The answer is, "because I can think and know, and wish and desire, which my body cannot do." Now this is a logical conclusion, but all the creatures that God has made, can think and know (many things,) and wish and desire, which their bodies cannot do. Therefore this answer is applicable to all the creatures that God has made. Atheists know that mankind and all other creatures can think and know, wish and desire, and yet they say that neither man nor any other creature exists after death. Many christians (so called) say that man only exists after death. The Atheists are more consistent in their error than such christians. Both parties differ in their opinions in reference to man, and both are agreed in reference to all the other creatures. Such christians are semi-Atheists. Paul said:

"For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into

the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 18-23.

This quotation shows that the *creature* "waiteth for the manifestation of the sons of God," and Paul there shows what the manifestation of the sons of God is, for which they are "waiting." They are "waiting for the adoption, the redemption of the body." Then will the *creature* itself also "be delivered from the bondage of corruption, into the glorious liberty of the children of God." Paul does not mean that all the animal creation will receive the same degree of glory that the sons of God will, but when they are "delivered from the bondage of corruption," the Spirit of God will be poured out upon ALL FLESH, as Joel foretold, and thus will they be delivered from the bondage of corruption, *by the Spirit of God*. Then will that part of the prophecy of Isaiah be fulfilled, where he says:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

Behold the mercy, compassion and love of God to all His creatures! He has not suffered "the whole creation" to groan and travail in pain together until now, and at last to lay down their bodies and live no more. How could God be a just and merciful God if He should thus act towards the creatures which He has made? John the Revelator said:

"I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto

Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." Rev. 5: 11-14.

If John saw the four and twenty elders, he assuredly saw the beasts also, when they "fell down and worshipped him that liveth for ever and ever."

Thirdly. In answering the question: "how are the dead raised up, and with what body do they come?" Paul said:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 40-42.

It is here plainly shown that there are three glories in the resurrection: one glory of the sun, one glory of the moon, and one glory of the stars, and he describes two of these glories by other names, viz: the glory of the celestial and the glory of the terrestrial. The glory of the celestial is evidently the glory of the sun, or that glory which excels the other glories as the sun excels the moon and stars in glory. This glory is for "celestial bodies," and the terrestrial glory is for "terrestrial bodies," and this is the glory of the moon, or that glory of which the moon is typical. That glory in the resurrection which Paul describes as the glory of the stars is not called by another name in his description, (*as it has been handed down* from his day,) of the three glories in the resurrection. In one of the revelations to the Latter-Day Saints it is called "the telstial glory." See B. of C. 76: (92) 7. Each of these glories will be a heaven, differing in the magnitude of their glory as the sun, moon and stars differ. This agrees with a vision of heaven which Paul had, as follows:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the *third heaven*. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into *paradise*, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12: 2-4.

As Paul was caught up into the *third heaven*, there evidently is a first and a second heaven. You will perceive that the third heaven is called *paradise*. From all these facts we discover that the sun, moon and stars are emblematical of the three glories in the resurrection. The highest glory,

the glory of the sun, is the glory which the saints will inherit in the celestial world. This is the glory of the Son. John said, "beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. They will be like Him, because then they will be resurrected, and then they will reign with Him on the earth. The saints will rise in the first resurrection. John describes this resurrection as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4-6.

This quotation shows that the saints will be resurrected before "the rest of the dead." Our Savior called this resurrection "the resurrection of the just." Luke 14: 14. He also described it as the resurrection of life, and the resurrection of the rest of the dead as "the resurrection of damnation." See John 5: 29. The resurrection of the saints, as John in the Revelations shows, is a resurrection *to reign on the earth*, and not a resurrection as some have believed in, to live "beyond the bounds of time and space," wearing crowns but having no kingdom, and consequently no subjects to reign over. The description of the resurrection of the saints in John's Revelations, is corroborated in various parts of the sacred writings.

The Psalmist said, "as for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. 17: 15. This awaking with the Lord's likeness, is evidently the same event as that which Paul foretold when he said, "we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Both of these texts agree with another text of Paul, where he says, "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5. In the resurrection, therefore, the saints will have "celestial bodies," like Christ's body. This is also shown by Paul, in these words:

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby, he is able even to subdue all things unto himself." Phil. 3: 20, 21.

This is another corroborative description of the glory of the celestial bodies of the saints, and it is the glory of Christ's most glorious body. We will present another proof on this point. Paul said:

"And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 45-49.

Adam is here described as the earthy, whose image we have borne, and the Lord from heaven, the heavenly, whose image the saints will bear. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at His coming." 1 Cor. 15: 22, 23. This was the faith of the saints in Paul's day, and it was the faith and foreknowledge of Job. He said:

"O that my words were now written! O that they were written in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter-day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23-27.

If Job's religion had been like the religion of many in our day, he would not have said that he would see God in His flesh on the earth after worms had destroyed his body, but his religion was the same as the religion of Paul and John and all the saints who lived before, as well as those who lived after Christ came.

Ezekiel prophesied of the resurrection of the Lord's people and he said:

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about:

and behold, *they were* very many in the open valley; and lo, *they were* very dry. And he said unto me, son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus said the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them; Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you; and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Here the order and process of the resurrection is described. Ezekiel was shown that there will be a noise and a shaking, and then the sinews and the flesh will come up upon them and the skin will cover them above: then the Lord will breathe upon them, and they will live and stand upon their feet, an exceeding great army. Will the Lord take them away to some distant part of the Universe? No. The answer to this question in this extract from the prophecy of Ezekiel is decisive on this point. The Lord will open their graves and cause them to come up out of their graves

and bring them into the land of Israel. Then the Lord will put His Spirit in them, and place them in their own land.

The noise and shaking and bringing together of the bones is not the conversion of sinners as many represent for the Lord told the prophet that these bones are "the whole house of Israel." Beside, when sinners are converted how does the Lord bring them into their own land? Where is their own land that the Lord brings them into when they are converted? If this land is the land which God gave unto the whole house of Israel, the seed of Jacob, then the bodies are the whole house of Israel, the seed of Jacob, and not Gentile converts. If the noise and shaking, &c., and the bringing of them up out of their graves, is the conversion of sinners, then the Lord should bring them into some land which was their own. The truth is, as in every attempt to spiritualize and privately interpret prophesy, that such an interpretation is a jargon and mass of confusion. Such interpreters generally undertake to interpret only a small portion of a prophesy. Spiritualizing this prophesy throughout would be like blowing a bubble until it bursts. On the other hand if we receive the interpretation which Ezekiel has given, *himself*, in the prophesy, then the prophesy is plain and harmonizes in all its parts.

#### COUNCIL MEETING.

*Minutes of a Council Meeting of the officers of the Church of Jesus Christ of Latter-Day Saints, for the District comprising Southern Illinois, Eastern Iowa and Missouri, held at Montrose, Lee Co., Iowa; May 12, 1864.*

The following officers were present: Joseph Smith, President of District, presiding; Thomas Dungan, Presiding Elder of String Prairie Conf. Loren Babbitt of the quorum of Seventies; Alex. Struthers, Pres. Eld. Montrose branch; Wm. Anderson, Pres. Eld. Nashville branch; Reuben C. Hendrix, Pres. Elder Kiser Creek branch; B. Austin, Richard Doty, Alex. Smith, George Tipler, Isaac N. Butterfield, Elders. Saml. Alcott, Priest. George Oman, Teacher. Frederick Burley, Bradbury Robinson, Allen Hills, Deacons. Meeting opened by singing and prayer.

#### REPORTS OF BRANCHES.

Nauvoo Branch; same as last reported; 39 members, in good standing and in the enjoyment of peace and the blessings of

God; reported by J. Smith, Pres. Elder.

Rock Creek Branch; same as last reported, 19 members; Thomas Pitt, Pres. Eld., reported by J. Smith, Pres. of Dist.

Montrose Branch; one disfellowshipped since last report, otherwise all in good fellowship and full of faith; reported by Alex. Struthers, Pres. Eld.

Nashville Branch; reports 9 members, fair prospect for an increase, good attendance at meetings; reported by Wm. Anderson, Pres. Eld.

Pittsfield Branch; reports about 24 members; 3 elders, all in good standing; Thos. Williamson, Pres. Eld.; reported by Loren Babbitt,

Kiser Creek Branch; reports 9 members, all quiet and full of faith and general prosperity; reported by R. C. Hendrix, Pres. Eld.

String Prairie Branch; reports change of organization; Michael Griffith, Pres. Elder; Wm. Hall, Priest; Ira Parrish, Teacher; Bradbury Robinson and Allen Hills, Deacons. Isaac Shupe ordained from a Priest to an Elder, and Calvin Haskins ordained Priest by vote of branch; otherwise as last reported; reported by T. Dungan, Pres. of S. P. Con.

Keokuk Branch; reports no increase; general backwardness; cause not assigned; in numbers same as last report; reported by T. Dungan.

#### REPORTS OF ELDERS.

Benj. Austin reports that he has preached in Nauvoo, R. Creek and at Bear Creek; has not been able to accomplish much, but feels a great desire to magnify his calling. Would ask: "is it right for an elder of one district to go into another to labor without notifying the presiding elder of the district into which he goes?"

Wm. Anderson reports that he left for St. Louis after the December Council, and with Bro. Wm. Davis went to a place agreed upon to meet Bro. Cuerden; did not meet him; went to Pigeon Creek, held four meetings; went to Kiser Creek, held one meeting; went to Alton and found many friends; went to St. Louis; met Bro. Cuerden, and under his instructions obtained hearings at Carondelet, Gravois, Dry Hill, and other places; and before I left we had 35 members, and some 11 or 12 elders and priests preaching the word all round St. Louis. The work is very prosperous there. We have had a most excellent mission, and been blessed of the Lord in every particular. Bro. Cuerden is a man well qualified for the position he fills, and is doing much good.

J. Smith reports having baptized 7 on Bear Creek, the result of the labors of other elders. Preached there in the school house to a full congregation; a good feeling pervading.

L. Babbitt reported that he had been preaching in Pike Co., in Pittsfield, Keiser Creek, and Pigeon Creek and vicinity, meet with but little opposition now, and was generally blessed in laboring; had baptized five since last Conference.

I Butterfield reported that he had been preaching some in Montrose and in Sugar Creek; that there is quite a call for preaching, and also between Keokuk and St. Francisville, some believing and ready to be baptized. At his last meeting in Sugar Creek he had a full house. There is a good feeling pervading every where that he had been laboring.

Alex. Struthers reported that he had been preaching mostly in Montrose and Keokuk. Many are investigating, and apparently good is being done.

T. Dungan says there is a great desire being manifested to investigate "this strange doctrine that is being started up," and more opportunities are offered for preaching than can be filled, all being in the field.

R. C. Hendrix reports feeling much interested in the work; will do every thing he can to perform his duty and come up to his calling; feels that he is a weak instrument, but God is strong to help the weak.

George Tipler says that he had a view of the work we are engaged in before he espoused it, and is ready to do all in his power, and feels to magnify his calling, can not sit idle while there is labor to be done; has traveled with L. Babbitt, and is determined if God has given him one talent to improve upon it, for he feels that the reward is sure. He wishes the prayers of the brethren.

M. W. Reed reports having been east; found much prejudice; found some old saints, and has ordered the Herald to be sent to them.

A. Smith reports that he has traveled with Bro. Blair in the west; found much to encourage, and the work is prospering in the main, though in some places the spirit of contention is manifested; he will do all the good lying in his power.

S. Alcott, (Priest) reports having been to Nashville with Bro. Reed, had a good turn out, left an appointment, but circumstances transpired that we did not go, feels condemnation for a failure to go, for a house full convened and there was

no one to fill the appointment; will do better in the future, has been and is strongly impressed to magnify his calling.

A. Hills presented the case of ——— Curtis, and after discussion the President decided that as no appeal had been taken we could not enter into an investigation of the legality of proceedings.

Discussion upon Benj. Austin's question: decided that an elder has not the right to go out of his own district into another, as a field of labor, without notifying the presiding officer of that district into which he goes, provided, however, that in filling single appointments to preach, in passing through where there is no branch of the church, or at the request of persons residing in the district where no elder is laboring, no discourtesy is intended, and no notice required. Due respect ought to be paid to Presidents of Districts, Presidents of Branches and to other Elders in their fields of labor in the great work of the last days.

*Resolved*, That dancing, as now conducted at the balls and parties of the present day, is considered as an evil, and ought to be discontinued.

Carried unanimously.

*Resolved*, That the minutes of this meeting be sent to the Herald for publication.

On Motion, Bro. Frederick Burley was recommended to Montrose Branch for ordination as an Elder.

*Resolved*, That each Elder, Priest, Teacher and Deacon, be requested and urged to labor in their respective districts and calling diligently and faithfully.

On Motion, adjourned to meet at Nauvoo, Ill., on Saturday, June 11, 1864, at 10 o'clock A. M.

JOSEPH SMITH, PRES.

ALEXANDER SMITH, Clerk.

*From the Evening and Morning Star of September, 1834.*

### AN ADDRESS.

While looking at this church as it was four years since, or a few months previous to that time, the mind starts with astonishment, and the reflection arises in an instant, *what will be its end?* If, in the short space of four years its numbers have increased to thousands: if, in the midst of unparalleled persecution and opposition (considering the form of government under which it exists) it has spread from one side of the continent to the other; if, where bigotry has walked undisturbed, and superstition held an un-molested sway; if, in an age when iniquity abounds, and the love of men waxes cold, it has pursued its steady course, and found

its way to the hearts of multitudes, what will be its standing when half a century shall have passed away? If, amid every slander imaginable, and every calumny possible, it has gained its hundreds and thousands, what will be its influence, and what its numbers when the world shall know the purity of its doctrines, the perfection of its principles, and the honesty of its followers? If, amid false representations, and wicked insinuations of men of corrupt hearts, accusing this innocent body, of usurpation, disloyalty, and treason, it has still progressed, and among the honest, found advocates, what will be the sound of the flocking to its communion of men of all nations, when a little time shall pass over, and the beauty and excellence of its religion shine in the face of all people, and the framers of these reports be exposed to the just reproach of an abused public, and the hail shall have swept away the refuge of lies?

In the commencement of this church, (and we perfectly recollect the assertions,) it was *prophesied* that one year would terminate its existence! One year, and all would see the "delusion," and be convinced of the "deception." But one, yes, four have passed, and yet it stands. When persecution raged in one place; when the regions of darkness emitted its whole band of infernals, and when wrath poured from the lips of men upon the heads of the saints that they could not endure, they have fled where they could be protected, while the influence of truth was still operating upon hundreds elsewhere; the servants of the Lord heard with attention; God manifesting himself in mercy, and the Holy Spirit bearing record of His "marvelous work," the church of Christ has received into its bosom the pure in heart, and angels have borne the joyful tidings to the regions of glory.

Many have strove to prevent the true knowledge of the principles of our religion from being introduced into the ranks of men, to be investigated with candor, by slandering the characters of those who were advocating them, endeavoring thereby to rivet the fetters of superstition and ignorance upon their followers with a firmness that defies all power to unlock them, thus preparing them to be consumed when the great day of burning comes, because their own systems could not stand the strict scrutiny of truth contained in those sacred records which teach men to forsake the corruptions of the world, for the wiser course and richer reward promised therein. But if such have not become convinced of their weakness yet, after pursuing in a path which brings no joy, a season longer, perhaps they may abandon it. Whether they do or do

not, the purposes of God will be accomplished. While one man has cried: "delusion," another: "false prophets," and a third has reported a long catalogue of falsehoods of his own making, to blast the characters of men whom he never saw nor had a spark of evidence against; the fourth has seen the iniquity of the whole, and the first opportunity, with a thankful heart, embraced the gospel and rejoiced in the assurance manifested by the Spirit of the Lord?

On occasions like the present the mind naturally goes back to the starting point, or period when the world first heard the sound of the fulness of the everlasting gospel in these days; when a few only were to be found on the earth who had stepped forward into the new covenant, and proved by an experimental knowledge the words of the apostle to be true, "he that lives godly in Christ Jesus shall suffer persecution." However various may be the opinions of men; no one thing is more certain than this: in a corrupt generation, when the Lord spake to man, those hearing and obeying that voice, always have suffered reproach and abuse. It may be said that false systems as well as true ones have suffered their share of persecution, and that this is not a correct way to judge what is right and what is not. The Savior was persecuted, the apostles were persecuted, the church in the days of Nero and his successors, for a season were persecuted, the Waldenses and others were persecuted, the Baptists and Quakers in New England were persecuted, the followers of Ann Lee, Jemima Wilkinson, and others were also persecuted, and were we to say that all who have been persecuted for their religion's sake were equally correct, would be to rank them in one general mess and seat them down in the same kingdom, partakers of the same joys, and blessings: for, if the word of the Lord is true, all are blessed who are persecuted for His sake. How then shall we determine who are correct, since so many have been persecuted? The Savior was true, or we are yet in our sins, our faith is vain, and our bodies destined to be prisoners to the grave forever. But did He persecute? did His saints after Him? If He nor they did not, unless it can now be proven from His word that the principle is correct, this fact is established, that those who persecute are the children of "that wicked one." From these items, without saying that this one is correct or incorrect, who have been persecuted for their religion, if ever a fact did exist, or a truth sound from heaven in the ears of man, those who have persecuted this church of which we have a privilege of being a member, reproachfully and slanderously called

"Mormonite," are, as has just been said, of their father the Devil, and if they ever had communion or fellowship with the Lord, they have forsaken His house, left His fold, and like wandering stars, filthy dreamers, or beasts of corruption, abandoned, to be taken and destroyed in their own wickedness.

Since June, 1832, various changes have been noticed by the observing mind, and particularly by the man who is looking for the fulfilment of the words of the ancient prophets, as well as the declarations of the Lord Jesus. Abroad he has witnessed one calamity follow another, and one desolation march in quick succession in the train of a former, until nations have felt their weight, and kingdoms, countries, and wide spread empires, withered at the touch of the judgments of the Lord. War, with its horrors and distresses, has summoned its thousands to appear before the great tribunal; the same spirit of ambition and thirst for power has been prevalent among the great; the weak have been destined to relinquish their claims of authority by combinations of different kingdoms; the yoke of oppression has alternately passed into the hands of different masters; the low and oppressed have struggled in vain for freedom, while time, in its same rapid and mighty course, has been bringing near and more near the august period when the sun is to become as sackcloth of hair, the moon turn to blood, the stars fall from heaven, and the powers of heaven be shaken!

No man, in his sober senses, with the word of God in his hand, can reflect one moment upon these scenes without being filled with awe. Distant lands, now abandoned to darkness, where human beings bow down and worship the work of their own hands, and call for assistance upon a block of wood of their carving, have also felt the sting of pestilence, the angel of death and the calamity of war. Whose heart, then, when gazing upon the finger of Omnipotence, as it moves creations round, and orders all things for the accomplishment of His own purposes, will not be touched with reverence as he thus sees the glorious era hastening on when the redeemed, yes, the ransomed of the Lord shall be assembled, His elect be gathered home, wickedness and corruption destined to dwell in their own place, while peace and joys everlasting crown the blessed?

Said the Lord: "you shall hear of wars and rumors of wars." But our friends often say, that since Noah the same has been heard, and the end is not yet. Said the Lord: "there shall be earthquakes in diverse places." But, say the world, earthquakes have desolated countries and king-

doms centuries previous, and the end is not yet. If there is not a particular meaning attached to each of these assertions, why were they ever spoken? Unless the Savior had His mind upon the future period, which should roll on its course, and bring these sayings to the fullest degree of plainness to be understood, why did He speak them? Did He not know that the inhabitants of the earth had experienced the calamity occasioned by the march of war? Did He not know that His followers were acquainted with the fact, that others before them had felt the hand of justice and judgment in the desolations of earthquakes? Eighteen hundred years have passed since these words were spoken; war has succeeded war; blood has flowed after blood; and the cry of the widow and the orphans has saluted the skies; man has invariably followed the same course and the world exists, the elements remain, and the end is not yet. Century has slept after century; wickedness has borne its accustomed sway; the great deceiver has blinded and led captive his millions; truth has fled, virtue ceased, righteousness failed from off the earth, and the boaster against God has raised his head in blasphemies, from age to age, and the end is not yet! Truly spake an ancient apostle, when he said they would say, "where is the promise of his coming?" The earth has rolled round; the different worlds have continued to move in their regular order; the sun is still brilliant; the moon shines upon the earth, and the end is not yet.

Thus passes the world along, unwilling to acknowledge the hand of God in His providences, while pestilence stalks at their doors, and the waster consumes at midnight; the plague devouring its thousands, and the destroyer performing his desolating march in the sight of all; the voice of the Most High heard from His holy habitation, and the angels flying in the midst of heaven; the earth just on the eye of rocking to and fro like the waves of the great ocean, and eternity filled with pain for the corruption of man; the holy messengers from above holding the four winds while he that holds the keys seals the servants of God in their foreheads; the warning voice going forth for all to be ready, and the light of truth illuminating the hearts of the poor, lest when He comes faith be not found; the signs of His near approach beginning to be manifested, by tokens which are not to be misinterpreted, and the hearts of many ready to receive the admonition—*prepare!* the church, the bride, the Lamb's wife, adorning herself with her beautiful attire, and decking herself with the wedding garments, making all things ready for the word

—*He comes!* and anxiously waiting the glorious period when the everlasting doors, even the gates of the celestial city shall again be lifted up, that the King of glory may descend to be crowned Lord and KING OF ALL.

But the scenes abroad are not all which have transpired since 1832 to awaken the studious mind to reflection. At home he has found a field for meditation, calculated to arouse the intellect and call up the words of the ancient prophets, to see whether they in the midst of their heavenly visitations, touched upon a period when perplexity and strife should rack the systems and inventions of the wise, as at this day. We have seen this liberal government tossed to and fro by the ambition of men; the great principles of union and social compact severed at a touch, and war, civil war, with all its horrors, threaten us with desolation. "Rumors of wars" have surely come upon us. We have seen men professing the religion of heaven rise up against their neighbors "to put them to death." We have seen a community composing a part of this government defy law, despise justice, and tread upon the innocent because they were weak. We have witnessed mob after mob rise up in our most populous cities, and towns, and trample upon good order with the recklessness of the savage. Yes, we have seen more. The destroyer has set his foot upon our shores, and summoned thousands to their "long homes." His march has been rapid, and his path has proven his commission. Amid calamities like these we can only say to all, while these scenes are transpiring, and new ones are bursting upon us, let us be ready, for His coming is near.

Q. COWDERY.

KIRTLAND, Ohio, September, 1834.

*From the Evening and Morning Star, of April and May, 1834.*

MILLENNIUM.—No. 3.

Let us now sum up what John has said in his Revelations on this subject:

1. He has said that Christ is coming, when every eye shall see Him. This could not have been His first coming.
2. That when He comes, He will come with, or in the clouds. This He did not at His first coming.
3. That when He comes with clouds, they who pierced Him, and all the kindreds of the earth shall wail because of him.
4. That all the saints which are redeemed from among men, of all tongues, kindreds, people, and nations, are to be raised from the dead, and those who were beheaded for the witness of Jesus; and for



the word of God, are all to reign with Christ on the earth a thousand years.

5. That the rest of the dead are not to be raised, or live, again till the thousand years are ended.

6. That during this thousand years, Satan is to be bound so as not to be able to deceive the nations.

7. That the saints are to become very numerous, upon the earth.

8. That at the end of the thousand years, Satan is to be loosed for a little season, to gather together Gog, and Magog, to battle, and they are to come up on the breadth of the earth, and surround the camp of the saints, and fire is to come down from God out of heaven and devour them.

This is what John says, let him mean what he will; and if we are at liberty to believe what he says, the subject is so plain that he that runs may read and understand.

Let it here be observed, that when any of the Latter-Day-Saints speak of living and reigning with Christ a thousand years, they do not mean by this, that they are to live a thousand years without being first quickened or changed, as some have slanderously reported that they affirm: but that they believe that they shall reign with all the saints of every nation, people, tongue and kindred, when Christ descends with all the saints, to reign on earth a thousand years, according to the testimony of all the holy prophets since the world began. And he who does not expect this, must expect to be cast down to hell, to suffer a thousand years with the rest of the dead who are not to be raised until the thousand years are ended.

Such is the point of light in which John the apostle sets forth this subject; and such the prospects he set before the saints of God in his day; and this is the expectation he raised in them, that though they should have to suffer their entire three-score years and ten in a state of mortality, yet that they should rejoice; for when the Lord will come, they will reign on this same earth a thousand years, as a reward for their sufferings.

Having ascertained the substance of what John says in the Revelations on the subject of the second coming of Christ, and having seen the object for which He is coming, we shall see what the other sacred writers have said about it; knowing this first, that as John wrote by the Spirit of inspiration, all others who have written by the same Spirit, will write in accordance with him; for as they all un-

derstood this subject by the Spirit of God, they must all have seen it alike, and understood it alike. This made me the more particular in examining what John had said on the subject of Christ's second coming; for having got the mind of the Spirit which was in John, I have got it as it was in all others who wrote, or understood by the same Spirit. Another reason why I was the more particular in gathering together the substance of what John said was, that once having the whole subject before our minds, it would enable us to understand those writers better who had not written so fully on this subject as he had; for in our examination of the Bible, we have not found any other of the inspired writers who have developed the whole subject as extensively as he has. I do not consider it necessary, however, among believers in the Divine authenticity of the Bible, to multiply testimony to prove that what John said is true, nor do I expect that believers in the Bible will require this at my hands; for one inspired man having said so once, settles the truth of the question forever, among those who believe that the person was inspired of God when he spoke. So that I consider, that the truth of the second coming of Christ to reign on the earth a thousand years, with all the saints of Adam's race, who at that time shall obtain a resurrection, or a translation, is as firmly fixed as the truth of the Bible; for should any man undertake to prove, hereafter, that such a marvellous occurrence will never take place, what would he do? Why, he will prove that John had not told the truth; and should he, through some management make it appear that some of the writers taught differently, he would only prove that the Bible contradicted itself, and render the whole system void together. So it will come to this at last, that as John the Revelator has said that Christ is coming the second time, to reign on the earth a thousand years, with all the saints, that the second coming of Christ to reign on the earth a thousand years, with all the raised saints, is as true as the Bible.

I make these observations that my readers may not suppose that I appeal to the other prophets and apostles to prove what John said is true, but to see how all the writers in the Bible who have written on this subject, have seen eye to eye as far as they have said any thing upon it. Indeed, if we credit what John has said, we would necessarily expect to find that the other writers also would make some mention of a subject, in which they, together

with all the saints had so deep an interest; that they would not pass in silence a theme which must have laid so near their hearts as that of their triumph and reward; as the first of their glory, after their resurrection, was to reign on earth with Him, for whom they suffered the loss of all things; which hope enabled them to endure affliction without murmuring. It was this hope that made Abraham call himself a stranger and pilgrim on the earth. Paul said concerning this promise, "unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews: Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 7, 8. Surely, Paul would not have us understand that the twelve tribes served God day and night simply that they might obtain a resurrection from the dead, for he well knew that there was to be a resurrection of the unjust as well as the just; and they would get a resurrection from the dead whether they served God or not; but the promise which they all desired to obtain, was that of reigning with their Messiah on the earth a thousand years.

The hope of obtaining this resurrection was the great reason why the ancient saints took cheerfully the spoiling of their goods; for on such the second death was to have no power. Paul, in Eph. 1: 10, said, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." This apostle surely understood that there was to be a dispensation of gathering together not only the things of earth, (as the Lord has now commenced to do) but in that dispensation, the things which are in Christ Jesus, which were in heaven, should be also gathered together with the things on earth. If it should be asked, when would the things which are in Christ Jesus on earth and in heaven be gathered together? the answer is at hand. When Christ comes in the clouds of heaven with power and great glory, and all the saints with Him, to reign on the earth a thousand years. And the apostle in the above quotation says that God had a dispensation, in which dispensation He would do this miraculous thing. So we see that the apostle knew that there was to be another dispensation ushered in, in the last days, under which dispensation of the gathering God was to do his greatest work.

This important period, which is of all

others the most marvelous in human existence, has found a place, either directly or indirectly, in the writings of a majority of the sacred writers. In addition to the direct notices which prophets and apostles have taken of it, there are many beautiful allusions to it, such as are found in Psalm 104: 3, 4, which reads thus: "Who layeth the beams of his chamber in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits, his ministers a flaming fire." Or, as some have translated it, "who maketh winds his messengers, and flaming fire his ministers." Here the allusion is doubtless to His coming in the clouds of heaven, being revealed in fire, taking vengeance on them that know not God, and obey not the gospel. But not only these beautiful allusions, but the direct references are numerous: some of these from the Savior himself, others from the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, "The wilderness and the solitary place shall be glad for them, and the desert will blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the exoellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them who are of a fearful heart, Be strong, fear not; Behold your God will come with vengeance, even God with a recompense; He will come and save you." Isa. 35: 1-4. Any person who will read this chapter through with care, will see that the coming of the God of Israel, or of their Messiah here spoken of, has not yet taken place, nor will it be fulfilled till Christ comes in the clouds of heaven to reign on the earth. In Dan. 7: 13, 14, the prophet speaks of a night vision, in which he said, "I saw in the night vision, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here the prophet says, "one like the Son of Man came with the clouds of heaven," at which time he is to get the kingdom before described. This is to take place when He comes to reign on the

earth a thousand years; for until this time there has not a kingdom been given unto the Son of Man, on earth, in which all people, and nations, and tongues, have served him; nor will He have such a kingdom till the kingdoms of this world become the kingdom of our God and His Christ. It is said in Dan. 2: 44, "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Surely this kingdom has never been set up until now; for that kingdom which was established among the Gentiles in the days of the ancient apostles, has been defaced, corrupted, and broken up, till there has not been one society left on the original platform laid down by the apostles; but all have been broken to pieces, nor can it ever brake in pieces and destroy all the kingdoms of the world; but on the contrary, the kingdoms of the world have broken it. But from what Daniel saw in his night vision, as before mentioned, the Son of Man, when He came to the Ancient of Days, received a dominion, and glory, and a kingdom, that all people, and nations, and tongues, should serve Him. This is doubtless the kingdom which God was to set up in the days of the kings there mentioned, not the Roman Caesars, as some have supposed, but a race of kings which were to arise after the Roman Empire would be divided into ten parts, which were to be ten kingdoms, which were represented by the ten toes of the image, which were part of iron, and part of clay, which was interpreted to mean that the kingdom would be partly strong and partly broken. Here it is plain, that none need mistake, that the Son of man, or Savior of the world, when He shall come with the clouds, or in the clouds, will receive dominion, glory, and a kingdom, in which all people will serve Him of every nation, and tongue; and this kingdom which He will receive at that time, was to be set up, while the kings which after the downfall of the Roman Empire, or after this great kingdom was divided, should yet be swaying their sceptres; but this was not the kingdom which was taken from the Jews and given to the Gentiles, as Jesus foretold when He said to the Jews, "therefore, say I unto you, The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof." Mat. 21: 43. The kingdom spoken of by Daniel was to be

set up in the last days, preparatory to Christ's coming in the clouds of heaven with power and great glory, and all the saints with Him, to reign with them on the earth a thousand years, when all people, nations, tongues, and kindreds, on earth or in the flesh shall serve Him; not reign with Him.

In Isaiah 24: 23, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, said: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." We have before seen that this reign was to last a thousand years, and His ancients, before whom He was to reign in mount Zion, and in Jerusalem, gloriously, were all the redeemed from among men, of every tongue, language, kindred, and people. According to Daniel, He was to come to the *Ancient of Days*. Here He is said to reign before His *ancients*, that is, all the saints from our father Adam down; for who could the Ancient of Days be but our father Adam? Surely none other person. He was the first who lived in days, and must be the Ancient of Days. And to whom would the Savior come but to the father of all the race, and then receive His kingdom, in which He was to reign before, or with His ancients gloriously? Let it here be remarked, that it is represented to be in *Mount Zion*, and in *Jerusalem*, where the Lord is to reign before His ancients gloriously. We shall have occasion for this fact hereafter. Zechariah says: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come and all the saints with thee." Zech. 14: 5. This corresponds with what John says in the Revelations; for if He *brings all the saints with Him*, they will be of every tribe, tongue, people, and kindred.

That all these passages refer to His second coming, to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the Bible; for there is no other time of His coming mentioned in the scriptures, but His coming first in the flesh to suffer and die for us, and His second coming to reign on the earth a thousand years; with all those who obey His will. As to His coming at the end of the earth, or at the final issue of all things, there is no such thing men-

tioned in the Bible, nor is there one syllable said on it in any revelation which is extant; for so far from His coming at the end of all things, all revelations agree that He will be here more than a thousand years before. So that every thing in the Bible said about His coming, which does not relate to His first coming in the flesh, relates to His second coming to reign in mount Zion, and in Jerusalem, and before His ancients gloriously; and this reign is to continue a thousand years, or the Millenium. On the subject of this coming, and this reign, the scriptures abound. In the testimony of Mat. 24: 30, we have the following sayings of the Savior: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." In Mat. 26: 64, the Savior says to the high priest, "nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Here the Savior says himself that He will come in the clouds of heaven with power and great glory. As Isaiah informs us that He will reign in mount Zion, and in Jerusalem, and before His ancients gloriously, He will therefore come in the clouds of heaven with power and great glory. In Mark 13: 26 and 14: 62, and Luke 21: 27, we have the same account that is given by Matthew.

As for any other coming of the Savior save these two, the idea has originated elsewhere than in the Bible, or any revelation of God to man. It is one of the discoveries of modern times, and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles had any knowledge of any such coming of the Savior. They all knew of two comings: first, His coming in the flesh, being born of a virgin, made under the law, taking upon Him flesh for the suffering of death, partaking of flesh and blood because the children were partakers of the same, that through death He might destroy him who had the power of death, that is the Devil, and deliver those who through fear of death were all their lifetime subject to bondage. They knew of His being smitten, buffeted, scourged, and wounded for our transgressions; bruised for our iniquities; of the chastisement of our peace being upon Him, and of our being healed by his stripes. And they also knew of his resurrection and of his ascension; as well as of his coming again in the clouds

of heaven with power and great glory, to convince all, to judge all, and to reign on earth a thousand years; and of his bringing all the saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, or if they had, they kept it to themselves, for they never wrote any thing about it.

We shall now see what the apostles have said about this coming of Christ to reign on the earth where he once suffered; for he promised his disciples that he would come again without sin, for the salvation of them who looked for him.

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul. He said to His Corinthian brethren: "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 5. "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. 3: 20, 21.

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also to every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and ye turned to God from idols, to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thes. 1: 8-10. "For this we say unto you by the word of the Lord, that we which are alive and remain *unto the coming of the Lord*, shall not prevent them which are asleep. For the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be *caught up together with them in the clouds to meet the Lord in the air*, and so shall we ever be with the Lord." 1 Thes. 4: 15-17. "And to you who are troubled, rest with us, when the Lord Jesus shall be *revealed from heaven* with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punish-

ed with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in them that believe." 2 Thes. 1: 7-10. In 2 Thes. 2: 1, the apostle thus exhorted the saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." And in the 8th verse he said: "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Tim. 4: 1, Paul thus addressed Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Titus 2: 13 reads thus: "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." In Heb. 9: 28, we have the following: "So Christ was once offered to bear the sins of many: and to them that look for him shall he appear the second time, without sin unto salvation."

We can see by the foregoing quotations, that the second coming of Christ formed a prominent point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years before that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the saints of his day. It was in view of this coming of Christ that he admonished the saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the Revelations, so that there can be no doubt that they both view the subject in the same point of light.

Paul said that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in 1 Thes. 4: 13-17, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." So the Lord, when He comes, must be in the clouds; or else the

saints who remained at His coming, would not be caught up in the clouds to meet Him. This plainly shows that Paul expected that He would come in the clouds. So says John the Revelator in Rev. 20 c., as before quoted; and Daniel also in Dan. 7: 12, and so says the Savior. On this point then they all agree. Paul says that at His coming they that sleep in Christ shall be raised, and so says John. Paul says that He will take vengeance on them that know not God, and obey not the gospel. 2 Pres. 1: 8. John says that all hundreds of the earth shall wail because of him.

Isaiah shows in Isa. 24 c., that an innumerable train of judgments will fall on those who have transgressed the laws, changed the ordinance, and broken the everlasting covenant; until the earth shall be utterly wasted; and all this when the Lord comes to reign in mount Zion, and in Jerusalem, and before His ancients gloriously. And in Isa. 35: 4, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that He would come with vengeance: even God with a recompense He will come and save you.

Daniel says that He will break in pieces and destroy all the kingdoms of the world, and His kingdom shall stand forever. Compare Dan. 7: 43; 44, with Dan. 2: 44, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person, that they all understood the subject alike, and have written for the benefit of the people of the last days.

James makes mention of the coming of the Savior. He says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." James 5: 7, 8. Peter said to the saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses to his majesty." 2 Peter 1: 16.

Jude also makes mention of His coming in his epistle, verses 14, 15, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also, the seventh from Adam, was made acquainted with it. "And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord com-

the with ten thousands of His saints." Zechariah, as before mentioned, says that all the saints will be here with Him. John, in the Revelations says, that all who will be redeemed from among men are to be with Him. Paul says that His mighty angels will be with Him.

All these doubtless refer to the same time, and to the same beings, namely, the saints who are at that time to reign with Him on the earth; to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

In addition to what John has said in the Revelations, he has declared the same thing in 1 John 2: 28, where he says, "And now little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

In Acts 1: 10, 11, we have this testimony of the heavenly messengers: "And while he looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." In v. 9, of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received Him out of their sight; and if He comes in like manner as he went, (according to the sayings of the angels,) He will come in a cloud.

The prophet Malachi gives us a corresponding testimony in Mal. 3: 1-3, as follows: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in. Behold, He shall come saith the Lord of hosts: but who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner, and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming He did not come suddenly to His temple, neither did He appear in any sense as a refiner's fire, nor did He purge the sons of Levi, that they offered unto the Lord an offering in righteousness: but all has to take place when He comes, as prophesied of by this prophet. Paul says in 2 Thes. 1: 7, 8,

that He shall be revealed in fire, taking vengeance on them that know not God, and obey not the gospel.

David in the 50th Psalm, doubtless had his mind fixed on the second coming of Christ, when he says in the 3rd verse: "Our God shall come, and shall not keep silence: fire shall devour before Him, and it shall be very tempestuous round about Him." No such occurrence has taken place yet, but will when the Lord comes with all the saints to reign in mount Zion, and in Jerusalem, and before His ancients gloriously:

#### NEWS FROM ELDERS.

Bro. Wm. H. Kelly sent from Timber Creek, Marshall Co., Iowa, March 8, as follows: Bro. Sheen:—Having arrived at this place about the 15th of January last, I found residing here an old brother by the name of Brush, formerly a resident of Indiana, and through his influence succeeded in calling the people together, for the purpose of investigating the truth of the gospel. Although the flying and false reports circulated by the world had wrapped the minds of the people in the mantle of prejudice, we were successful in removing it, and to such an extent that the priests began to fear lest there should be some impression made upon their (supposed secure) votaries. Several of them united to oppose the truth, but to their own shame and chagrin, and to the interest of the cause of Zion. I have been holding meetings here, and in the adjacent groves and towns, and people flock from all quarters to hear, and many have avowedly confessed the truth of the doctrine, and stand up in its defence, and have stood by my side when the priests threatened me with the cruel hand of corporal punishment, and like Peter, tendered their services in my defence. I think there will be a good work accomplished here in process of time, at least the prospect is encouraging, and though the work is opposed by evil designers, who in their lurid imaginations stretch forth their hands to oppose the truth, it will yet triumph and thwart all their designs, and hold dominion over all its gainsayers, and gather in its folds the honest hearted, to the praise, honor and glory of our beloved Master. Truly the Lord is rolling on His work, and every thing is encouraging to the saints, may the Lord preserve His people from evil till He comes."

Bro. THOMAS J. ANDREWS of San Francisco, California has been appointed, by a Conference of the Church in California, to be the General Agent for the Herald and all the Church publications in California and he writes as follows:

"The Lord is manifestly preparing the way for the word to reach the honest in heart. The work is extending rapidly throughout California, and many branches have been organized. Brother Henry H. Morgan started for his field of labor to day in Southern California, were there is great numbers of old Saints, and we expect to hear good news from that region soon.

We are rejoicing in the great work committed to our trust. The Almighty is blessing us wonderfully by divers manifestations of His power by which our faith is increasing; we hope to do a great work for the cause in California, by building with material that will withstand the coming storm."

Bro. W. W. Blair wrote from Bluff City, Iowa, March 21st, as follows: "We have just concluded a Special Conference in this city, for the District comprising Cass and Pottawatomie counties. We had a very good time. The question of all secret societies being contrary to the gospel, was introduced by resolution, and was by vote laid on the table, as a matter with which we had nothing to do. I am sorry to see some of our people so inconsiderate as to introduce foreign subjects into our conferences and councils.

On Motion, it was

*Resolved.* That the dispensation of the fullness of the times began to be ushered in by the revelation of the gospel and priesthood to Joseph Smith the Martyr.

The returns showed an increase by baptism since last Oct., of fifty or more. The district will be more fully represented at the coming May or June Conference."

#### THE WATCHER.

#### TUNE.—THE WATCHER:

"The Angel of the Lord encampeth round about them that fear him and delivereth them."—Psalm. 34: 7.

There is a mighty angel,  
His arms are wonderous strong,  
Encamping round the righteous,  
Delivering them from wrong.  
He guardeth well their pathway,  
Through trials long and hard.  
This pure and holy being,  
The angel of the Lord.

He guards them when the shadows  
Come softly o'er the sky.  
He keeps them in the midnight,  
When slumbering they lie,  
When darkness is around them,

He fills their hearts with song,  
And drives away all evil,  
And watches all night long.

He watches them at morning,  
He helps them all the day.  
And while they are the righteous,  
He cares for them for aye.  
And when their Father calls them,  
To enter into rest,  
He guides their unsheathed spirits  
To wait among the blest.

Thus safe in his protection,  
From every harmful snare,  
As long as we are faithful,  
The angel's camp is there;  
Then let us serve and fear the Lord,  
Lest this bright watch depart,  
And shapes of death and darkness,  
Take charge of mind and heart.

D. H. S.

*For the Herald.*

#### MORNING HYMN.

While slumber lock'd our senses fast,  
Insensible we lay;  
But prais'd be God, in that thou hast  
Shown us another day.

Our trespasses and sins forgive,  
While here on earth we stay,  
Teach us, O Lord! to better live  
On each succeeding day.

With prayer may we begin each day,  
And utter songs of praise;  
While we on earth as pilgrims stay,  
To finish out our days.

O may thy Spirit be our aid,  
Help us to mortify  
All of the body's evil deeds,  
All worldly lusts deny.

Accept, O Lord, our grateful thanks,  
For all thy favors shown,  
To us, and all of every rank,  
Who dwell beneath thy throne.

In that thou hast salvation sent,  
To all of ev'ry clime;  
Renew'd on earth thy covenant,  
That blessing so divine.

**MARRIED.**—Brother LUTHER Z. COOK, of Noble Co., Ind., to Sister MARY BULL, of Elkhart Co., Ind., in the Township of Locke, Elkhart Co., Ind., on Jan. 17, 1864.

**DIED.**—At Galien, Mich., Feb. 13, 1864, Bro. GEORGE W. GUILD, aged 32 years, 4 months and 22 days.

THE EXCEPTIONS in publishing the revelations in the order of their dates in the Book of Doctrine and Covenants are these: The first section was not given until Nov. 1, 1831, but it is published as the first section because the Lord in it says that it is His preface unto the Book of His Commandments. See par. 2. Section 108 was given only two days after the preface, but it is published as the appendix to the revelations because the first Joseph, in his History, said concerning it, "I inquired of the Lord, and received the following revelation, which from its importance, and for distinction, has since been added to the Book of Doctrine and Covenants, and called the APPENDIX." Times and Seasons, Vol. 5, p. 497. Section 17 should be Sec. 18, and Sec. 18 should be Sec. 17. The date of Sec. 10 should be 1829 instead of 1839.

REFERENCES to the Book of Doctrine and Covenants will be given in the HERALD, as follows: B. of C. 76: (92) 7. In this reference, 76 is the number of the section in the latest edition, and 92 is the number in former publications, and 7 is the number of the paragraph in all the editions.

TO CORRESPONDENTS.—Although we have published in nearly every number of the HERALD which has been published during the last two years, that "COMMUNICATIONS on doctrine for the HERALD must be sent to Pres. JOSEPH SMITH," yet they are frequently sent to us, contrary to these instructions. Correspondents are earnestly requested to send such communications to Pres. JOSEPH SMITH.

### BOOKS FOR SALE.

The Book of Doctrine and Covenants, Hymn Book with an Appendix, and Voice of Warning, have been received and are now for sale.

THE BOOK OF ABRAHAM was published in the HERALD, in No. 1 of Vol. 3. That number has been re-published, and is now for sale. Price 10 cents.

RECEIPTS.—For the Herald.—T. Martin, H. Scofield, L. Z. Cook, J. Lockwood, D. McCoy, E. T. Peck, W. Stenson, Mrs. Dunlap, Mrs. Hulme, W. Hamilton, E. Liston, J. Winders, J. Reese, D. Ranson, J. Bailey, W. Graybill, J. Clark, W. F. Cooke, W. Hart, D. U. Spinning, L. Warren, H. Brooks, G. M. Scott, E. Mitchell,

L. Graybill, J. B. Boran, H. W. Michelson, J. Williams, D. Evans, \$1.00 each; J. Putney, J. Birchell, Mr. Hanson, J. L. Adams, C. W. Wheaton, N. H. Ditterline, H. G. Gladwin, \$2.00 each; T. J. Andrews, \$60.00; R. R. Partridge, \$1.35; A. Manchester, \$1.50; W. Eaton, \$3.00; J. Hall, \$1.25; G. C. Milgate, \$2.50; C. Stroeter, \$1.25; P. Howard, \$3; H. C. Howard, \$2; J. W. Waldsmith, \$1.

For the Book of Doctrine and Covenants.—W. Eaton, I. B. Larew, W. Asher, E. Hart, W. C. Matthews, E. Cobb, G. Montague, \$1.25 each; C. G. Stiles, \$1.00; A. C. Halderman, \$1.25.

For the Hymn Book.—M. Hall, I. Parish, E. Cobb, E. Peterson, J. Evans, E. Middleton, J. Williams, \$0.55 each; J. Ells, T. Dobson, \$2.20 each; W. F. Trimble, J. Bailey, \$0.60 each; W. Hart, W. C. Matthews, J. Stuart, \$0.50 each; J. Holt, \$1.10; H. B. Haskins, \$0.55. B. Soule, \$0.60.

For the Voice of Warning.—W. Eaton, J. C. Bean, J. L. Adams, D. Darling, \$0.40 each; D. Holmes, \$1.20; E. Hart, \$0.35.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

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“FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER.”—*Psalms*. 37: 28, 29.

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No. 8—VOL. 5.] PLANO, ILL., APRIL, 15, 1864. [WHOLE No. 56.]

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## CELESTIAL, TERRESTRIAL AND TE- LESTIAL GLORIES.—No. 2.

### TERRESTRIAL GLORY, THE GLORY OF THE MOON.

We shall now proceed to show who will receive the terrestrial glory, of which the moon is emblematical. In doing so we shall in part show who will receive the celestial glory, of which the stars are emblematical. The scriptures describe a class of people who are without law, and who are not under condemnation. The Savior said, “this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” John 3: 19. Now it is evident that as this is the condemnation, if light had not come into the world, men would not have been under condemnation. Jesus also said; “if I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.” John 15: 22. They sinned because they rejected the testimony of Christ. The Savior said, “to whom much is given, of him shall much be required.” Luke 12: 48. Herein is the justice of God manifested, that those who are visited with the testimony and warnings of prophets sent from God will be required to give heed to their testimony and warnings, and if they do not give heed, they will be condemned. We have two classes of mankind described in these instructions of the Savior. There is one class described who had no sin, and were under no condemnation, and another class who were under condemnation because light had come into the world, but they loved darkness rather than light, because their deeds were evil. Unto one class much had been given, therefore much was required, but unto the other class much had not been given, therefore much was not required. In consequence of false teaching concerning God, many have enter-

tained an idea like the man which Jesus spoke of in a parable, when he said, “He which had received the one talent came and said, Lord; I knew thee that thou art an hard man, *reaping where thou hast not sown*, and gathering where thou hast not sowed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.” Mat. 25: 22-25. The answer of the Lord to this servant, shows that a person who receives only one talent in “the kingdom of heaven,” (the church) is required to make a good use of that talent. The talent will be taken from him, and given to him who had ten talents, and the Lord said, “cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.” Mat. 25: 30. The Lord of this servant did not undertake to reap where he had not sown, and gather where he had not sowed, for he had given unto this servant *a talent* and therefore the servant was under condemnation because he hid the talent in the earth. If he had not received a talent, he would not have been under condemnation. Paul said, “where no law is, there is no transgression.” Rom. 4: 15. He also said, “sin is not imputed where there is no law.” Rom. 5: 13. The apostle had previously shown in that letter, who had not the law. He said, “the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.” Rom. 2: 14. These texts show that those who have not the law, will not be judged by the law. Paul only said, “as many as have sinned without law, shall perish without law, and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.” Rom. 2: 12, 16. Thus, although those who have not the law will perish (die) without the law,

they will not be judged by the law. The Lord did not send His law unto them by His servants the prophets, therefore they will not be judged by the law, nor condemned for acting contrary to the law. There is therefore a great difference in the conditions of these two classes of mankind, and these classes and those who will have celestial bodies, constitute the three classes who will inherit the three glories in the resurrected states, "every man in his own order," as Paul described. We will however quote further what Paul taught on this subject. When he was preaching to the "men of Athens," he "found an altar with this inscription: TO THE UNKNOWN GOD, whom therefore (he said) ye ignorantly worship: Him therefore declare I unto you." Acts 17:22. He also said unto them, "*the times of this ignorance God winked at*, but now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom He hath ordained." 30, 31v. It is here shown that God did not command *all men* every where to repent prior to the time when He sent the apostles to command them, in His name, to repent. Instead of commanding them, He winked at their ignorance, therefore they were not under condemnation *then*, because they did not repent, but when He sent the apostles, He commanded them to repent, BECAUSE He had appointed a day when He would judge the world. We understand therefore that they who were not commanded to repent, could not be judged, but their ignorance would be winked at.

The Savior upbraided the cities wherein most of His mighty works were done, and He said unto Chorazin and Bethsaida, "it shall be more tolerable for Tyre and Sidon than for you," (Mat. 11:22,) and unto Capernaum He said: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." Mat. 11:23, 24. Thus will every man be rewarded according to his works, as Jesus said. See Mat. 16:27.

We shall now show that in the Millennium there will be two classes of people, the governing and the governed class. In our Savior's parable concerning the talents, we read that "he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His Lord said unto him, Well

done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. He also that had received two talents came, and said, Lord; thou deliveredst unto me two talents, behold, I have gained two other talents besides them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Mat. 25:20-23. The Savior commenced this parable by saying, "the kingdom of heaven is as a man travelling into a far country," etc. The saints therefore are the people who have received the talents, and by a faithful use of them they will be made *rulers* in the world to come—when the earth shall be renewed and Christ shall reign with his saints upon the earth. We intend to show how they will reign, and who they will reign over. Our Savior said unto the twelve apostles, "ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:28-30. Here is plain evidence that those twelve apostles will be judges of the whole house of Israel, as men were judges over Israel after the days of Joshua. These judges were chief rulers as kings are, and as the twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel, *they* will be kings, but, as we have shown, John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4. John further says, "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." 6v. This subject was also explained by Paul, who said, "do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels?" Having shown that not only the twelve apostles, but all the saints will be kings and judges; we will now show who they will reign over. Isaiah said:

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall

take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives; whose captives they were; and they shall rule over their oppressors." Isa. 14: 1, 2.

This prophecy will be fulfilled in that day when this promise of the Lord shall be fulfilled:

"I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them; and multiply them; and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. 37: 26-28.

Many of the prophecies show that Israel will then be a righteous people, as this does. They are therefore the saints who shall judge the world, and reign with Christ upon the earth, and they will reign as Isaiah foretold in the prophecy which we have quoted. The strangers shall be *joined* with Israel and *cleave* to the house of Jacob. How will they be *joined* with Israel, and how will they *cleave* to the house of Jacob? Not on terms of equality: not as saints to reign with Christ on the earth, but as subjects over whom the saints (Israel) will reign. They will be servants and handmaids in the land of the Lord. Israel will take them captives whose captives they were, and *rule* over their oppressors: Israel will "*possess* them in the land of the Lord for servants and handmaids." Will some saints possess other saints in the land of the Lord, when the Lord shall have mercy on Jacob and choose Israel? If this state of things should exist how can all the saints be judges of the world, and how can they all reign with Christ on the earth? If some saints in the Millennium will be *possessors* of other saints, their social and spiritual condition will be far below what it was in Jerusalem, when "the multitude of them that believed were of one heart, and of one soul: neither said any of them, that aught of the things which he possessed was his own; but they had all things common." Acts 4: 31. Now if instead of this equality, Israelite saints should be *possessors* of Gentile saints in the Millennium, their condition would be much worse than it was in that day. Such a state of things is incompatible with the idea of a day of perfection, when all the saints will be one in Christ, for He prayed to the Father that they all might be *one*, as He and the Father are *one*. See John 17: 21. He said to the Father, "the glory which thou gavest me,

I have given them; that they may be *one*, even as we are *one*." 22v. He also said, "the meek shall inherit the earth," and not that some of the meek shall *possess* others, who are of the meek of the earth. The prediction of Isaiah that "the house of Israel shall *possess*" the strangers who shall be joined to them, should be understood in connection with the prophecy of Daniel, that "the saints of the Most High shall take the kingdom, and *possess* the kingdom for ever, even for ever and ever." Dan. 7: 18. In vs. 21, 22, he says, "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and *judgment* was given to the saints of the Most High; and the time came that the saints *possessed* the kingdom." The saints will *possess* the strangers who will be joined with the house of Israel because they will "*possess* the kingdom," and Daniel also says, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." 27v. When the kingdom shall be given to the saints, and "*judgment*" is given to them, the house of Israel will *possess* the strangers which shall be joined with them, "for servants and handmaids." Joel prophesied concerning that day, and said, "also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 29. Now we shall show that "those days" which are spoken of in this part of Joel's prophecy, are the same days when the strangers will be joined with the house of Israel, as we have shown. Joel had been prophesying of many events which, according to his prophecy, will be fulfilled *before* the Spirit of God will be poured out upon the servants and handmaids, as Joel foretold. In Joel 1: 6, he says, "a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion." Then to the 13th verse he describes the destruction which this great invading army will make in the land of Israel which agrees with the prophecy of Zechariah, concerning the gathering of all nations against Jerusalem to battle. See Zech. 14: 2. It also agrees with the prophecy in Ezek. 38c., concerning the great army of "the chief prince of Meshech and Tubal." Then the prophet Joel says:

"Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God. Sanctify ye a fast, call a solemn

assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" Joel 1: 13-16.

In connection with the prophesy concerning the destruction which the invading army will make, Joel gives a precise description of the Lord's great and terrible army, and he says, "the Lord shall utter His voice before His army: for His camp is very great: for he is strong that executeth his word." Then follows a commandment mostly like that which we have already quoted. It is as follows:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2: 15-17.

By these prophesies we are informed that in consequence of the distress and destruction which will come upon Israel, after their restoration to their own land, by the invading army which will come up against Jerusalem, the Lord will command the priests, the ministers of the altar, to sanctify a fast, call a solemn assembly and gather the elders and all the inhabitants of the land into the house of the Lord, and the priests, the ministers of the Lord are to weep between the porch and altar, and pray to the Lord to spare His people and save them from their enemies. None of these prophesies are yet fulfilled. Then the prophet proceeds with his prophesy of other events which are unfulfilled and says: "Then will the Lord be jealous for his land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up,

and his ill savor shall come up, because he hath done great things. Fear not, O land: be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain, in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Joel 2: 18: 27.

It is here shown that all these events will transpire after Israel will be restored to their own land. All these chastisements and blessings will come upon Israel in their own land after they will be gathered, and these blessings will place them in the full enjoyment of Millennial glory, for when the Lord has sent them corn and wine and oil and they are satisfied therewith, when they are no more a reproach among the heathen, when the Lord shall remove far from them the northern army, when the land of Israel shall be glad and rejoice, when the pastures of the wilderness do spring, and the fig tree and the vine yield their strength, when the floors shall be full of wheat and the vats shall overflow with wine and oil, when they shall eat in plenty, and be satisfied, and praise the name of the Lord who hath dealt wonderously with them so that they shall never be ashamed, and last and greatest of all, when they shall know that the Lord is in the midst of Israel and that He is the Lord their God, will not the Millennium then be ushered in? We think that the evidence is conclusive that it will be. These events are a part of the events with which the Millennium will be introduced, and the events which are foretold next in Joel's prophesy, he says, "shall come to pass AFTERWARD." It is therefore in the commencement of the

Millenium that these SUBSEQUENT events will transpire. Joel says:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 28, 29.

It will therefore be *after* Israel has received all the before mentioned Millennial blessings that the Spirit of God will be poured out upon the servants and handmaids, and it will be *after* the Gentiles have ceased to have servants and handmaids, for Gentile authority, government and power will have previously come to an end. The Lord said to Israel, "I am with thee saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30: 11. Therefore these servants and handmaids will be servants and handmaids of Israel after the Lord has made a full end of all nations except Israel. By Isaiah, the Lord said, "thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60: 11, 12. From this and other texts which we have quoted we perceive that the Gentile nations who are not utterly wasted, will serve Israel.

The Psalmist represents the Father saying unto the Son, "ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2: 8. When the heathen shall be given to the Son for His inheritance they will be the inheritance of the Son by being the inheritance of Israel, as Isaiah prophesied to Israel saying, "thy seed shall inherit the Gentiles." Isa. 54: 3. By the prophet Amos the Lord said: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this." Amos 9: 11, 12.

This is therefore the terrestrial glory

which the heathen will be blest with in the Millenium. The definition of "terrestrial" is, "belonging to the earth," therefore this glory is appropriately called, "terrestrial glory" because it will be a glory belonging to the earth. Thus the prophecies in reference to the heathen will be fulfilled and the sublime revelation which was given to the first Joseph concerning them harmonizes therewith where he says:

"And again, we saw the terrestrial world, and behold and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterward received it; these are they who are honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit." B. of C. 76; (92) 6.

#### SAINTS.

It is a popular opinion in the present day, that people can be true followers of Christ without being saints, and that neither the Latter-Day Saints nor any other people can be saints in this age of world. The Latter-Day Saints believe that no person can be a worthy member of the Church of Christ without being a saint. Now we will proceed to show that this doctrine of the Latter-Day Saints is a scriptural doctrine.

Paul addressed his letter to the church in Rome as follows: "To all that be in Rome, beloved of God, called to be saints." Rom. 1: 7. He addressed his first letter to the Church at Corinth as follows: "Unto the Church of God which is at

Gorinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 2. His letter to the Church at Ephesus is addressed as follows: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus." Eph. 1: 1. These texts show plainly that all the members of the Church of Christ are saints, and that when people discard the name of saints, and say that they do not profess to be saints, they may as well say that they are not members of the Church of Christ, but the Latter-Day Saints profess to be *saints* because they profess to be members of the Church of Christ. There are many in this age who do not pretend that they are saints, but they claim many of the blessings of the saints, and many of the promises which were made unto the saints.

We are informed that Paul said: "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh *intercession for the saints*, according to the will of God." Rom. 8: 27. Now there are many who know that they are *not* saints but they say that the Spirit maketh intercession for them as he does for the saints, and thus they claim blessings which God has not promised them. In Paul's day the churches (branches) which constituted the Church of Christ, were called "churches of the saints," (1 Cor. 14: 33,) but in our day there are a multitude of churches which make no pretension to be churches of the saints. They say that we have no need of churches of the saints in our day, but that we only need what are called Christian Churches, but they can show no authority from the scriptures, nor from any other source for making this change. Yet they claim that they are made meet to be partakers of the inheritance of the saints in light. Now those of whom Paul said that the Father hath made us meet to be partakers of the inheritance of the *saints in light*," (Col. 1: 12) were *saints*, for Paul, in the preceding part of that chapter, addressed that epistle to "the saints and faithful brethren in Christ which are at Colosse." 2v. Thus we have shown that those who were made meet to be partakers of the inheritance of the saints, were made so by being saints. It would be inconsistent and unreasonable to suppose that any can be partakers in the inheritance of the *saints* who are *not saints*.

Jude addressed his epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," (1v.) and he told them to "earnestly con-

tend for the faith which was once delivered to the saints." 3v. They are *saints* who contend for the faith which was once delivered to the *saints*, for it is by that faith that they became *SAINTS*.

#### LETTER FROM CALIFORNIA.

BRO. SHEEN:—I have thought a few lines from the saints on these distant shores might prove interesting to you. We all desire to congratulate our fellow brethren and sisters in the reorganization of the Church of Jesus Christ in this our day, for to know that we have survived the long and dreary night of darkness, during which we have wandered hither and thither after the imaginations of our own hearts, without the light of the glorious truth to illuminate our path, and to be a guide unto our feet, and without a Shepherd to lead us. To realize this and to know that all these blessings are again restored, and that we are truly profiting thereby, is a good reason for much congratulation.

How many years we have endured the trying ordeal of patience to our souls, although our faith has never been shaken in the glorious plan of restitution as revealed from heaven through the instrumentality of Joseph; we must admit, and we doubt not that every Latter-Day Saint who received it under his administration, and also through those who have presumed to be God's servants, but will admit that their confidence has been somewhat impaired, that they have suffered much disappointment, and have not realized those great anticipations that they so fondly cherished.

How often have we perused our standard works of prophecy and revelation, and how many times have we reasoned in our own minds, and in the society of each other have we unceasingly debated the question: why is it so? Why is this cloud of mystery, like some mighty incubus hanging over us, and bringing sorrow and bitter grief to our souls? What has indeed occurred to deprive us of that glorious satisfaction we once realized for the great work, and still no answer came.

Many, many there be on these far distant shores that have not survived the dark and dismal past—the trying day, in their disappointment and despair. They have endeavored to banish all thoughts of the great work from their minds; they strive to discard from them the very idea that it is a work of Divine authority, and class it in the long category of stupen-

dous impositions which man, has instituted and imposed upon men. Others again have clung with an unyielding tenacity—through all vicissitudes to the glorious truth, hoping that the day would come in which that veil of mystery would be removed, and that those gloomy clouds of darkness which we have so much dreaded would be dispelled by the bright rays of the eternal truth again given to man, which has sustained them. How glad are we that amongst that number our lot has been found; that that day of reconciliation has indeed come unto us; how thankful do we feel that our brethren in the east have been so mindful of us. A man of God, bearing the heavenly authority, has come among us, and we have yielded obedience to the ordinances of God's kingdom. We can now fathom the mystery which has for so long a time enshrouded the work. We are now positively assured that a great apostacy has indeed occurred, that the church which was so highly favored of heaven, proved itself rebellious to its holy injunctions, and thus became unworthy of the great blessings which it had conferred upon it. For this they became as salt which has lost its savor, and were cast out from their inheritances, and trampled under the feet of men. Being unworthy of God and His presence, He hid His face from them, the prophet was removed, and consequently revelation ceased to flow; its proper foundation being removed, the great and mighty fabric yielded to the violent storm and became a shapeless mass of ruins. The events which immediately followed the removal of the prophet, must be sufficiently convincing to satisfy the most casual mind that they were no longer guided by that heavenly power, which had once guided and united them as the heart of one man. Behold the many dissensions, the selfish aspirations and craving desires of individuals for power and rule, in direct contravention to God's revealed order; which most emphatically declares that the President of the Church must be called by revelation, and likewise his assistants, and be sanctioned by the people. Did it not manifest the fact most plainly that the church no longer stood on its proper foundation, but was given over to the buffetings of Satan, and on that occasion displayed largely those attributes which belong to him? Does not the fact that after all their efforts to complete the Temple of God at Nauvoo, their enemies prevailed against them, prove most clearly to every honest, truthful and thinking

mind, that they did not complete it according to the heavenly specification of time, and that they thereby suffered that penalty of disobedience, and upon them was executed that judgment so plainly set forth in the B. of C. 107: (103) 10-14. Their disobedience in that matter made them polluters of that soil which the Almighty promised to consecrate for their sakes. Their enemies came upon and prevailed against them. They were compelled to leave the stake of Zion, and they sought refuge in that barren and salt land of Utah, where they now are, a towering monument of shame and apostacy.

In the absence of the light which we now enjoy, we strove for many years to believe they were the acknowledged people of God, and that Brigham Young was the legitimate successor of Joseph, and like thousands of innocent believers in the truth, we yielded to the cunning imposition of the Man of Sin; but, (thank God) we were delivered from the bondage, and even since our deliverance we have endeavored to believe that all might still be true, but how many times have our faces blushed with shame, and continued red when we have been called upon to vindicate that doctrine, (polygamy) which we were then taught was a fundamental principle of righteousness, but what we now sincerely believe to be the great scheme of Satan, by which he has deceived and led to destruction and ruin many people whom the Almighty God has rejected in various ages of the world, through disobedience to His given law. The veil is now lifted, what a great cause for rejoicing to the Latter-Day Saint! We can now in a measure penetrate the inscrutable providence of Jehovah. We have survived the night of darkness, gloom and despair, and although we only see as "through a glass darkly," the evidence now being given unto the willing and obedient is quite satisfactory, that though our expectations have been somewhat premature, they are none the less true, that the hour of His judgment is come. We are now most positively assured, and who cannot but see that our redemption is near. In the absence of truth we have been sorely troubled. We saw the avenues of escape being gradually closed against us, but our merciful Father has taken us beneath His parental care. We have confidence in Him, and that He will bring us triumphantly through the coming storm which will separate the wheat from the tares, and provide us with a safe refuge in His garner prepared for His people; while

with indignation and judgment He will visit and destroy the wicked with unquenchable fire.

Our branch in this city has eight members. There are large numbers of old Latter-Day Saints in this distant country. At present our efforts are not over successful, but the seed is being continually sown, and is evidently taking root with many; with others our efforts seem unavailing at present; the fear of imposition being again repeated prevents many from seeing the importance of the restoration, and they will not listen, neither allow their minds to give the work an investigation. Many, through their disappointment, have so far forgotten themselves as to observe the abominable dogmas of infidelity, but those who have received the truth, rejoice in the glad tidings of salvation which are again given to man, having lost, in a measure their first love, and suffered bondage of mind almost unbearable, now feel glad with the light and liberty it gives them. We will strive while an opportunity lasts to bring those scattered ones into the fold once more, from which, in the hour of forgetfulness, and when there was no shepherd to lead them, they have departed; that they with us may be made glad with the knowledge of the salvation which the Almighty has again provided for His people, in this, our day.

I did not anticipate such a long letter to you, and I hope to be excused the intrusion upon your precious moments, and may the God of Israel shield and protect us, while with indignation and wrath upon the wicked He is accomplishing His purposes for His people's salvation, which is the prayer of the saints comprising the San Francisco Branch of the Church of Jesus Christ of Latter-Day Saints in the bonds of the new and everlasting covenant of peace.

THOMAS J. ANDREWS.

#### ANNUAL CONFERENCE.

*Minutes of the Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held at Amboy, Lee Co., Ill., commencing April 6, 1864.*

Conference was called to order by appointing President Joseph Smith to preside, with President Wm. Marks, as assistant; and Isaace Sheen and J. W. Gillen, Clerks. After singing and prayer the President addressed the Conference as follows:

"The first business of the afternoon will be for the members of the different quo-

rums to report themselves, in order to ascertain the representation of each quorum. I am not adequate to the task that is before me this morning, of addressing you; and as we wish, and as we are obliged to meet every sect and schism of (so called) Mormonism, we need not be alarmed, although many of them have revived since the Reorganization of this Church. We should drink deep into truth, in order that we may be upheld. We have not yet arrived at a proper order, but there seems to be a desire, not so much to create numbers as to discharge their duty, and of being filled with love to all mankind. There was a time when the elders were desirous of putting down every one but themselves; but now they seem to be desirous of setting forth the principles of truth, and of leaving the same for the candid consideration of the people, that there is consolation in contemplating the progress of the work is apparent, and that the Spirit of truth is being poured out upon us in this and other countries. We should preach by example as well as by precept, and show by our conduct that we have embraced the truth, and have been adopted into the kingdom. In accordance to the degree of good that we do, and the state of purity to which we attain to, so shall our reward be. There are but few who have endeavored to eradicate or overcome those evil practices or vices, but what have accomplished it, for God does not require any thing of us but what we can perform. Paul exhorts his brethren to prove their own works, and he places the means in their hands to do it. We should arouse our principles of manhood, and shake off our vices, by which we have been held in bondage. The laws of God are harmonious, and He does not give us a law to-day that He will contradict to-morrow. When we consider the troubles and trials that are in our own land, and also on the other side of the ocean, how necessary it is that we should make the places in which we live holy, and show that we are God's free men, and show that the gospel has made us free indeed. We pray to God to give us help—to give us strength and knowledge, but do we put ourselves in the proper position; do we put forth the proper efforts to receive these things? The question has often been asked, why has there not been a flaming proclamation to the scattered sheep of the house of Israel to put on their beautiful garments? Now there are a great many all over the land who call themselves saints, who would be willing to gather without the necessary preparation, but I believe that we must live in obedience to the law of God before we can go to Zion, inasmuch as no covetous person, or



drunkard, or liar, or tale bearer can find a place in Zion, therefore we can easily see why this flaming proclamation has not been sent forth, for we have seen that wherever it has been attempted, it has proved a failure. The Latter-Day work is truly a great work, and we are preparing for the world to come, therefore we can not be too practicable; for instance, we preach faith and repentance; this is a practicable turning away from every thing that is evil, then being baptized for the remission of our sins, then receiving the laying on of hands for the reception of the Holy Ghost, then adding to our faith virtue, and to virtue knowledge, etc., and the apostle declares that if you do these things, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord and Savior Jesus Christ. By this you see the practicability of the plan of salvation. We should every morning ask ourselves what we can do to-day for the advancement of the cause of God, and for our own benefit we certainly can do this."

Conference adjourned until 1 P. M.

1 P. M.—Met pursuant to adjournment. The following number of official members of the quorum of Twelve were present, 4; of High Priests, 1; Bishop, 1; High Council, 6; of the quorum of Seventy, 8; of Elders, 18; Priest, 1; Teachers, 2; Deacon, 1.

*Resolved*, That the minutes of the last Semi-Annual Conference be received as they were published in the Herald.

#### REPORTS OF BRANCHES.

The Lindsley branch C. W., consists of 20 members, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Asa Vickery, Presiding Elder; Moses Shaw, Clerk.

Trafalgar Branch, C. W., consists of 8 members, including 1 Elder and 1 Priest. Wm. Warnock, Presiding Elder; Robert Warnock, Clerk.

Buckhorn Branch, C. W., consists of 26 members, including 2 Elders, 1 Priest, 1 Deacon. Geo. Cleveland, Presiding Elder and Clerk.

Plano Branch, Ill., consists of 19 members, including 1 High Priest, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher. W. D. Morton, Clerk.

Gallen Branch, Mich., 5 have been added by baptism, and 2 died. G. A. Blakeslee, President; Cyrus Thurston, Clerk.

Mission Branch, La Salle Co., Ill., consists of 36 members, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon, 4 children blessed. Yance Jacobs, President; Austin Hayer, Clerk.

Montrose Branch, Lee Co., Iowa, consists of 34 members, including 4 Elders, 1 Priest,

2 Teachers, 1 Deacon. Alex. Struthers, Presiding Elder; W. W. Reid, Clerk.

Burlington Branch, Wis., consists of 21 members. Wm. Aldrich, President; Isaac F. Scott, Clerk.

Nauvoo Branch, Ill., 9 added since last reported, 4 removed by letter. Alexander Smith, President; David H. Smith, Clerk.

Batavia Branch, Ill., consists of 32 members, including 2 Elders, 1 Teacher, 15 added by baptism, 5 children blessed. Philo Howard, President.

The St. Louis Conference is composed of 6 branches, viz: Blue Ridge, Dry Hill and St. Louis, Mo., Alton, Caseyville and Illinois town, Ill., containing 68 members, including 1 Seventy, 24 Elders, 5 Priests, 3 Teachers and 1 Deacon.

Buffalo Branch, Iowa, consists of 15 members, 1 High Priest, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized and 1 cut off. R. Groom, President.

Amboy Branch, Ill., remains as last reported except 2 removed and 3 added. Charles Williams, President; Stephen J. Stone, Clerk.

Nashville Branch, Iowa, consists of 9 members. William Anderson, President.

Princeville Branch, Ill., consists of 14 members, including 4 Elders and 1 Teacher. H. Bronson, President.

#### REPORTS OF ELDERS.

James Blakeslee said: At the last Annual Conference I was appointed to preside over eastern Illinois, Indiana and Ohio. I visited Kirtland, Ohio, baptized 5; visited Whitestown and Elkhart, Indiana, about this time my health became very poor and I returned home and remained some time. I also preached in Mission, Sandwich, and Plano branches. Three have been added in Batavia during my mission. Although my health has been very poor, the Lord has been with me, and I have had great liberty in speaking, and have been instrumental in removing a great deal of prejudice. I still remain in the market, and intend to continue to labor in the ministry unto the end of my days.

Samuel Powers said that he preached in company with Bro. Aldrich. He baptized one woman who was at the point of death, and she was healed. He also preached in Canada East, New Hampshire and Vermont, baptized 13 including three since he returned home.

Reuben Newkirk said that he understood that in connection with Bro. Gurley he was to take the presidency of northern Illinois and Wisconsin. He has labored in connection with Bro. Gurley; he had not travelled much for the reason that he has a family to

support, but he is willing to do all he can.

John Shippy said that it was understood that he was appointed to preside over Michigan and Canada. He reported in June last and also in August, he then left and went to Galien, Mich., he then went to the Lake branch, came back to Galien, baptized 4. Bro. Gillen left me and went to Wakashma, we again came in company at Kalamazoo, and went to Grand Rapids found some old saints; went from there to Swan Creek branch, found many of them cold, baptized 1 and blessed several children, then went to Pine Run, found some who had formerly been Strangites, we could do nothing there. Left two elders to travel through that section of country. We then proceeded to Canada, found them all alive in the work, and enjoying the gifts of the gospel, tongues, prophecy, etc., the Presiding Elder and priest had been warned by the Spirit to go to the surrounding country. We preached once, and left an appointment for three weeks from that time. Bro. Gillen filled that appointment, and left another for three weeks from that time. From there we went to the Buckhorn branch, re-baptized 1 and baptized 2. We went back to the vicinity of Louisville where we had left the appointment. Bro. Gillen and I preached alternately, and also baptized in the same manner; we finally organized a branch of 19 members while there. A Mr. Shaw gave me a challenge, I accepted it, but he was not ready to meet us at that time, so we agreed to meet him in January; when the time came we wrote a letter to inform him that we were ready to meet him, his answer was, that he had *pas* to thrash, and could not come. Thus ended that discussion. However, after a time there came to our meeting a local preacher and requested a challenge, we gave him one and thereby met I. B. Richardson, a Methodist Episcopal Minister and Editor of the *Western Union*, in debate. After his first speech he did not fill out his time for lack of something to say. All that he had to say in his last speech were extracts from newspaper stories, and about Joseph Smith walking on the water, etc., thus ended the first debate. The next week we met Elder Duncan, a Baptist Minister, but as the debate has been published in the *Chatham Planet*, we will say but little about it. The Book of Mormon was the subject of the last day's debate, and he (Duncan) never brought up a passage of scripture as rebutting evidence, neither did he try to refute my arguments. We left the following Monday to go to Trafalgar, the Methodists opened their church, and we preached once, but they did not like the doctrine that we advanced. We baptized

8 and organized a branch, and then went to the Lindsley branch and baptized 2; then went to the Buckhorn branch, from thence to Galien, Mich., had what we called a squib debate, baptized 2, from there we went to Plano. During my mission I baptized 29.

Wm. Anderson said: "At a Council Meeting held at String Prairie, I was appointed to go to St. Louis, in company with Bros. Cuerton, Lake and Davis. I started in company with Bro. Lake, expecting to find Bros. Cuerton and Davis. We found some that wanted to be baptized, but as we were in Bro. Babbitt's district, we sent for him to baptize them. We then went to Kizer Creek, and from there went to St. Louis, found Bro. Cuerton laboring there; I went to Carondelet to get an opening. The Brighamites were not well pleased with us. We preached in Blue Ridge, and in Gravois. I have been well treated, although I traveled without purse or scrip. I make it a practice to preach every Sunday. It is my determination to do all I can to roll on the work. I am at the disposal of the Conference.

J. T. Phillips said: "I united with this church last February; I have baptized 7. I have wept many times and desired that the time would come that I could hear the gospel again as I once heard it in Wales."

C. G. Lanphear said: "I suppose that it is necessary that I should make a report. I went to Princeville and preached once, then I went to Victoria and appointed a meeting, and preached on Sunday. We found a man by the name of Brooks, an opponent. He preached at 10 A. M., I preached in the afternoon and rebutted some of his remarks. From there I went to Galesburg. I there received a letter from Bro. Gurley to arrange some affairs in the branch. From there I went to Millersburgh, and from there to the Buffalo branch, Iowa, and from there to Moscow; they opened their meeting house, it is free to all. Went to Jackson county, preached several times, the branch had added 7 or 8 to their number; went to Jones county, and from thence to Wisconsin. Although I have not baptized any, yet I feel that my labor has not been in vain. I have not been very well, but my bodily health has been renewed. I went east and visited some of my relatives and preached twice. I feel to bear testimony to this work, and am ready to travel and preach this summer."

Conference adjourned to meet at 9 A. M. next morning.

April 7th, 9 A. M.—Met pursuant to adjournment. Bro. Wildermuth said: "I was appointed to labor in connection with Bro. Lanphear. He has reported, therefore it will be unnecessary for me to say any"

thing about it. At the August Conference I was appointed to labor in Iowa. I labored in connection with Bro. Dillon and found some members of the reorganization who had been members of the branch at Zarahemla, and were desirous of being organized again. I am ready to labor."

Henry Cuerton said: "I was appointed to labor under Bro. Joseph, and as far as circumstances permitted, preached in Hancock county. At our September Council I was appointed to go down into the vicinity of St. Louis. On Dec. 12th we crossed the river to go to St. Louis, and started without a cent of money, and the weather rather stormy. I went to Nashville and from there to Keokuk, where we were delayed. I went into a hall and it happened to be a Methodist meeting. They began to talk to me about religion. I told them my views and solicited an opportunity to preach, they not knowing who I was, but I told them I was on a mission to Missouri. I preached in the afternoon for the Colored Baptist church, and all felt well. Next day Bro. Lake and myself started across the river. Bro. Lake thought, owing to the coldness of the weather, that we should not proceed any farther. We held a council and concluded to separate, and each one preach our way through to St. Louis by different routes, so I went alone to Pike Co., Ill. I arrived in St. Louis on Sunday afternoon. I attended a meeting of the Brighamites. I requested the privilege of preaching in their hall that evening. They gave consent, so I preached to them the truth of the gospel. After meeting, the President of the branch asked me if I believed that Brigham Young was Prophet, Seer and Revelator of the Church of Jesus Christ of Latter Day Saints? I said, No. He made some remarks in regard to Brigham Young being the man. I then requested them to let me give my reasons for not believing that Brigham is the man to lead the church. They gave me liberty, so I gave them some of my reasons for denouncing him. I asked him if the Twelve had not imposed upon them. The next day Bro. Anderson arrived and we took the city street by street, and visited from house to house. Some two of the brethren proffered to pay for a hall if we would hire one to preach in. I found many that I had been acquainted with. We preached, and the next day we visited from street to street again. The Brighamites held a council. The first counsellor resigned; the following Sunday five were cut off. I told the Brighamites in St. Louis that they all knew that the Twelve in Utah were base imposters, and that they have shamefully imposed upon them and robbed them. The Clerk in the

Brighamite Council said: 'my books are closed never to be opened again by me.' He did not believe that Brigham Young was the man. In Blue Ridge we organized a branch, and all the Welsh who were following Brigham, except one, renounced him and confessed that they believed in the reorganization. In St. Louis the Brighamites thought that a man was gone over to Josephism if he was found reading the B. of M. or B. of C. We divided St. Louis into 7 Wards, and appointed a President over every Ward. It was *Resolved*, That we would sustain and uphold the paper which the saints were going to establish in England, and the Herald, in this country."

Oliver Bailey said: "I was ordained at the last August Conference. I was laboring in Michigan. I labored as circumstances permitted. The last of January I went to Cold Water, I baptized 4 and there is a prospect of more, they are desirous of having elders sent there who are capable of delivering a course of lectures. I am at your disposal."

J. W. Gillen said that he was appointed at the last April Conference to labor under the presidency of Bro. Gurley until the June Conference, which he did. Then, according to appointment he went with Bro. Shippy to Michigan and Canada. He said that he was ready and willing to continue in the field. I baptized 18.

William Kelly said: "I was appointed to labor in Minnesota. Had small congregations, and but few obeyed, but I think much good has been done. Held meetings in Alloway Grove, and many are believing. Truly the Lord was with me."

Riley Briggs said: "I have been in Western Wisconsin and Minnesota with Bro. Kelly. We preached in all the cities, towns and villages where we could find opportunities. We visited Zarahemla, where this organization first started, and we found large openings for preaching. I am at the disposal of the Conference."

Alexander Smith said: "At the Iowa Conference I was appointed to labor in connection with Bro. Blair, and as he said that he would report by letter, I shall only speak of what I did after he left me. I preached in the different branches. I went to the Camp Creek branch, Neb., I found a great many who were desirous of re-confirmation, which I attended to."

Adjourned to 1 o'clock, P. M.

Met pursuant to adjournment. Brother Landers said: I went to Long Point and Ottowa, I remained three weeks, I had large congregations, but my bodily strength began to fail me, inasmuch as many years have rolled over my head, and I have had

to succumb to old age. He bore his testimony to the work, and exhorted the elders to be more diligent in the discharge of their duties.

Thomas Jenkins said: "Since I united with the Reorganization, I have endeavored to do something for the advancement of the cause, I can not preach much in English, but delight to preach in the Welsh language. I am also willing to take a mission to Wales if desired."

Benjamin Austin said: "As a local Elder I have not been pushed, but I have endeavored to preach to the surrounding country in the vicinity in which I live, and am willing to labor as far as circumstances will permit."

Edwin Cadwell said: "I have not labored much this winter. Bro. Stone and I agreed to take a mission together. We went down to Franklin Grove, where they never had heard any thing about our doctrine. We preached in different places in Jo Davis county, our congregations were small; we obtained a Methodist church to preach in. I am willing to do what little I can for the rolling forth of the work."

Jerome Ruby said: "I never have been permitted to attend a Conference before. I labored some after I was ordained. I hope to be able to travel again next winter."

Charles Williams said: "I left home in Feb., and went into the vicinity of Carroll Co., and from there went to another place. There was a great deal of prejudice, but it was greatly removed, and I could hardly get away, there is a great inquiry after the principles of truth, the most difficult thing for them to believe is the Book of Mormon."

Levi Lightfoot said: "I am willing to do all that I can for the furtherance of this work. I preach wherever an opportunity presents itself."

Pres. J. Smith reported that he had been peculiarly blessed in his labors in this work. I went with my brothers Alexander and David to Iowa. I preached twice in Little River branch. From there I went to Manti. It had been said that I would be afraid to go to Manti. On Monday evening I preached to them; next day I visited Father Cutler. We found him a genial hearted man. On Tuesday evening I preached in the school house. We had an interesting interview. I preached several times. At Omaha I undertook to preach without the Spirit, and found it hard work. I preached at Bear Creek, and had a Baptist preacher at my right hand and a Methodist minister taking notes. I have received letters from many who have set up pretended claims, which I did not deem it necessary to answer, one from C. B. Thompson. It has been said that

I was ordained by J. J. Strang. I have twice denied it before, and therefore I have not answered a letter which has been sent to me on the subject.

He likewise reported that the work is spreading in the String Prairie Conference, and that the Nauvoo Conference is in a good state of prosperity, and that the St. Louis Conference had requested all the official members to labor in the ministry.

He said that the Nauvoo Conference recommends that Bro. B. Austin be ordained a bishop of that Conference.

He said that the next meeting of the Nauvoo Conference will be held on the second Saturday in June, and that they invite their friends from a distance to meet with them.

Adjourned to next day at 9, A. M.

April 8, Conference met and opened as usual. It was

*Resolved*, That Bro. Steven Richardson be received as a member of this church.

The following named persons who were baptized yesterday by W. H. Kelly were confirmed: Matthew Hunter, Cindarilla Gifford and Abiah Cook, by S. Powers and J. Shippy.

The report of the Princeville Branch was received which showed that the branch contains 14 members, including four elders and one teacher, two elders have been disfellowshipped.

*Resolved*, That Bro. Hugh Lytle be ordained an high priest, by W. W. Blair, and Thomas Dungan and Michael Griffith be ordained high priest by J. Smith.

*Resolved*, That Benjamin Austin be ordained an high priest.

*Resolved*, That John Landers be ordained an high priest.

Bros. Austin and Landers were ordained by James Blakeslee and Reuben Newkirk.

*Resolved*. That Benjamin Austin be ordained a bishop in the church for the Nauvoo Conference.

He was ordained to that office by Pres. J. Smith and Wm. Marks.

Adjourned to 1 o'clock, P. M.

Met pursuant to adjournment.

It was *Resolved*, that Hiram P. Brown be received into this church and that he be ordained an elder.

*Resolved*, That John T. Phillips, Thos. Jenkins and David Evans be sent on a mission to Wales.

#### APPOINTMENTS BY THE PRESIDENT.

James Blakeslee to preside over the missions in the State of New York, and that C. G. Lanphear and C. W. Wheaton go with him.

John Shippy to preside over the missions in the Canadas and Nova Scotia, and New-brunswick, and that J. W. Gillen and W. Pomeroy go with him.

James Burgess to preside over the missions in Vermont and New Hampshire.

Reuben Newkirk, preside over the missions in Western Wisconsin, and that E. M. Wildermuth go with him.

W. W. Blair, to preside over the missions in Ohio and Pennsylvania, and that Wm. Anderson go with him.

Samuel Powers to preside over Eastern Wisconsin and Michigan, and that Hiram P. Brown, go with him.

J. T. Phillips and T. E. Jenkins and David Evans to go to Wales on missions, and to be under the direction of J. W. Briggs.

Riley Briggs and Wm. H. Kelley was appointed to labor in Minnesota.

Z. H. Gurley to preside over the missions in Northern Illinois.

Joseph Smith, to preside over Southern Illinois, and Eastern Iowa, and Missouri.

Hugh Lytle to preside over Western Iowa, Kansas and Nebraska.

George Redfield and W. Gaylord were requested to preach on their contemplated journey to Utah, and Thomas Reed in England.

*Resolved*, That Bro. J. W. Brigg be sustained by this Conferenae.

*Resolved*, That we sustain E. C. Briggs, and those who are laboring with him.

*Resolved*, That we sustain all who have been appointed on missions.

*Resolved*, That we recommend that all the elders labor in the ministry.

Hiram P. Brown was ordained by Samuel Powers.

CHILD BLESSED by James Blakeslee: Emma, daughter of John and Matilda Hook, born February 3, 1864,

*Resolved*, That Wentworth Vickery and James Mathers be ordained elders. Confirmed by J. Shippy, and J. W. Gillen.

*Resolved*, That the hand of fellowship be withdrawn from G. White of the quorum of the twelve, until he reports, with the proviso that if he is dead this resolution is inoperative.

A Special Conference was appointed to be held at Nauvoo, on the second Saturday in June next.

*Resolved*, That a Special Conference be held at Mission Branch on the last Friday in August.

A Special Conference will be held in Kent County, Canada West, on the 2nd Saturday and Sunday in July next.

Those who wish to attend it should

take the Great Western Rail Road to Chatham, thence to Louisville.

*Resolved*, That John Dennison Bennet, be ordained an elder.

A Special Conference is to be held in Burlington, Wisconsin on the first Saturday in June.

*Resolved*, That the next Semi-Annual Conference be held at the Galland's Grove Branch, Iowa.

*Resolved*, That the bros. who are appointed to go to Wales be ordained to the Quorum of Seventy.

*Resolved*, That the official members who have not licences be supplied with them.

*Resolved*, That official members who are going on missions be supplied with blank licences.

*Resolved*, That Thos. Revel be ordained by W. W. Blair, to the Quorum of Seventy.

*Resolved*, That Bro. Blakeslee Brush and Mary P. Brush, be received as members.

Bros. C. G. Lanphear and H. Cuerden ordained John T. Phillips and Thos. E. Jenkins, elders of the Quorum of Seventy; and Wentworth Vickery and J. D. Bennet elders.

*Resolved*, That Bro. Riley Briggs be ordained a Seventy.

He was ordained by H. Cuerden and C. G. Lanphear.

H. Cuerden and R. Briggs were appointed to preach in the evening.

JOSEPH SMITH, PRESIDENT.

ISAAC SHEEN, } Secretaries.  
J. W. GILLEN, }

For the Herald.

#### A LETTER FROM VERMONT.

A word of instruction to all who feel interested in the final issue of our faith. In view of the many aspiring individuals who have started up as leaders in this matter, and by which many of the innocent have been led astray and have become engulfed in the vortex of delusion, I have thought best to address a few words founded upon my own experience and observation in this great work. I embraced the work in Manchester, England, in the year 1840; soon after which I was called to the ministry. I went out into the field devoting the whole of my time for nearly two years travelling in England and Wales, in connection with other worthy men, meeting with pretty good success as well as some persecution. After which, in company with some of my friends, I emigrated to Nauvoo. There I became per-

sonally acquainted with the martyred Joseph Smith, as well as many others of the leaders of the church. The first year I labored a part of the time on the Temple. In the Spring of 1844, soon after the April Conference, I left Nauvoo in company with A. Cordon on a mission to the State of Vermont, which mission we filled with honor to the cause we had espoused. We were absent from Nauvoo about one year, when we returned and remained there until our expulsion. In consequence of the death of the Prophet and Patriarch many changes had taken place relative to the work, several aspirants started up, claiming to have authority, etc., but in the midst of this confusion and disorder there was an idea generally entertained by the saints, that Joseph's oldest son was the one appointed to succeed his father as President of the whole church, and in consequence of his youth they saw no alternative but to wait until the time appointed by infinite wisdom. The time having arrived, he has nobly and honorably espoused the cause of bleeding Zion, and invites the wandering sheep to return to their true allegiance to the gospel of the Son of God, pure as it emanated from the Savior's lips, for in Him was no guile, and in His teachings there was no deceit. It is gratifying to know that thousands have heard of the joyful news and returned, and are now rejoicing in the liberty of the gospel of the Son of God. For the benefit of all who are not personally acquainted with the present Joseph Smith, and his principles and character, I wish to state, that having formed a personal acquaintance with him the past year, having travelled, preaching in Hancock Co., Illinois, and other places in the West, where I formed a large circle of acquaintances and friends, and met with good success in proclaiming the principles of the gospel, by which many hearts have been made glad. In my acquaintance with Bro. Joseph Smith, I found him more than I could have expected. He is a man very unassuming, and entirely free from all hypocrisy and self-conceit, and he possesses a noble and generous heart; like Enoch's, of old, it swells wide as eternity. The cause of Zion is a theme that is dearly cherished by him. I have heard him, time and again, boldly and zealously advocate the principles and doctrines of Christ. As a President, he is well fitted for that high and holy office. He possesses great discernment of mind and great decision of character; in fact he is the man for the office he is called to fill. As

to his personal character, it stands high in the estimation of his whole circle of acquaintances, saints and sinners too, and to conclude, that after examining the matter with great care, I say that he is the only man now living who has been ordained and anointed by the martyred Joseph as his successor. It is a well known fact, that he was ordained and anointed by his father in Nauvoo, but a short time before his death, there are those now living who were present, and it is gratifying to me to state that I have met with those who were present at the ordination in my travels in the West during the past year. I wish now to invite all who have been led astray by any of the different factions, whether Rigdon, Brigham, or any other, to return to the old path, and follow the man of God, and he will safely lead you to the land of Zion. The word of God can not fail, but all will be fulfilled in its time and season. The signs of the times are portentous of great events. It becomes the duty of all to be preparing for the future.

JAMES BURGESS.

PERKINSVILLE, Vt., March 30, 1864.

AN EMBLEM OF CHARITY.—The Egyptian hieroglyph of charity is very striking. It was a naked child with a heart in his hand, giving honey to a bee without wings. 1st. A child is humble and meek. See Mat. 18: 3. 2nd. He had a heart in his hand, because the heart and hand of a charitable man must go together. He must be a cheerful giver. 3rd. He was giving honey to a bee, not a drone, and to a bee without wings. Keep such as would work, but can not.

BRO. J. JEREMIAH arrived in New York from Wales on the 6th inst., and wrote from Syracuse, O., on the 11th inst. He has sent the first number of the "Restorer" which is edited by Bro. J. W. Briggs at 29 High Street, Penydarren, Merthyr Tydfil, Glamorganshire, Wales. Part of it is in English and the remainder in Welsh.

Bro. Jeremiah says, "the work of the Lord is well established in Wales, and there is good prospect for it to increase. My opinion is that the monthly periodical will do as much good towards forwarding the work of God in England and Wales as ten traveling elders."

OBITUARY NOTICES should be sent to us to be published, without poetry and extended remarks.

## THE REAPER'S RESPONSE.

BY ELDER CHARLES DERRY.

We hear thy voice our Father, in wisdom  
from above;  
Inviting us to gather the objects of thy  
love;

We hear thy call for reapers, nor will we  
heedless be,  
Or rest among the sleepers in life's great  
harvest-day.

The golden grain is waving, inviting us  
to reap,  
And sin is fast enslaving; why should we  
longer sleep,  
We will thrust in our sickles, help us thou  
God above,  
Each one to do a little inspired by thy  
love.

We come from bench and anvil, from  
merchants desk and plow,  
Yet not with learning trammel'd our help  
alone art thou;  
We seek not for vain glory nor yet for  
sordid gold;  
Thy love shall be our story which angels'  
tongues have told.

Clothe us with thy pure wisdom and gird  
us with thy truth,  
To labor in thy kingdom that none des-  
pise our youth;  
Thy Spirit we rely on, else, would our  
work be vain;  
To bring back bleeding Zion or gather in  
thy grain.

Help us O Lord to gather, thy wheat,  
while 'tis day:  
That thousands who have wander'd, may  
soon return to pray;  
Oh let not the despoiler, thy harvest field  
destroy;  
Give strength that's all sufficient, for  
those thou dost employ.

Remember bleeding Zion, our tears for  
her shall flow,  
While time's unerring dial points to one  
hour of woe;  
Give joy for all her sorrow, and bid her  
light arise,  
Let peace and glory follow Zion whom  
men despise.

*For the Herald.*

## RESPONSE.

Brother David, we've shaken our gar-  
ments,  
And turned to the law of the Lord,  
And we trust that the yoke of our bondage

Will soon break, by the power of His word.  
For we know that His promise is faithful  
To the true scattered sheep of the flock.  
We will anchor our bark in the centre,  
And abide in the truth as a rock.  
We will anchor, &c.

We arise now with songs in the morning,  
And at noontide rejoicing are found,  
While at eve, thro' each duty performing  
Cheerful praises to heaven resound.  
For we know the Redeemer is coming  
To gather the sheep of His flock.  
We will anchor our bark in the centre,  
And abide in the truth as a rock.  
We will anchor, &c.

We thank our great Father in heaven  
For mercies restored once again,  
And forever we'll shun the old leaven,  
The cause of our sorrow and pain.  
By the pure revelations of Jesus,  
Henceforward our course we will steer.  
And by faith we'll prepare for redemption,  
Assured that its coming is near.  
We will anchor, &c. M. A. W.

## MARRIED.

By Elder SAMUEL POWERS, at Amboy,  
Ill., on Sunday, April 10, 1864, Mr. DAN-  
IEL CONDERMAN, to Sister MAHARA CAD-  
WELL, daughter of Brother Edwin Cad-  
well.

At Galien, Mich., on the evening of  
March 30, 1864, at the house of Bro. G.  
A. Blakeslee, by Elder JOHN SHIPPY, Bro.  
ALEXANDER EMERY, to Sister ELIZA  
BLAKESLEE, daughter of G. A. and Lydia  
Blakeslee, both residents of Galien.

By Elder COLBY DOWNS, February 17,  
1864, Mr. SAMUEL M. B. SCOFIELD, to  
Miss MARY LOUISA HELPHREY, of Story  
Co., Iowa.

By Elder COLBY DOWNS, Mr. PETER  
HELPHREY, to Miss EMMA SCOFIELD, of  
Story Co., Iowa.

On the 20th ult., by Elder LEHI ELLI-  
SON, Elder COLBY DOWNS, to Miss PHEBE  
ANN SCOFIELD, of Story Co., Iowa.

## DIED.

On January, 1, 1864, in the Galland's  
Grove Branch of the Church, Shelby Co.,  
Iowa, Sister MARY MAGDALENE, wife of  
Bro. Z. W. HUNT, aged 28 years, nine  
months and four days.

At Galien, Mich, April 10th, 1864, of croup, INA ISABEL, youngest daughter of Geo. A. and Lydia Blakeslee. Aged four months and 6 days.

Close the door lightly,  
Bridle thy breath,  
Our little earth angel,  
Is talking with death.

Gently he woos her;  
She wishes to stay;  
His arms are about her;  
He bears her away.

Music comes floating  
Down from the dome:  
Angels are chaunting  
The sweet wellcome home.

At Galien, Mich., March 30th, 1864, MORONI, son of C. and H. B. Thurston, aged 1 year, 5 months and 20 days.

God has taken our little treasure away,  
For some wise purpose in a future day,  
But by the power of Christ we hope to meet him,  
Then with joy and rapture, we shall know  
and greet him.

March 14, 1864, near Plano, Ill., MORONI, son of Sister Hannah Lamb, in the 6th year of his age.

Cease fond mother, weep not for Moroni,  
Your heavenly Father has called from on high,  
The cold storms of earth he could no longer bear,  
So God took him home to a region more fair.

Then mourn not dear mother, nor seem to complain,  
In God put your trust, you shall see him again,  
In that blessed morn when the earth is restored;  
It's there you may meet in the kingdom of God.

This kingdom of God is a haven of rest  
Prepared by the Lord for the home of the blest;  
Yes, when the Good Shepherd shall come with the sheep,  
'Tis in His blest bosom such lambs He will keep.

Yes, when the dear Savior shall come from the skies  
And speak to our dust and bid it arise,  
There will be no more weeping, no mothers will cry,  
'Tis there dearest mother you'll meet Moroni.

Bro. E. C. BRIGGS has written from Utah, and says that he has within one or two weeks baptized 26 or 36 persons. We do not know which is the number.

RECEIPTS—*For the Herald.*—T. Cutler, D. Cornwell, R. Dancer, each \$3; D. P. Hartwell, D. Williams, W. Holmes, M. Warnock, B. Fairbanks, M. Madison, S. Richardson, H. Bronson, W. Marks, Y. Jacobs, J. T. Barret, E. H. Damon, C. Williamson, J. Taylor, D. Webster, each \$2; J. Miller, D. H. Bays, C. Stone, L. Hewitt, L. Lightfoot, E. Hyde, E. Feavel, J. Brockway, T. F. Stafford, each \$1.50; J. M. Judkins, J. Morrel, E. Epperly, P. Corless, H. G. Hall, J. Hemingway, E. J. Moore, C. Belknap; S. Lawrence, J. Doan, M. Hunter, G. Wells, O. Thomas, L. Price, G. Duncan, R. Newkirk, D. Newkirk, G. Smith, N. Lyddel, D. Fleming, W. Stevens; A. Harker, each \$1; J. H. Davis, \$0.50; J. Askins, \$2.50; E. Painter, \$5; A. Strothers, \$2.40; J. T. Phillips, \$10; J. Landers, \$2.50; H. Reed, \$0.50; S. Stevenson, \$1.25.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No. 9—Vol. 5.]      **PLANO, ILL., MAY, 1, 1864.**      [WHOLE No. 57.]

## ETERNITY OF ALL SPIRITS.

Brigham Young and his co-laborers have been teaching for near twenty years past, that spirits are not eternal in their being or personality, but that they had a "beginning," were "made," "created," "generated," and "propagated" by a father and mother in heaven, and "organized in a similar manner, and by a similar system of laws as our earthly bodies." They preach it and publish it, and not only so, but they sing, "our Father in Heaven, and our Mother the Queen." It has become the most prominent doctrine of their church, and is perhaps taught more zealously than any other save that of *Utting* or consecration. They represent it as one of the strong, bright, and engaging features of what they call "Mormonism." They say that it was revealed through Joseph Smith, the martyr; that he taught it, and they attempt to bolster it up by some of the revelations given through him, also by some passages from the Bible.

We shall attempt to show in this brief article that Joseph Smith taught that spirits are "eternal," that they had "no beginning," and consequently could not have been "generated" or "propagated," neither "begotten by a father and mother in heaven, in a similar manner and by a similar class of laws as our earthly tabernacles;" and further, that they were not "made," nor "created," neither "organized" into identities, or personages of spirit; but that as eternal, uncreated intelligencies, or personages of spirit, they were organized into *classes* or *orders*, and that too under the priesthood of the Son of God, which is "without beginning of days or end of life." My proofs will be derived mainly from the *written* teachings of Joseph the martyr, and this should be the highest class of evidence with all

Latter-Day Saints, for our Savior said concerning him, (Book of Nephi 9: 12;) "who-soever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, \* \* \* they shall be cut off from among my people who are of the covenant."

We will now compare some of the teachings of Brigham and his fellows, with the teachings of Joseph, the Choice Seer:

### BRIGHAM YOUNG'S DOCTRINE.

BRIGHAM YOUNG preached at a Special Conference in Salt Lake City, Aug. 28, 1852; (see *Deseret News, Extra*, Sept. 14, 1852; also *Millen. Star*, Supplement,) and said: "After men have got their exaltations and their crowns, have become Gods, even the Sons of God; and made Kings of Kings, and Lords of Lords; they have the power then of *propagating their species in spirit*, and that is the first of their operating with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes; an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. This is a key for you." He further says in the same Conference, "our spirits, thousands of years ago, were *first begotten*." ORSON PRATT, the "Defender" of polygamy, and its chief propagator through the press, in the same Conference, and unquestionably with the approval of all the lead-

ing authorities present, including Brigham Young, said:

"We should say that our spirits were formed by *GENERATION*, the same as the body or tabernacle of flesh and bones." In speaking of God the Father and Jesus Christ His Son, and also of the Holy Ghost, O. Pratt said: "They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the father of spirits, so has another; if one God can *propagate his species and raise up spirits* after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing."

BRIGHAM YOUNG preached in Salt Lake City, April 9, 1852, (see Journal of Discourses, Vol. I, p. 50,) and said: "Our Father in heaven *begat all the spirits* that ever were or ever will be upon this earth; then the Lord by his power and wisdom, organized the mortal tabernacles of man. We were *made* first spiritual, and afterwards temporal. \* \* \* When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost; and who is the Father? He is the first of the human family, and when he took a tabernacle; it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve."

ORSON PRATT in his sermon in the Tabernacle, Aug. 28, 1852, (see Journal of Discourses, p. 55,) takes the position that spirits were *made* and *created*, and enquires: "Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, nor God-like. \* \* \* That spirit that now dwells within each man and each woman of this vast assembly of people, is more than a thousand years old. But how was it *made*? when was it *made*? and by whom was it *made*? If our spirits existed thousands of years ago, if they *began* to exist, if there was a *beginning* to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? was it by a direct creation of the Almighty? or were we *framed* according to a certain system of laws, in the *same manner* as our tabernacles?"

In the *Seer*, (page 17,) O. Pratt says:—"Our bodies are *formed* from the dust of the earth, but are our spirits *made* from the same materials? If they were, then they would at death return to dust, but as they are not reduced to dust like the body, they

must be *formed* of materials far superior to those of the earth." On page 18, he says: "Can we suppose for one moment that God neglected the *formation* of spirits in the grand work of creation? \* \* \* Would a good and wise being *create* spirits, and before they had time to prove themselves, by obeying or disobeying his laws," &c.

On page 19 he says: "Our earthly fathers are called the 'fathers of our flesh,' while God is called the 'Father of Spirits.' Earthly fathers have no power to beget spirits, they beget only the bodies of flesh, or the tabernacles, while our Heavenly Father *begets* the spirits, or the living beings, which come from Him to inhabit the tabernacles. The 'first born' of all this great family of spirits, holds by virtue of his birth-right, a pre-eminence in all things; hence it is written, 'when He bringeth in the First Begotten into the world, He saith, and let all the angels of God worship Him. The oldest spirits or 'First Begotten,' hold the keys of salvation towards all the rest of the family of spirits. The 'First Born' spirit is called 'The Morning Star,' because He was *born* in the morn of creation, or in other words, because He was 'The Beginning of the creation of God.' His younger brethren were called 'Morning Stars,' because they were also *born* in the morning of creation, being the next in succession, in the order of the *spiritual creation*."

On the 20th page he further says:—"Where (on earth) they should become fathers of fleshly bodies, in *like manner* as God was the Father of their spirits." On page 21st he says: "Did not the same God who *MADE* the spirits of men, *make* the spirits of beasts also?"

On page 37, he further adds: "The spirits of all mankind, destined for this earth, were *begotten* by a father, and *born* of a mother in heaven, long anterior to the formation of this world. The personages of the father and mother of our spirits, had a *beginning* to their organization, but the fullness of truth (which is God) that dwells in them had no beginning."

In concluding his article on the pre-existence of spirits, (see the *Seer* page 134) he says: "We have in this article on pre-existence, traced man back to his *origin* in the heavenly world, as an *infant* spirit, we have shown that the spirit was *begotten* and *born* by celestial parents, long anterior to the formation of this creation."

We have been thus careful in bringing forward the identical words of Brigham Young and Orson Pratt, relative to spirits and their origin, in order that the reader may see the contrast between the doctrine they teach, and that taught by the martyr-

ed prophet, Joseph Smith, and further; that we may not be accused of misrepresenting them. And we trust that the quotations already brought forward, proves beyond cavil that they teach the "creation" of spirits, that there was a time of beginning to them, and consequently a time when they did not exist, or have a being. And here it may be proper to say, that Brigham Young in a discourse at the Tabernacle, Feb. 27, 1853, (see Journal of Discourses, Vol. 1,) teaches the dissolution, or entire destruction of the mind, soul, or spirit, as a being, or personality, and this doctrine is just in keeping with the creating or making of spirits, for, as Joseph taught, "whatever is made may be unmade, whatever has a beginning, must have an end."

#### JOSEPH SMITH'S DOCTRINE.

JOSEPH SMITH, the martyr, preached a sermon at Nauvoo, Ill., during the April Conference of 1844, called the "King Follett Sermon," in which, while speaking on the resurrection, he had occasion to say, (see Vol. 5, p. 615, T. & S.) "So I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through if you don't believe it. I am going to tell you of things more noble. We say God himself is a self-existing God. Who told you so? It is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner, upon the same principles?" Joseph referred to the Bible, and continued, "how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so he became a living body.

The mind of man is as immortal as God. I know that my testimony is true, hence, when I talk to these mourners; what have they lost? They are only separated from their bodies for a short season. Their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning? Because if a spirit have a beginning, it will have an end. Good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in

two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end, and then the doctrine of annihilation would be true. But, if I am right, I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself; intelligence exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God; that God himself finds himself in the midst of spirits and glory, because He was greater, and because He saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet, and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more."

Joseph the martyr, in an article called, "Try the Spirits," in the T. & S., for April 1, 1842, see also Herald No. 4, Vol. 3, says relative to the eternity of spirits, "Try the Spirits;" but what by? Are we to try them by the creeds of men? What preposterous folly! what sheer ignorance! what madness! Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday! \* \* \* In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that the spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust, and will in the resurrection be again united with it. Without attempting to describe this mysterious connection, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to

the human body and spirit, I would just remark that the *spirits of men are eternal*, that they are governed by the same priesthood that Abraham, Melchisedek, and the apostles were; that they are organized according to that priesthood which is everlasting, 'without beginning of days or end of years,' that they all move in their respective spheres and are governed by the law of God; that when they appear on earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for Michael the arch angel dared not bring a railing accusation against the devil, but said, 'the Lord rebuke thee Satan.' It would seem, also, that wicked spirits have their bounds, limits and laws, by which they are governed and controlled, and know their future destiny."

Joseph further says in his History, written in June, 1839, (see Mil. Star page 311.) "The spirit of man is not a *created being*, it existed from *eternity*, and will exist to eternity. *Anything created can not be eternal.*"

In a sermon which he preached in Washington City, D. C., Feb. 5, 1840, (see Hist. for 1840, in Mil. Star, pages 583, 584,) he says: "I believe that God is *eternal*, that He had *no beginning*, and can have no end. *Eternity means that which is without beginning or end.* I believe that the soul is *eternal*. It had *no beginning*; it can have no end."

In the Book of Abraham, translated by Joseph the martyr, (see Herald No. 25, T. & S. Vol. 3, and Pearl of Great Price.) The Lord said to Abraham: "If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have *no beginning*, they existed before; they shall have no end, they shall exist after; for they are *eternal*."

Elder John Taylor, once editor of the *Times and Seasons*, gives us in a sermon of his reported by G. D. Watt, (see T. & S. Vol. 6, p. 1098,) his views with regard to the eternity of spirits, and the meaning of the word eternity, and it should be borne in mind that the teachings of the martyred prophet had not yet fully lost their virtue with Elder Taylor, for the sound of his inspired words had scarcely passed away when the following was uttered. He says:

"Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease, and so did we. \* \* What is eternity? It is duration. It had *no beginning*, and will have no end."

By a careful perusal of the above teach-

ings, it will be seen that Brigham Young and Orson Pratt flatly contradict the inspired teachings of Joseph Smith. Joseph declares that spirits are eternal, without beginning or end, that they never were made nor created; that they existed "co-equal" (in point of time) with God, and says, "I know my testimony is true, for God has told me so."

They, on the other hand, teach as doctrine essential to salvation and future glory, that spirits have a "beginning," that they "began to exist," that they were "created" and "made," "propagated," "generated," "framed," "formed," &c. Reader, did you ever see a more palpable, flat contradiction, in word and sentiment? If you did, we never did, and it strikes us that if you ever had doubts concerning the apostacy of the leading authorities of the Brighamite church—if you never believed it before, you can not fail to believe it now. Don't you see that they teach the very opposite of Joseph the martyr? Have they not departed from the faith and doctrines taught by him in regard to spirits? And if they have departed from the faith and doctrine of Christ in regard to this important matter, may they not in regard to other equally important matters? This spirit-making doctrine is a snare of the devil to catch the souls of men. *It gives strength and character to Polygamy, "the cable chain of the church,"* as it is very glibly termed by the leading authorities of the Brighamite church. When that doctrine shall fall, as it must, and that very soon, the "cable chain of the church" is sundered, and the tens of thousands who have been mourning and writhing under its terrible influence and suffering a living death, within its polluting bonds, will make the earth and the heavens rejoice with the glad-some song of deliverance.

Reader, are you a believer in "propagating" or "creating" spirits? If so, put it away as you love the truth of God and eternal life, for it is the twin sister of that towering iniquity, polygamy. Brigham Young says all celestial beings can, and will create or propagate spirits. Joseph Smith says, "God can not create a spirit at all." "They have *no beginning*, they are *eternal*." Which of these teachings will you believe in, Brigham, who says he is no prophet, nor the son of a prophet, and, who further says that he never saw an angel; or Joseph, whom God declares is the "choice seer," and that he should "be great like unto Moses"—he who conversed face to face with God the Father, and His Son Jesus Christ, and was ministered unto by the angels Michael, Gabriel, Raphael, Elias, Elijah, Nephi, Moroni, Moses, Peter, James and John,

and who, in the visions of heaven, gazed upon the glories and wonders of eternity, and of whom it was said, "in thee and in thy seed, shall the kindred of the earth be blessed"? Which is your choice? You are free to choose, but remember, O, remember, that upon your choice, "hangs everlasting things." Your agency is your own, but beware that you exercise it in the right manner. If you can not accept the inspired *written* teachings of Joseph, don't call yourself a Latter-Day Saint, lest you be found false to your profession.

Brigham Young and O. Pratt, quote the term "Father of Spirits," as proof that our spirits were absolutely begotten by a father and born of a mother. Now it must appear to the reflecting mind that no such thing was intended, but simply that God was our governor, counsellor, provider, ruler, instructor or director, holding this position because He was "greater," and, as He said, "I am more intelligent than they all." Jesus, in John 8: 44, called the Pharisees the children of the Devil, and the Devil their father. He said, "ye are of your father the devil, and the lusts of your father ye will do." Does it therefore follow that the devil begat their spirits by generation, and that he was absolutely the begetter of their bodies of spirit? This would be an absurdity, but we can readily conceive that Satan had them under his rule, direction and control. All Latter-Day Saints ought to know that when man is in an unconverted state, they are "children of wrath," "aliens and foreigners," and that when they are baptized into Christ, they become Abraham's seed, and heirs of God, and if heirs of God, then are we His children, and He our Father. See Rom. 8: 14, 17. Obedience to God makes us His children, but obedience to sin makes us the children of the Devil, and this same principle must have held good in the eternal world, in the world of spirits. John, the beloved disciple, in 1 John 3: 8-10, says, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil. Whosoever is *born of God*, (evidently through the gospel) doth not commit sin, for his seed remaineth in him: and he can not sin, because he is born of God. In *this* children of God are manifested, and the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother." Here then is pointed out the way that we become the children of God. It is by obedience to His will, and, on the other hand, "he that committeth sin is of the Devil." Faithful obedience to God makes all intelli-

gent beings His children, and Him their Father, and when they sin and work the works of the devil, they become the children of the devil, and he becomes their father. Jesus says, (Luke 6: 35,) "but love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be *the children of the Highest*; for He is kind unto the unthankful and the evil." Here again we find that doing the will of God makes us His children, and as a consequence, it makes Him our Father. In 2 Kings 6: 21, we read that "the king of Israel said unto Elisha, when he saw them, *my Father*, shall I smite them?" Yet Elisha did not generate or beget the king. Elisha was his instructor and advisor, therefore the king in speaking to him said, "my father." Orson Pratt says, (as before quoted) "if one God can propagate his species, and raise up spirits after *his own image and likeness*, and call them his sons and daughters, so can all other Gods that become like him," and then says, as quoted before, "did not the same God who *made* the spirits of men (by generation or propagation,) make the spirits of beasts also?" Here Mr. Pratt lays down the doctrine that God generated the spirits of beasts as well as the spirits of men. He then tells us that God propagates and raises up spirits in His own *likeness and image*. Does he mean to say that God is in the *likeness* of the spirits of the animal kingdom—the various four-footed beasts and creeping things of earth? His logic drives us to this conclusion, whether he is willing to admit it or not. If God is in the likeness and image of all the varied animal creation, then I would most decidedly prefer the "God without body, parts or passions." Brigham as before quoted, says, "our Father in heaven *begat all the spirits* that ever were, or ever will be upon this earth," and it is presumable that himself and Orson Pratt agree in their doctrine throughout, and that he fully endorses the idea that God made the spirits of the beasts as well as the spirits of men, "by a certain system of laws, in the same manner as our tabernacles," as Mr. Pratt teaches. O, how deformed, how hideous, how loathsome are such doctrines! How has the light become darkness, and the fine gold become dim! The idea that to become a father, is to be a begetter, or generator, "in the same manner, and by the same system of laws as our fleshly bodies are made," has become so popular and prominent with Brigham Young and his fellows, that Brigham denies, in toto, the miraculous conception of our blessed Savior. He declares, as before quoted in this article, that "he was not begotten by the Holy Ghost." In Matthew 1: 20, we

read that the angel of the Lord said unto Joseph, the husband of Mary, "fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost." In Luke 1: 35, we read that the angel of the Lord said to Mary, "the Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee: therefore also that *holy thing* (the body of Christ) which shall be born of thee, shall be called the Son of God." In Mosiah 8: 4, Abinadi says: "I would that ye should understand that God himself shall come down among the children of men, and shall redeem His people; and because He dwelleth in flesh, He shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son, the Father, because He was *conceived by the power of God*; and the Son, because of the flesh." The great prophet Alma says, (Alma 5: 2,) "for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, He shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and *conceive by the power of the Holy Ghost*, and bring forth a son, yea, even the Son of God." Could any plainer and more explicit testimony be given than the foregoing, to show that Christ was begotten, or conceived by the Holy Ghost? Yet in the face of all this, Brigham Young says He was not, shall we believe Brigham instead of the written testimony of these four men of God? To do so would be to believe a lie, that we might be damned. Is it a thing incredible, that God, who by His Spirit garnished the heavens; caused Aaron's rod to blossom and bud, turned the water into blood for Moses, and made the waters to leap from the rock in the desert, gave conception to Sarah in her old age, who giveth eyes to the blind, ears to the deaf, a tongue to the dumb, who maketh water into wine, who stilleth the tempest, raiseth the dead, sustains and preserves His saints in the lions' den and in the flaming fire, and who sustains and upholds all things by the word of His power,—is it a thing incredible, I say, for Him to cause the Virgin Mary to conceive by the power of the Holy Ghost? Will you compare God with man, the Almighty with the sons of men, who are but dust before Him, and say that God brings to pass His works by the same means as man does? Have you no higher conception of God's works and power? If you have not, then you have need that one teach you what be the first principles of the oracles of God.

Christ is called the "First Begotten,"

the "First Born," "The Morning Star," and "The Beginning of the Creation of God," but not in the sense that is claimed by Mr. Pratt. He claims that all this refers to Him being born into spiritual existence, to Him beginning to exist as an identical spirit. This we deny, and have proven it false by many evidences from the written teachings of Joseph Smith. Mr. Pratt says that Christ was the "First Begotten" of an innumerable family of spirits, and "The First Born" of all this great family of spirits." Now Christ is far more often called the "*Only Begotten*," and if the first quotations alluded to His spiritual creation in the sense in which Mr. Young and Mr. Pratt claim, then this last certainly would, and here would be an irreconcilable contradiction, for the "*Only Begotten*" spirit can not be called the "First Begotten" and the "First Born" of a great family of spirits, or, in other words, the first born. The first begotten of a great family, cannot possibly be made the *only begotten* of that family. In John 1: 14, 18, our Savior is called "the *only begotten* of the Father;" "the *only begotten* Son." In John 3: 16, 18, we read, "for God so loved the world, that He gave His *only begotten* Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the *only begotten* Son of God." In the New Translation of the Bible by Joseph Smith, (see lecture 2nd on Faith, p. 24, B. of C.) we read that "the angel said unto him, (Adam) this thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth." In B. of C. 10: (28) 13, it reads thus: "little children are redeemed from the foundation of the world through mine Only Begotten." In the Vision, Sec. 76: (92,) p. 3-5, Christ is called "the *only begotten*," hence these sayings cannot refer to his spirits being propagated, or begotten as one of a "great family of spirits." In what sense is Christ, the Savior, the Son of God, the "*Only Begotten* of the Father," evidently, in that He was miraculously conceived in the womb of Mary, by the Holy Ghost, which is the power of the Father, and the *only* one that was conceived or begotten in that manner. The bodies of the seed of Adam are propagated by a father and mother, but the body of Christ was conceived and begotten of the Father, by the Holy Ghost, and His

was the *only* body begotten in such manner, by such means; hence, He is the *Only Begotten of the Father*. Our Savior says in Heb. 10: 5, "Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me." How was this body prepared? We have already shown that it was begotten by the Father, through the Holy Ghost. Was this the first body begotten in this manner? Yes. Then it was the "First Begotten of the Father." Is this the *only* body begotten in the manner spoken of? It is. Then it is the "*Only Begotten of the Father*." What is this *body* called? "Therefore also that *holy thing* (body) which shall be born of thee, shall be called the *Son of God*." Alma 5: 2, says, "And the Son of God cometh upon the face of the earth. And behold, He shall be born of Mary at Jerusalem, \* \* and He shall go forth suffering pains and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, He will take upon Him the pains and sicknesses of His people; and He will take upon Him death, that He may loose the bands of death which bind His people; and He will take upon Him their infirmities, that His bowels may be filled with mercy, according to the flesh, that He may know according to the flesh, how to succor His people, according to their infirmities. Now the Spirit knoweth all things; nevertheless, the *Son of God* suffereth according to the flesh."

In Mosiah 8: 5, we read: "And now Abinadi said unto them, I would that ye should understand that *God Himself* shall come down among the children of men, and shall redeem His people; and *because He dwelleth in flesh* He shall be called the *Son of God*; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because He was conceived by the power of God; and the Son because of the flesh." These quotations are sufficiently plain in proving that the Sonship of Christ, as expressed in the Scriptures, began with His conception in the flesh. There was no announcement that He was the "First Begotten," or "First Born," or even the "Son," until He was brought into the world. It however was declared from the beginning of the creation, that he *was to be* such in the set time of the Lord. Before He came in the flesh, He was God, as before shown, He was the "Holy One of Israel," the "God of Israel," "Jehovah," and John in John 1-14, declares Him as the Creator. The preface to the

Book of Mormon, written by the great prophet Moroni, declares Him to be the "Eternal God," and if eternal means that which is without beginning or end, as Joseph Smith and Elder Taylor have shown us, then Christ always was and always will be God. There never was a time when He was not God, neither will there be a time when He will not be God. Paul says of Christ, that He was "God manifest in the flesh." Isaiah declared that His name should be Immanuel, which means, being interpreted, "God with us." In Mosiah 1: 13-15, He is called the "Lord Omnipotent," "the Father of heaven and earth, the Creator of all things, \* \* and even after all this they shall consider Him a *man*." John the Revelator in Rev. 1: 5, declares him as being the "first begotten of the dead," but there is not the slightest intimation here of His being the first begotten of spirits. Mr. Pratt quotes Rev. 3: 14, which says that Christ was "the beginning of the creation of God," and says that He was the first born of the great family of spirits. The same writer quoted by Mr. Pratt also says, Christ declares himself as being "the beginning and the ending." Rev. 1: 8. Are we therefore to understand that Christ was the "first born," or "first begotten" of a "great family of spirits?" What folly! What nonsense! We have already seen that the body of Christ was the "first creation of God" in the manner described, viz: that the Father, through the power of the Holy Ghost, caused a virgin to conceive and bear a son. Again, He was the "beginning of the creation of God," when He became "the first begotten of the dead," for through the power of the resurrection, God declares He will make, or create *all things new*. "Behold I make all things new," was declared to John on Patmos, and to Joseph, the martyr, in this dispensation. This new creation, by means of the resurrection, is the direct work of God through the power of the spirit. Jesus was "the first begotten of the dead," hence, He is "the beginning of the (new) creation of God." Mr. Pratt says, as before quoted, when Christ is called the "First Born," it means that He is the first born spirit of the great family of spirits. Paul applies the term in a very different manner, and in complete keeping with our former arguments. He says, in Col. 1: 18, "And He (Christ) is the head of the body, the church; who is the beginning, the *first born from the dead*." Oh how different the application from that made by Mr. Pratt,

does not Mr. Pratt lead like a blind guide? Will you trust your eternal welfare to the counsels of men who are so darkened in mind, so perverted in judgment, and who are wresting the scriptures to their own destruction?

Our limited space forbids our following this subject any farther for the present. We will now treat briefly of the "spiritual creation" alluded to by Brigham and his co-workers. They teach that it relates to the creating or propagating spirits, all of which we have shown to be false. The Lord speaks of a spiritual creation in B. of C. 28: (10) 8, and says:

"As the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit created I them: yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my works; and again, firstly temporal, and secondly spiritual, which is the last of my work." Let us now look back for a moment to the creation. In the beginning God created the earth, the circumambient heavens, the beasts of the fields, the fowls of the air, and all living things that were in the waters, with "every plant of the field, before it was in the earth, and every herb of the field before it grew," and then "created man in His own image, male and female created He them;" and how did He create them? The revelations of God answer, as above, "for by the power of my Spirit created I them." Were they "temporal" at this first creation? Temporal means that which is limited to time, or a given period. Was this first creation limited to exist for a time only, and then pass away; or if they had abode in the favor of God by keeping His law inviolate, would they have everlastingly endured? The teaching of scripture is that they were deathless, not temporal, but spiritual in their creation, and it was not until after man's transgression that death had any power over the creation of God. Paul says in Rom. 5: 12, "wherefore as by one man sin entered into the world, and death by sin." Lohi says in 2nd Book of Nephi 1: 8, "And now behold, if Adam had not transgressed he would not have fallen; but he would have remained in the garden of Eden. "And all things which were created, must have remained in the same state which they were, after they were created; and they

must have remained forever, and had no end." God said in the beginning to man, concerning the forbidden fruit, "in the day that thou eatest thereof thou shalt surely die." Spiritual and temporal death was the result of sin. He could dwell no longer in the presence of his Maker, but was driven out from His presence. His sphere was changed, and his nature was changed. His body, through his transgression was no longer "spiritual," but "temporal," for on account of his sin, God had changed it, and made it subject to sorrow, disease, and death, and as by the fall of Adam God changed his sphere, and nature, from spiritual to temporal, so also was all nature changed from its spiritual, to its temporal or mortal state, for when Adam fell, all over which he had dominion fell in a corresponding degree, all was made temporal and perishable, and Jesus our Savior, the Redeemer of the world, will eventually restore all that was lost through the sin of Adam.

In the above we learn that the first bodies were first made "spiritual" and deathless, and then because man fell, God made the same bodies "temporal" and mortal. Now in the last creation, or resurrection, when God shall make "all things new," He says it shall be firstly "temporal," or mortal, and then "spiritual," just reversing the first creation; and what does this accomplish? Why, it fully redeems man from the fall. Now the body in its resurrection, will at one stage evidently be only "temporal," or subject to decay. After that it will be made "spiritual," by the power of God's Spirit. The first thing formed in the resurrection will be the "bones." Bone will then be brought to his bone: then the sinews will be laid upon the bones to bind them together properly; then flesh will be brought upon the bones, and then the skin will be made to cover all. See Ezekiel 37 c. Here is a body created. Is it not now "temporal," mortal, and subject to decay? It is; because it is made of material that is still under the dominion of corruption and death, but when the Almighty fills it with His Spirit, and the Spirit becomes fully its life power; then it is wrested from the power of death; then, what was once a "temporal" body, is made by the power of God a "spiritual" body; then like Jesus, it is begotten from the dead, and like Him, with its restored spirit, it is the "creation of God," and one "born from the dead," and what applies to man, applies equally to all the creation.



The application made by Brigham and O. Pratt, and others, in regard to the word "organized" occurring in the words of the Lord to Abraham, in the Book of Abraham, is equally erroneous with their applications of scripture already noticed. The passage, where it is found, and which they quote, reads as follows: "Now the Lord had shewn unto me, Abraham, the intelligencies that were *organized* before the world was; and among all these there were many of the noble and the great ones, and God saw these souls that they were good, and He stood in the midst of them, and He said, these I will make my rulers; for He stood among those that were spirits, and He saw that they were good, and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

The Brighamites say this organization refers to their being made or propagated into beings of spirit. We remarked in the beginning of this article, that it related to no such thing, but to their organization into orders or classes, and that too under the Melchisedek priesthood. It needs no further proof than that already given, that they were not *organized* into identical spirits or *beings* of spirit, but we will now show that they were organized simply into classes, &c., as before stated. Joseph says, in his article called "Try the Spirits," which we have already quoted, "one great evil is that men are ignorant of the nature of spirits, their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God." Joseph here speaks of the spirits having "laws" and "government." They could have no government without some kind of system or order, and they could have no system without organization, neither could "law" be effective with them unless there were administrators of it. Without administrators it would be dead, and be no law, and inasmuch as there must be administrators of the law, there must be an order, or classification of authorities from first to last, and from the greatest to the least, and here would be an organization of the spirits, just in the same sense as we now on earth organize the saints into branches, stakes, and finally all into one church, or as we organize soldiers. When we talk of organizing soldiers we do not mean to say we are going to propagate them, as Mr. Pratt might say, but rather that we are going to arrange them agreeable to the laws governing the soldiers or

military of the country. So Joseph understood the matter; he says: "I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchisedek, and the apostles were, that they are *organized* according to the priesthood which is everlasting, 'without beginning of days or end of years,' that they all move in their respective spheres, and are governed by the law of God." In Joseph Smith's history for June, 1839, (see Mil. Star, p. 310, 311,) he says, "the priesthood is an everlasting principle, and existed with God from eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent; when they are revealed from heaven it is by Adam's authority. Dan. 7 c., speaks of the Ancient of Days. He means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them, to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. The spirit of man is *not a created being*, it existed from eternity, and will exist to eternity. Any thing created can not be eternal; and earth, water, &c., had their existence in an elementary state from eternity. Our Savior speaks of children, and says, their angels always stand before my Father. The Father called all spirits before Him, at the creation of man, and *organized* them, He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him."

The above is so plain as to what the organization of spirits consists of, that comment is entirely unnecessary; and how it is that men of the reputed intelligence of Brigham Young and Orson Pratt, could be found the authors of so much misrepresentation of plainly revealed facts; and how they could misapply so many passages of God's holy word, is past comprehension; only on the ground that the light which they once had has become

darkness. Jesus says, "if therefore the light which is in thee become darkness, how great is that darkness." The blindness of apostacy is ten fold greater than that of the unconverted mind.

In writing the foregoing, our object, before God, has been His glory, and the well being of our fellow man, especially those who have in a measure departed from the faith. That they may hear the voice behind them, and turn to the "old paths," and find their "first love," is our prayer.

### LETTER FROM UTAH.

BRO. SHEEN,

In humility, yet with my heart full of joy and gratitude to God, I would through the columns of the Herald add my feeble efforts to assist in the redemption of my fellow man from the thralldom of sin and the cunning devices of Satan which during the cloudy and dark day have lured them onward slowly, yet surely, step by step in the broad path that leadeth to destruction.

"Where there is no vision the people perish, but he that keepeth the law, happy is he." Prov. 29: 18.

Although the heavens have been closed, the powers of darkness seemingly triumphant, and the glorious light of revelation for a season, in the wisdom of God, withheld from his saints; O how truly happy are they, who have not been totally led away by the subtle and crafty teachings of men actuated solely by motives of gain and self aggrandisement. Happy are they who have not bowed the knee to idols, and who have not forsaken the true and living God, and worshipped an angel. Happy are they who have kept the law and trampled not under their feet as a thing of naught, the precious word of God; the Book of Mormon, in which is contained the fulness of the everlasting gospel and the revealed will of the great "I am" set forth in the Doctrine and Covenants, which revelations cost the best and most precious blood of the nineteenth century; which was sacrificed for the salvation of a benighted world. Happy are they who have not listened to crafty and seductive words of men who point to pretended living oracles and ignore the precious oracles of God, blindly placing their trust in the arm of flesh. Happy, thrice happy and blessed are they whose hearts have beat with gratitude to God for his revealed word, who have treasured up and held

sacred the words of life and salvation, that precious boon to man, looking forth for a fulfillment, and a coming forth of the one mighty and strong, the son of the Martyr to whom were the promises of God, and through whom all the kindred of the earth should be blessed.

And rejoice O ye saints who, although ye have travelled in bondage, and have wandered to and fro seeking the word of the Lord and finding it not, that it has pleased him in mercy to remember Israel once more, that the day of your redemption is at hand, for after much tribulation cometh the blessing.

Though the words of the Prophet Jeremiah Jer. 17: 5, 6, forcibly allude to the scattered saints in Utah, and speak of a people who should depart from the Lord and not know when good should come, have been literally fulfilled, yet by perseverance, patience and untiring labor on the part of the missionaries, hundreds have already awakened from the deep slumber of years and are rejoicing in the liberty of the gospel of Jesus.

If the same causes produce the same effects, the same spirits who, years before in the sectarian world operated in opposition to the teachings of the first principles of the gospel, now claim headquarters in Utah, and the spiritual teachers instigated by those same spirits, instead of acting as the saints are instructed in the revelations contend against you both in public and private, and the Lord will confound them and bring them to shame. They issue their mandates and proclamations and say, "go not near these Josephites, open not your houses, buy not from them, sell not to them, and hypocritically tell of their deep love and good feelings for the martyred prophet and at the same time assail with every vituperation and abuse, the wife of his bosom and those children whom God has set as plants of renown. O man; where is thy consistency!"

Every effort to prevent investigation that the glorious light of truth may be developed, every spirit that since the days of the first creation has sought by cunning stratagem to overthrow the kingdom of light is here made manifest, but thanks be to Jesus who giveth the victory, the cause of God is onward with rapid strides, and ere long the works of man shall be made manifest in this land of idolatry. God's name shall be glorified and the pure in heart redeemed.

Here we have slavery of both body and soul. The will of one man (not the

revelations of God) is the will of the whole. *The mind of one man governs the religious, political, civil as well as the social and domestic circle,* and here you may see men whose talents are of the highest order, men formed by nature to adorn the different walks of life who have surrendered their agency and the glorious gift of reason and are now miserable, abject, cowardly and cringing slaves.

Wake up O ye men of Israel and learn that God lives, and has again spoken through the son of the martyred Prophet, and calls you back to his commandments, and wills that you be free. Lift up your hearts and rejoice, ye who love the Lord. Say not like the sluggard, a little more slumber, but arise in the dignity of the sons of God and shake off your lethargy. Let your voices be heard, crying "repent ye, O Israel." Humble yourselves before the mighty God of Jacob that ye be not consumed by the brightness of His coming, but pray fervently that ye may have oil in your lamps, and may be numbered with those to whom it shall be said, "Well done good and faithful servant. Enter into the joy of your Lord"

R. H. ATTWOOD.

S. L. City, U. T. Feb. 25, 1864.

#### LETTER FROM BRO. CHAS. HALL.

BRO. ISAAC SHEEN:—I am very happy in having the present opportunity of writing you. I am a stranger to you in person, but one with you in spirit and principles. About eleven years ago, I united myself with the Church of Brigham Young, in Staffordshire, England, being thoroughly convinced of the great work which God was about to perform on the earth. I laid myself upon the altar, willing to be led and governed by the Spirit of God, and those were happy days. We did in reality enjoy the Spirit of Israel's God. Brotherly kindness to a great extent characterized the whole. In about three years after, I made my arrangements to gather to the land of Zion. I was assisted by a brother Thomas Alsop, whom I had previously baptized into the church. I sailed from Liverpool May 25, 1854, along with my wife and about 900 saints. When we landed in Boston, the Captain of the company (Edward Martin) presented to us a printed form for our signature, requiring us to pay more on arriving in Utah, for we had each paid nine pounds before starting, with interest, if required. I thought this was rather sharp for servants of God, and I felt it keener because I had not a cent in the world, and besides, my wife was confined on the night that we cast anchor. However

I pressed forward with the saints, taking the most direct western route by cars to Iowa City, where we were to be furnished with handcars, to wend our way to Salt Lake City. We remained at Iowa City one month and reduced our baggage to 17 pounds per head, and then set out. We arrived at Florence, Nebraska, and was called upon to reduce our baggage to 10 pounds per head, and we started from that place Aug. 28th, and Sept. 2nd we were encamped on the west side of the south fork of the Platt River. Many were complaining with hunger, and with the cold at night. The days were warm enough, but when night came they were short of clothing. Our Captain, Edward Martin, along with Daniel Tyler, Chaplain of the camp, called together the *whiners* and *grumblers*, (as they were called) and told them to be satisfied with their one pound of flour per day, for they would have to live on two ounces per day before arriving in Utah. This was more than I could stand. I sought the counsel of my wife, and we determined to return to Florence. As soon as I made my determination known, Bishop Tyler strictly forbade me taking any of my clothing from the camp; he would not even as much as let my wife have one of her own blankets to wrap the baby in, which was then seven weeks and two days old. He predicted upon me for returning, every kind of trouble, and last of all he predicted my death by the Indians, in less than three hours from that time. I endeavored to reason with him. I referred to the poet, where he says "freedom and reason make us men," and I made now and then a quotation from Christ's sermon on the mount, and also from a poet who says:

"Know this eternal truth was given,

That God will force no man to heaven."

It was useless to reason, for his bowels of compassion were closed, if he ever had any. On the morning of the 4th of Sept, myself, wife and baby started eastward, under some privations, for the first settlement, where we in due time arrived, and remained that winter, and the following spring I went down to Florence. I remained in that section of country four years, and then came to St. Louis. After I had been here about two years, I reunited myself with the church. I maintained my standing until Elders Henry Guerdon and William Anderson came into our city, for which I thank you, my brethren, who sent them, and the God of heaven, who blessed them on their mission thus far. When these brethren came, I stood as First Counselor to the President. Isaac Dinford was President, and for some months there had been many doubts with some of the saints, as to whether Brigham was prophet,

seer and revelator or not. I, of course, was one among this number, and I had often read Ezekiel 34 c., and was led to believe that Brigham must be wrong. This idea was strengthened by a prophesy which was given one week before these elders came, by Edward Davies, in our branch, as follows:

"Thus saith the Lord to the children of Israel, Lo! and behold, I saw an arm appear before me in the heavens, which was fair and beautiful to look upon, yea, it was of exceeding great beauty, and it had no hand upon it, and by and by I saw an hand come up before me also, which was nearly as beautiful as was the arm, and it united to the arm, and directly I saw another hand come up before me, which was a very large hand, appearing to be made of iron, wrought about with gold, the finger nails appearing to be made of silver, and in its grasp a rod of iron, and it also united upon the arm, and there also came up before me still another hand, which appeared to be the hand of an infant, and it was fair and beautiful as the the arm that first appeared. It had within its grasp a crown, and this is it that shall gather those that have been scattered, and bring forth the lost tribes."

No man needs any interpretation to this prophesy, but he that hath the spirit of God, can interpret it for himself. This convinced me that something was soon to take place. I first got an interview with Elder William Anderson, and I soon became convinced of the redemption that was to come in the remnant whom the Lord should call. I then met the brethren in council and told them my views were changed, and desired them to appoint a meeting, that the priesthood could get together and investigate the matter, taking as a standard the works of their own church. The evening was appointed, and we assembled in the meeting house. Wm. Lambourn, being the one chosen by the President to prove from the books that Brigham is prophet, seer and revelator, entered immediately upon his duties. He read some five or six passages from the early volumes of the Millennial Star, and also some few passages from D. and C. Page 109, Vol. 5, Mil. Star being his strong hold, where W. Woodruff says that Joseph said, addressing the Twelve, "upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." He claimed that at this time Brigham got his authority to be seer and revelator, and leader of the people of God. I then referred him to Brigham's first epistle to the church after the death of Joseph, (page 93 of the same volume) where he says:

"You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power, to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to Him who sent him.

Let no man presume for a moment that his place will be filled by another; for, *remember he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church."

I asked if Brigham stood as President of the Twelve to-day? They said, "yes." I then asked what office Orson Hyde held? They said, "President of the Twelve." I then reminded them of the old motto, that "too many cooks spoil the broth." They then said that an apostle must of necessity be a prophet, seer and revelator, from the fact that Bro. Hyrum was prophet, seer and revelator, and at the same time an apostle. I then asked, "what calling had Bro. Hyrum when he stood as counsellor to Joseph, before he was ordained prophet, seer and revelator?" They had to acknowledge that he was an apostle. Many other passages I quoted to prove Brigham's position a false one. However they concluded by acknowledging the Quorum of the Twelve in Utah, and the first three presidents to be prophets, seers and revelators, and leaders of the people of God. The President thanked Wm. Lambourn for bringing up so much substantial evidence in behalf of the church. He then said, "I am going to put a motion, and I want you all to vote as you feel. All you that think that Elder Charles Hall has brought sufficient evidence to prove Bro. Brigham *not* to be a prophet, seer and revelator, will signify the same by raising the right hand." Four of the brethren raised their hands. Then he said, "all you that believe Bro. Wm. Lambourn has brought sufficient evidence

to prove Bro. Brigham to be prophet, seer and revelator, will signify the same by raising the right hand." Twelve hands were raised. He then said, "I move that Elder Charles Hall, Elder Thos. Lane, Priest Geo. Hall, Priest Thos. Birch and Teacher Richard Parker, be ex-communicated from the Church of Jesus Christ of Latter-Day Saints, for open rebellion against the authorities of the Church." We were then turned over to the buffetings of Satan, with the warning that if we did not retrace our steps, we should sink to perdition and woe.

The transactions of this council will bring to your mind the "heady and high-minded" spirit, which Paul said would "creep" in amongst the saints which would make "false accusers" and "unrighteous judges." My prayer is now that the Lord will bless Bros. Joseph, Alexander and David, together with all good and honest saints who feel to pray for the redemption of Zion, and her children who have been so long held in captivity by wicked and aspiring men.

The former part of this letter was sent to the *Millennial Star* office, Liverpool, in the fall of 1856, but of course it was not published. I must now conclude, praying God to bless you, and all the saints.

Your Brother in the new covenant.

CHARLES HALL.

St. Louis, Feb. 28, 1864.

#### LETTER FROM SAN FRANCISCO.

BRO. SHEEN:—Having been a reader of The True Latter-Day Saints' Herald, I found a wish expressed in one of them for all to write that felt disposed to disseminate the principles of light and truth in this benighted age, and to make known that gospel which is glad tidings of great joy, and the power of God unto salvation to all that believe; to the Jew and also to the Gentile. I immediately felt a desire to write, from a wish to do all the good I can, and as I pray each morning to be led and guided by the good Spirit, so when I have an impulse, and believe it is from the right source, I believe in obeying it, subject to your decision whether to publish it or not.

We have been blessed in San Francisco with the labors of Elder G. P. Dykes, who has sown the good seed here in many honest hearts, and instituted a spirit of inquiry to know whether these things are so, and when the truth flashed across our minds, and we proved for ourselves the truth of this work, you would have thought that we had indeed found the pearl of great

price, glad tidings of great joy. We have waited, and longed, and wished for the redemption of Zion. I heard a friend say yesterday, "if I can only prove it true, I shall be the happiest man in the world." My heart was ready to bleed to-day hearing the recital of the sufferings of the hand cart companies, that traveled across the plains a few years ago, given by one of the company, a man who has nearly lost his hearing, and many of his friends were frozen to death, for there were few that set out on that perilous journey that ever reached their destination, and these are cripples for life. Said he, "I shall join you with all my heart, mind, and soul, and I know when I do, and receive the ordinance of the church I shall receive my hearing again." He seemed entirely carried away, to think after all he had suffered and gone through, the Lord had shown him the good old paths, it was rest to his soul, and we are all in the same predicament, for we have all been travellers and wanderers upon earth, wandering to and fro, carried hither and thither, and no one knew whither. I think there is not a more restless class of beings in the world, than the people who call themselves Latter-Day Saints. I made the remark a little before Brother Dykes came that I knew the Lord was doing a great work somewhere on the earth, for the Devil and all his host seem rampant, and Spiritualism here is making rapid strides, threatening to carry every thing before it, and I generally think wherever there is a counterfeit, there is somewhere a genuine article to be found.

I am anxious that much good may be done in Utah, for I know there are many honest hearted souls there, true sheep who will know the voice of the Shepherd and follow Him, and leave the wolf who destroys the sheep, forasmuch as I have been there myself and proved all things, I now testify, and would do so before all the world, that they are wolves in sheep's clothing, who have fed themselves and not the flock; who have ground the faces of the poor; who have neither bound up the broken hearted, nor comforted the mourner, but the spoil of the poor is in their houses, and innocent blood has been shed, which, like the blood of righteous Abel, cries from the ground for vengeance. When I looked to them for comfort in my sufferings, it was like leaning against a wall for support, and a serpent bit me. I can compare it to nothing else, but thank the Lord that He has worked for us such a great deliverance, and I can breathe

freely once more, but I have relatives there who can not get away, and I must not rest till they are delivered from their bondage. But I must conclude, praying that the choicest blessings of heaven and earth may rest upon you all.

Your Sister in the gospel of Christ,  
Mrs. E. C. BRAND.

#### LETTER FROM E. H. WEBB.

BRO. SHEEN:—I erred in saying that there were fifteen baptized into the Reorganized Church in Stockton. Brother Dykes and others were saying how many had been baptized in different places and I misunderstood him. He said that that number felt interested in the work. I can vouch for fifty-one who have been baptized into the Reorganized Church in California, and probably there are several others.

Bro. Dykes is in Nevada, and we hope that he is doing a good work. Bro. Henry H. Morgan, son of Bro. John H. Morgan, of Lydney, England, has gone on a mission to Southern California. We hope that we shall have several more elders out in the field soon. We have six branches of the church, with Presidents as follows: Sacramento Branch, Cornelius Baynall; San Francisco; T. J. Andrews; Folsom, Jeremiah Thomas; Dry Creek, Thomas Phillips; Watsonville, Geo. Adams.

Yours truly, in the best of bonds.

E. H. WEBB.

SACRAMENTO, Cal., March 23, 1864.

#### LETTER FROM Z. H. GURLEY.

BRO. SHEEN:—I was informed by Bros. George and James Blakeslee, a few evenings since, that the late Annual Conference had appointed me to preside over the Northern part of Illinois, and after counselling with them, have thought it advisable to make the following divisions and appointments for Special Conferences:

The 1st Division will include the saints at Abingdon, Galesburgh, Millersburgh, Princeville and Kewanee; to meet at Kewanee, as previously appointed.

The 2nd Division will include the saints at Plano, Fox River, Mission, Ottawa and Indian Creek; to meet at Mission Branch, June 18, 1864.

The 3rd Division will include the saints at Marengo, Boon and Batavia; to meet at Bro. Philo Howard's, (near Batavia,) June 25th, 1864.

The 4th Division will include the saints at East and West Paw Paw, Shabbona, Sandwich, Mendota and Amboy; to meet at Amboy, July 2nd, 1864.

BRETHREN, as several weeks will necessarily elapse before I can meet you in council, and assist you in making the necessary arrangements for dispensing the word, I sincerely hope that all within my jurisdiction who have received the holy priesthood, will bear in mind that it is their imperative duty to seek diligently to advance the work, and in order that we may do it acceptably, it will be necessary to observe the instructions, to the very letter, that was given to the church in an early day, as written in B. of C. 104: (3) 44, as follows:

“Wherefore, now let every man learn his duty, and to act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so, Amen.”

In B. of C. 58: (18) 6, the Lord says: “For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.”

Remember brethren that ye are counted as the salt of the earth, and the saviors of men, and that the salt may not lose its savor, seek for opportunities and places, both public and private, to make known the great work of this last dispensation. Almost every man, by looking round, can find an opening for preaching on the Sabbath, and frequently on other days, and by being diligent, as we are commanded, we can save ourselves, if none others. Farewell.

ZENOS H. GURLEY.

#### SPECIAL CONFERENCE.

*Minutes of a Special Conference held in the Camp Creek, Iowa, Branch, of the Reorganized Church of Jesus Christ of Latter-Day Saints, for that vicinity, held April 2nd and 3rd, 1864.*

Conference met pursuant to previous appointment, and organized by calling Bro. W. A. Litz to the chair, and Bro. J. W. Wabsmith and Saml. Campbell, Clerks.

The President stated the object of the meeting, when the following resolution was introduced:

*Resolved*, That we consider dancing as being unchristianlike conduct, and that we can not fellowship members who participate in it.

The above resolution was unanimously adopted. Adjourned to 2 P. M.

2 P. M.—Opened by singing and prayer, after which the elders reports were heard and received, and by motion the elders were continued in their respective fields of labor. Adjourned to meet at 9 o'clock A. M. next day.

April 3.—In consequence of the weather there were but few out, and the day was spent in preaching the gospel by Bros. Litz and Bays.

At 4 P. M., met at the house of Elder John Jemison, and transacted some business, and the brethren donated liberally to the western mission.

Adjourned to meet the first Saturday and Sunday in August.

WM. A. LITZ, PRESIDENT.

J. W. WABSMITH, }  
SAML. CAMPBELL. } *Secretaries.*

I would remark that at our Prayer Meetings during Conference that the gifts were greatly manifested, the sick were healed instantly, tongues, interpretations; discerning of spirits, gift of prophecy, and Bro. Bays had an open vision. I could but imagine whether on the Day of Pentecost they were more blessed than we were. WM. A. LITZ.

FAITH, HOPE AND LOVE.

Three lessons I would truly teach,  
And write them with a burning pen;  
In letters of eternal truth,  
Upon the hearts of men.

Have faith, where e'er thy bark is driv'n,  
Be calm amidst the tempest's mirth;  
Know God doth rule the hosts of heav'n,  
The children of the earth.

Have hope, though clouds encircle now,  
And gladness hide her face with scorn,  
Put thou the shadow from thy brow,  
No night but hath its morn,

Have love, and not alone for one,  
But man as man, thy brother call,  
And scatter like the circling sun  
Thy charities on all.

Engrave these lessons on thy soul;  
Faith, hope and love, and ye shall find,  
Strength when life's surges wildest roll;  
Light, where thou else wert blind.

TRUTH SHALL PREVAIL.

On the page that is immortal,  
There the brilliant promise see,  
Ye shall have the truth my people,  
And its might shall make you free.

For the truth their let us battle,  
Whatsoever fate betide,  
Long, the boast that we are freemen,  
We have made and published wide.

He who has the truth and keeps it,  
Keeps what not to him belongs,  
But performs a selfish action,  
That his fellow-mortal wrongs.

He who seeks the truth and trembles  
At the dangers he might brave;  
Is not fit to be a freeman;  
He at best is but a slave.

He who bears the truth, and places  
Its high promptings under ban,  
Loud may boast of all that's manly  
But can never be a man.

Friend, this simple lay who readest,  
Be thou not like such as them,  
But to the truth give utmost freedom;  
And the tide it raises stem.

Bold in speech, and bold in action;  
Be forever; time will test  
Of the free-souled and the slavish,  
Which fulfills life's mission best.

Be thou like the noble ancients,  
Scorn the threat that bids thee fear,  
Speak—no matter what betide thee,  
Let them strike, but make them hear.

Be thou like the first Apostles;  
Be thou like heroic Paul;  
If a free thought seek expression,  
Speak it boldly, speak it all.

Face thine enemies—accusers,  
Scorn the prison, rack, or rod,  
And if thou hast truth to utter,  
Speak, and leave the rest with GOD.

From the Times and Seasons, July 1, 1841.

ETERNITY OF MATTER.

Thousands of years ago, we're told,  
Deep darkness brooded o'er the world;  
All matter in confusion ran—  
Unorganized, without a plan;  
In all the vast expanse around  
Naught of created good was found.

But, lo! Jehovah's word goes forth;  
Behold, the elements and earth!  
Yes, from invisibles appear  
A sight most beautiful and fair;  
This glorious earth in order stood,  
And God; the Father, call'd it good.

When every thing is formed complete,  
When beast and bird in praise unite,  
With plants and flowers, spread far and  
near,

And lofty trees their branches rear;  
To rule, direct, and dress the same,  
From earth, is framed God's image—man.

He strew'd a calm, delightful place  
With flowers, and fruits of richest taste;  
Of all these fruits, did He declare,  
Thou mayest freely eat, and share;  
All, save one tree, the which, the day  
Thou eat'st thereof, thou'lt surely die.

Man now enjoyed a paradise,  
And oft, with God, talked face to face;  
With all he was not satisfied;  
But, tempted, ate the fruit and died.  
Thus, death was brought upon us all,  
And all things curs'd thro' Adam's fall.

But, now, what mercy doth appear!  
Jesus, the Christ, to earth draws near;  
He takes upon Him sinful flesh,  
Endures the curse of sin and death;  
"Just for the unjust"—lo! He dies!  
And, thus, the law He satisfies.

This is the glorious gospel plan,  
Which brought salvation down to man;  
And from the curse of sin restor'd,  
The earth and all things to the Lord—  
Who will, in His own time, restore  
Creation, as it was before.

And, as the Savior burst the tomb,  
To flourish in immortal bloom,  
So will the resurrection's power,  
To an unchanging state, restore  
The elements of which the earth,  
From chaos; first was called forth.

M. T.

BRO. WM. WALKER wrote from Salt Lake City, April 9th, and said:

"Conference has closed, and a most interesting season it has been. There was some good speaking and testifying, as in days of old. Twelve or fourteen were baptized, and some were ordained to carry on the work in Utah."

A more particular account of the acts of the Conference of the Reorganized Church is reserved for our next number.

"THE DAILY UNION VEDETTE," of Camp Douglas, Utah, April 8th, contained important news relative to the *unlawful* preparation for war which is inaugurated in Utah, under the direction of D. H. Wells, one of Brigham's counsellors. The

*Vedette* denounces the movement with zeal and propriety.

THE JEWS in the heart of Asia are bestirring themselves to erect a monument to the great restorer of their sacred writings. Two thousand five hundred years have elapsed since a spot in the desert, at the confluence of the Euphrates and Tigris, received his honored remains. The monument proposed is a college for the study of the writings preserved through the care of Ezra for the civilized world.

RECEIPTS FOR THE HERALD.—J. M. Outhouse, J. Johnson, D. M. Gamet, J. A. Forgeus, A. Mix, A. J. Pethoud, J. Crandall, F. W. Lotgfield, each \$2; J. Cheydene, J. R. McIntyre, J. Spence, A. W. Prindle, B. Sly, G. E. Morton, N. Hanson, L. Page, W. A. Litz, F. M. Thomas, J. Plested, M. A. Black, S. M. Hurd, \$1 each; J. G. Rentz, M. McGuire, N. Tibbits, \$1.50 each; N. Green, \$6; W. Cline, \$1.30; E. Rice, \$0.50; N. Foster, \$3; J. W. Newberry, \$4; C. Burns, \$1.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No: 10—Vol. 5.] PLANO, ILL., MAY, 15, 1864. [WHOLE No. 58.

## CELESTIAL, TERRESTRIAL AND TELESTIAL GLORIES.—No. 2.

### THE TELESTIAL GLORY, OR GLORY OF THE STARS.

We will now present some remarks concerning that class of mankind who will receive a telestial glory, and in reference to that glory, Paul said, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall ALL be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In this quotation we are taught that *all* will rise from the dead, that there will be different orders in the resurrection, and that every man will rise "in his own order." They that are Christ's will rise from the dead at His coming. In this resurrection the saints will rise, and the heathen will have part in that resurrection, for they will be given to Christ. The heathen will be His inheritance as we have shown. In this quotation we are also informed that when the end cometh, Christ will have put down all rule, and all authority, and power. There will therefore be no rule which will be contrary to His rule, and no authority which will be contrary to His authority, and no power which will be contrary to His power. The usurpation of rule, authority and power over any part of mankind will be abolished then.

By the prophet Isaiah, the Lord said: "Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa. 45: 22, 23.

This quotation shows that the time will come when all mankind will bow the knee to the Lord, therefore all mankind will worship and serve the Lord eventually. This fact is further explained by Paul, who said, "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14: 11. To make this subject plainer still, we will quote from Phil. 2: 9, 10, as follows: "God also hath highly exalted him, (Christ) and given him a name which is above every other name, that at the name of Jesus *every knee* should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The word "things" in this quotation does not belong to the text, but was inserted by the uninspired translators of King James' version of the Bible. The apostle was evidently writing about living beings who will confess to God, and that every knee, of people in heaven, in earth and under the earth will bow the knee to Jesus, and confess that He is Lord, to the glory of God the Father. Jesus was therefore highly exalted, and the Father gave Him a name which is above every name for these express purposes; that at the name of Jesus every knee should bow of those in heaven, and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord;

to the glory of the Father. As these were the purposes for which the Father exalted the Son, these purposes will be fulfilled, therefore every person in the earth will include every person who will have been buried in the earth, and every person under the earth will include every person who will have gone down into the pit, and when all these bow the knee to Jesus and confess that He is Lord, they will all "know the Lord" as Peter knew Him when he said to Him, "thou art the Christ." Peter knew that He was the Christ by the testimony of the Holy Ghost.

In 1 Cor. 12: 3, we read "that no man can say that Jesus is the Lord, but by the Holy Ghost." Now if no man can say that Jesus is the Lord but by the Holy Ghost, it will be by the Holy Ghost that every tongue will confess that Jesus is the Lord. When every tongue shall confess that Jesus Christ is the Lord, to the glory of God the Father, then every person in heaven, in earth and under the earth will know that Jesus is the Lord, as Peter knew it. Jesus "asked His disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Mat. 16: 13-17.

Peter could not know that Jesus was the Christ, the Son of the living God, only by a revelation from God, and as Paul said that no man can say that Jesus is the Lord but by the Holy Ghost, therefore every person in heaven, and in the earth and under the earth, will receive the Holy Ghost, and when this event transpires the punishment of the wicked will be ended, for how can they be retained in a place of punishment after they have confessed that Jesus is the Lord, to the glory of God the Father?

In Rev. 5: 13, John the Revelator is represented as saying, "Every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

We understand by all these testimonies of ancient apostles, that all mankind will

eventually worship and serve God and the Lamb, and know that Jesus is the Lord.

In Eph. 1: 9, 10, we read that God "purposed in himself; that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." We infer that when all things are gathered together in Christ which are on the earth, that all the inhabitants of the earth will be gathered together in Christ. The Lord made this promise unto Abraham: "in thee shall all families of the earth be blessed." Gen. 12: 3. In Acts 3: 25, we read that Peter said that God said unto Abraham; "in thy seed shall all the kindred of the earth be blessed," and in Gal. 3: 16, that "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." These texts show that all the families and kindreds of the earth will be blest in Christ, and if they are blest in Christ, they will not be blest out of Christ. We read that Paul in his letter to Timothy said, "we trust in the living God who is the Savior of all men, especially of those that believe." Jesus Christ is therefore the Savior of all men, but especially of them that believe. Here there is a distinction made between the salvation of them that believe, and the salvation of those who do not believe. So the same apostle taught that there will be a difference between the order of the resurrection of that class of people who will be Christ's at His coming, and those who will not. The salvation of them that believe will be an "especial" salvation, and first in "order," as Paul shows in these texts.

The Savior said, "I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12: 31, 32.

In Mark 3: 28, 29, we read that He also said, "Verily I say unto you, All sins shall be forgiven unto the sons of men; and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

When "all manner of sin and blasphemy shall be forgiven unto men," they can

no longer be punished for their sins. It would be a palpable absurdity to say that their punishment will be continued after they will be forgiven. When criminals or prisoners are forgiven, their punishment ceases, therefore all manner of sinners, or all classes of sinners, except one, will be saved from further punishment after they will be forgiven. Some are forgiven in this world, and others will be forgiven in the world to come; otherwise there would be no propriety in the Savior saying that those who were guilty of speaking against the Holy Ghost should not be forgiven in the world to come. If there will be no forgiveness for any persons in the world to come, there was no need of the Savior making any remarks on that subject.

In reference to the sin against the Holy Ghost, in Heb. 6: 4-6 we read as follows:

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

This is therefore the condition of those who have been guilty of the *unpardonable sin*. They can not be renewed unto repentance, and the Savior said that they shall not be forgiven in the world to come. In Heb. 10: 26, 27, we read that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." These texts show what the unpardonable sin is, and that only a few of the inhabitants of the earth have been guilty of that sin. Only a few (comparatively speaking) of all the people who have lived upon the earth, have tasted of the heavenly gift or been made partakers of the Holy Ghost, or tasted the powers of the world to come. The popular religionists of this age do not pretend that they have been made partakers of the Holy Ghost, as the saints were anciently when they spake in tongues and prophesied, saw visions, had the ministration of angels, and when some were "caught up into the third heaven" and heard unspeakable words which "it is not lawful for a man to utter," and some saw God, and Jesus at His right hand, therefore there is no danger that they will be guilty of this unpardonable sin.

John the apostle taught that we should not pray for a sin which is unto death, and that there is a sin unto death. He evidently has reference to that sin which will not be forgiven in this world nor in the world to come. He says:

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." 1 John 5: 16, 17.

The ancient scriptures do not fully show what the final condition of those who are guilty of this sin will be, neither do the revelations unto the Latter-Day Saints. By one of the revelations unto us we may understand what John meant when he said, "there is a sin unto death." According to that revelation, those who are guilty of this sin are "the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord; after the sufferings of His wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb, who was slain." B. of C. 76: (92) 4. "The second death" is therefore "a sin unto death," for which we are not to pray, because they who have committed this sin can not be forgiven. Concerning *the end of their torment*, we read in that revelation as follows:

"The end thereof, neither the place thereof, nor their torment no man knows, neither was it revealed, neither is; neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation."

We shall not pretend that we know more concerning "the end" of their punishment than what is here revealed.

We will now proceed to show that those who were disobedient when the long suffering of God waited in the days of Noah, were preached to by Christ when He was put to death in the flesh. In 1 Peter 3: 18-20, we read that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison: which sometime were disobedi-

ent, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

These people were disobedient and would not give heed to the preaching of Noah, therefore they were cast into prison and there they had continued until Christ was put to death in the flesh, but quickened by the Spirit. Then He went and preached to these "spirits in prison." We are here taught that when Christ was put to death in the flesh, He was quickened by the Spirit, and went and preached to the spirits in prison, therefore it is not in this life only that the gospel is preached, but in the prison of departed spirits, it is preached unto those who were "disobedient" in this life. Thus in the midst of wrath the Lord remembers mercy, and after these people had been imprisoned for their disobedience, from the time of the flood until the death of Christ, the Lord then sent His Son to preach unto them. In the next chapter of this epistle, the reason why the gospel is preached to them that are dead, is given as follows: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4: 5, 6. This text shows very plainly that the gospel was preached *also* to them that are dead. The apostle evidently intended that the saints should understand that the gospel was preached not only to "men in the flesh," but *also* to them that are dead, for otherwise the word "also" would have been entirely useless in the text. Some assert that the apostle meant that the gospel was preached to them that are dead in trespasses and sins, but this can not be, because the great purpose of God in the preaching of the gospel, is to have it preached to them who are dead *in* trespasses and sins, that they may become "dead indeed *unto* sin, but alive *unto* God through Jesus Christ our Lord." Rom. 6: 11. This kind of deadness is an inactivity on the subject referred to. He that is dead *in* sins has no energy and no desire to live righteously, but he that is dead *unto* sin is aroused or waked up, and delivered from his former deadness *in* sin, and is now alive, or active in the cause of righteousness. The same epistle contains a definition of this kind of life and death, as follows: "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6.

Peter had no reference to being "dead *in* trespasses and sins," nor being "dead

indeed *unto* sin." His words indicate that the gospel was preached unto two classes of people, for in saying that the gospel was preached *also* to them that are dead, he shows that it was *also* preached to the living. Peter says that the reason why the gospel was preached also to them that are dead, was this: "that they might be judged according to men in the flesh, but live according to God in the Spirit." It is here shown plainly that these people were not in the flesh when the gospel was preached to them, for if they were then in the flesh, it would be unnecessary for Peter to say that they would be judged according to men in the flesh, and how could they then live according to God in the spirit, if they were then in the flesh? We think that we have clearly shown that they were not in the flesh, but in the spirit when the gospel was preached to them.

The thief on the cross said to Jesus, "Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Luke 23: 42, 43. Many suppose that the thief went that day into the presence of God, and that that is the heaven which is called "paradise," but we shall show that this is an error. After Jesus was risen from the dead He said unto Mary, "touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. This shows that the thief did not go into the presence of the Father, for Jesus had not been there from the time that He told the thief that he should be with Him that day in paradise, until after he had told Mary on the third day that He was not yet ascended to His Father and His God. The thief therefore went to another place.

The Savior said, "I lay down my life for the sheep. And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10: 15, 16. Thus the Savior taught, first, that He would lay down His life for the sheep, and then that He would bring other sheep who should hear His voice, and thirdly that there shall be one fold and one shepherd. Thus the Savior taught that after He had laid down His life for the sheep, He would bring other sheep who should hear His voice. The sheep who were with Him before He laid down His life were then one fold, and the sheep who heard His voice after

He laid down His life were not then of that fold, because some of His sheep were separated by death, and others were in distant lands.

By Zechariah the Lord said, concerning the King of Zion: "He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth: As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope." Zech. 9: 10-12. These prisoners are in a pit wherein is no water, which agrees with the description of the situation of the rich man, as the Savior described it in the parable concerning the rich man and Lazarus, as follows:

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." Luke 16: 19-26.

The rich man was in "the pit wherein is no water," so he requested that Lazarus should be sent to dip his finger in water and cool his tongue. Thus the Savior described the intense torment of the damned in "this place of torment," and his statement coincides with the prophecy of Zechariah in showing that there is no water there, nevertheless a plan of deliverance has been devised for the prisoners who are in the pit where there is no water. Although Lazarus was not permitted to go to dip his finger in water to cool the tongue of the rich man, and although at a certain time there was a great

gulf fixed, so that they which would pass from thence could not, neither could any pass to them. The time for their deliverance had not then arrived, but as the Father said unto the Son, "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water," and as they were "prisoners of hope," it was a decree of the Father that their deliverance should come. This was to be done by the blood of Christ, which was the blood of His covenant with the Father. They were therefore "prisoners of hope."

The prophet Isaiah declared that the prisoners shall be visited in the pit. He said:

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 20-23.

This prophecy shows that in that day when the iniquity of the earth shall fall and not rise again, the kings of the earth and the host of the high ones will be punished upon the earth, and upon the earth they will be gathered together in the pit, and shut up in the prison. The place of punishment for the wicked is upon the earth. There they will be gathered in the pit. There they will be shut up in the prison, which is the pit wherein is no water. After many days they will be visited, as Isaiah foretold, and by the blood of the covenant of Christ, these prisoners will be sent forth out of the pit.

Job said: "Turn from him, (man) that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job. 14: 6-10.

Here the future condition of man is compared to a tree which has been cut down and sprouts again with tender branches. As there is "hope of a tree," that it will sprout after it has been cut down, so there is hope of a man after he has died, and wasted away, and given up the ghost "Man lieth down and riseth not, till the heavens be no more." Then he will arise as a tree which has been cut down and sprouts again. If he has continued until death to live in rebellion against God, like those who were disobedient when the long suffering of God waited in the days of Noah, and like the host of the high ones, and the kings of the earth, who will all be punished upon the earth, after many days he will be visited by an ambassador of Christ, that he "may be judged according to men in the flesh, but live according to God in the Spirit," and that he may be like a tree which has been cut down, which though the root thereof waxed old in the earth, and the stock thereof died in the ground, yet through the scent of water it budded and brought forth boughs like a plant.

In Isaiah 42: 6, 7, the Lord said to His servant, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

This text contains the same doctrine. Christ was given for a covenant of the people, a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, "the pit wherein is no water," "the place of torment," in which the rich man lifted up his eyes, and desired that Lazarus should be sent to dip his finger in water, to cool his tongue. Isaiah's prophecy shows that Christ was given for a covenant of the people, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, and Zechariah shows that by the blood of His covenant, His prisoners would be sent forth out of the pit wherein is no water. Isaiah shows that the prisoners in this prison-house sit in *darkness*. So the Savior described the condition of the damned in his parable concerning the marriage of the King's Son, and in reference, to him who had not on a wedding garment, the King said, "bind him hand and foot and cast him into outer darkness." Mat. 22: 13.

Peter described hell as a place of dark-

ness, when he said that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of *darkness*, to be reserved unto judgment," 2 Peter, 2: 4. Jude said, "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6y. He also prophesied concerning ungodly men who would turn the grace of God into lasciviousness, and he described them as "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the *blackness of darkness* for ever." 13y. These quotations from the sayings of Christ, Peter and Jude all coincide with the word of the Lord in Isaiah, in showing that the prisoners in the prison-house of the ungodly dead "sit in darkness," but Christ was given for a covenant of the people "to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

Isaiah also said, "thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, \* \* \* I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the *prisoners*, Go forth to them that are in *darkness*, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger and thirst," &c. Isa. 49: 7-10. There is another prophecy which shows that the *prison* will be opened to them that are bound. Isa. 61: 1, 2, reads thus:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

This text shows that there is a place which is called "the prison," for the text does not describe *prisons* but "*the prison*," and (as we have shown) in Isa. 42: 7, it is called "the prison-house," and in Zech. 9: 11 it is called "*the pit* wherein is no water," and in Isa. 24: 22, it is both called "the pit," and "the prison." "The pit" is spoken of in the following texts: Job 17: 16, Job 33: 18, 24, 30, Ps. 28: 1, Ps. 30: 3, 9, Ps. 40: 2, Ps. 55: 23, Ps. 69:

15, Ps. 88 : 4, 6, Ps. 143 : 7, Isa. 14 : 15, 19. There are also many more texts in which the pit is spoken of. In Ezek. 26 : 20, we have a description of the location of the pit. It is there shown that it is "in the low parts of the earth," beneath the deep, and beneath "great waters," as follows :

"When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living."

Thus the people of Tyre were to "descend into the pit with the people of old time"—with those who "were disobedient, when once the long-suffering of God waited in the days of Noah," and with the host of the high ones, and the kings of the earth, who will all be punished upon the earth, when they will be gathered in the pit and shut up in the prison until they are visited after many days. In Ezek. 31 : 14, 16, also, it is shown that the pit is in "the nether parts of the earth, and in the 16th verse the pit is called "hell," and in John's Revelations it is called "the bottomless pit."

*For the Herald.*

LETTER FROM T. THOUGHTFUL, No. 1.

DEAR HERALD :—I have been considering a matter in my mind, and have concluded to write you a few of the results of my cogitations.

To begin, then, I will state as a fact, that all the readers of your columns are aware that the church is not *all* as it should be, in point of righteousness; and as a matter of course, they are deficient of those blessings that ought to be enjoyed.

To remedy this evil, to eradicate error, and to improve the condition of the church, I believe to be the object of all our labor; therefore anything calculated in its nature to further this object, would, I suppose, be welcome to you.

Our faculties having been given to us to be used for the benefit of others, and thus benefit ourselves, I conclude that a few observations as such, and the reflections induced by them, might be beneficial to some; and as I can not in one short article treat of all, I propose (if agreeable to you) to address a few letters to you, of what I saw, and what I thought, and how I felt; of what I see, and think, and feel. I saw an *evil*; not a huge, misshapen, uncouth, horrible shape, to strike terror and disgust to the heart at sight, nor was it of such fair pro-

portions as to dazzle, or bewilder the beholder; and I can only say that I saw it not as an evil until I tried to analyze it, and had marked it well for a season, and traced it in its effects. If I should call this evil that I saw "self-confidence," I might be guilty of calling it by a wrong name, but it is nearest it in its general nature of any well known attribute of man that I now remember, and still I am very loth to consider it as such. To illustrate more clearly the idea I wish to convey, I will relate what drew my attention to the consideration of this trait, for it is peculiar and marked in many, while in others it is not perceivable.

I saw a man in the prime of life, full of vigor, and in possession of fine intellect, and fine physical frame, a slave to the demon of strong drink. His history had been a very common one; good parentage, careful education; bad influences during college course; improvidence until ruin was effected. He had heard the sound of the gospel call and had obeyed it, had received of the Spirit of truth, and was rejoicing in his emancipation. He felt that he was strong, and I saw him dallying with his former tyrant; saw him lingering near the haunts where the enslaver held high revelry; I saw the working of his mind, and watched with anxious thought the almost imperceptible degrees, by which he came near to his former servitude. "I was once a slave (he argued) but now am free; I have drank deeply at the fountain of life, and am now safe from falling. The Spirit burning in my bosom keeps me with its talismanic power, from pollution; I can now handle pitch, and not be defiled." Under this feeling he saw the evil of his enslavement, and while yet he was venturing, he dallied near and more near, until he once more partook of the poison. The Spirit was grieved, and after pleading, warning and protesting, fled away; and the demon entering in, took possession of his house, and once more was he a slave. Oh, how degrading was that slavery! I thought, how vain, how foolish, how impotent was that man, and I felt in my soul that he had tempted the Lord, and had met a just fate.

I saw a mother in Israel, a blooming matron, lovely children were the jewels of her fortune, with zeal she wished their advancement, and was longing for the day when her sons should stand in their places in the priesthood of God, and her daughters be grown to fill the measure of the pattern of the virtuous woman of Proverbs; but having a desire to conform to the prevailing mode, her little ones were not wisely dressed, and were in this condition exposed to the rigor of the seasons, and when their tender natures yielded to the exposure, and

sickness ensued, the elders were called to ask God to stay the hand of the destroyer. I thought how foolishly that mother had placed her offspring in the pathway of disease, and how recklessly she risked her heart's treasures upon the clemency of death; and I felt in my heart that God was merciful and kind when that child was taken to the resting place of saints; merciful to the living mother by teaching her not to tempt the Lord, and kind to the one removed from the reach of pride, and the vain desire to please the world.

With the intention of writing you again soon, I remain, dear Herald, yours.

THOMAS THOUGHTFUL.

April 21, 1864.

*For the Herald.*

### TWO DISCUSSIONS IN CANADA WEST.—No. 2.

BRO. SHEEN:—In my last communication I mentioned a three days' discussion which I held with a Baptist minister, permit me now (through the Herald) to give the public a correct statement of the same, because many false stories have been circulated; and many lies printed concerning that debate, and the result thereof. In order to get a correct understanding of the debate, it is necessary to notice the surroundings connected therewith, which caused such a great excitement before, and during the discussion. In No. 25, Vol. 13 of the Chatham Planet, an article appeared headed "Something New," which gave some to understand that the Editor, (Rufus Stephenson) meant to notice the "proceedings of the Mormon doings," as some called it, so in the Planet of Dec. 10th another article appeared, signed "Anti-Polygamist," containing six falsehoods, and several assertions designed to mislead the minds of those who read the article. So I thought it was time for me to say something to the public through the Planet, therefore I wrote a reply to "Anti-Polygamist," and took it to the Editor, and gave him also three or four copies of the True Latter-Day Saints' Herald. One of them contained a letter of mine called "Good News From Canada West." He printed my reply to the "Anti-Polygamist," and also copied my letter from the Herald, and put the following head above it: "Mormonism in Kent—Letter from John Shippy, one of the Latter-Day Saints—Great Work Claimed to have been Performed—A Baptist Minister, a Methodist Minister, and others alleged to have been bluffed off the track." This induced the Rev. Abram Duncan and his disciples to think that "something must be done." A meeting was called

by him, a plan was hit upon, my challenge was accepted, and the following letters appeared in the Planet of Jan. 28, 1864:

*To the Editor of the Chatham Planet.*

#### MORMONISM.

SIR:—In your issue of the 15th inst., I find a letter upon Mormonism, signed John Shippy. The following passage which occurs in it claims my attention, and with your permission, a refutation of its statements.

"On December 5th, Brother Gillen baptized two more in the Lindsay Branch; they were baptized! and O! how it made some of the Baptists squirm and howl, especially one of their preachers by the name of Duncan, who has done but little since we began to preach here except warning his flock and hearers to keep away from our meetings, and circulating false reports about the saints. He seems afraid to meet us, for I sent him word I was ready to defend the doctrine of Jesus Christ in his presence, or affirm that the doctrine we teach is the doctrine taught in the Bible."

The egotism of John Shippy in the above extract is transparent, and characteristic of the Latter-Day Saints. His style is contemptuously triumphant, it is a theological ovation. He holds in scorn the sanctified genius of sixteen hundred years, consecrated to the elucidation and defence of the religion of Christ, against superstition on the one hand and infidelity on the other. He, no doubt, intends thus to magnify himself among his fellows. It is now expected, according to promise, that he will lay his hands on the sick and heal them, open the eyes of the blind and raise the dead. This is now his difficulty. The letter will help to keep alive the drooping spirits of the desponding. According to common report he has high hope of promotion in the hierarchy of Mormonism; he may reach the throne of Brigham Young, with power to give laws to the Latter-Day Saints, to which the saints of the New Testament are strangers.

In the paragraph I have quoted he charges me with cowardice: "He seems afraid to meet us." Who are the great "us?" who inspire such fear in the hearts of Christian Ministers? Is it the social and domestic monster who presides over the orgies in the Seraglio of the Salt Lake City? No Gospel Minister needs fear him, and as for John Shippy, a coward might be brave in his presence.

Again Shippy writes, "for I sent him word that I was willing to defend the doctrines of Jesus Christ in his presence, or affirm that the doctrine we teach is the doctrine taught in the Bible."

From this it would appear that I have



been under challenge to discuss in public the merits of Mormonism, that I was challenged before the 14th of Dec. 1863, that the said challenge was first made public on the 15th of January, 1864. It was first brought under my notice on the 21st inst., in the *Chatham Planet*. On the same day I read the letter of John Shippy at a public meeting which I held in Danford's School house, on the Lindsley Road. I may remark that I have received no message from Shippy up to this date, Friday evening, January 22nd.

It only remains for me to state, that I accept the challenge sent to me through the public press, to meet him in public discussion. He has the affirmative of all the propositions, which is to show that Mormonism is in accordance with the doctrines and practices of the gospel of Christ.

Let there be no unnecessary delay in making arrangements, and I would suggest that the discussion be held in Chatham.

Yours respectfully,

ABRAM DUNCAN.

CHATHAM, Jan. 22, 1864.

After I received the above letter I wrote the following reply, which was printed in the *Planet* of Feb. 4, 1864:

To the Editor of the *Chatham Planet*.

THE LATTER-DAY SAINTS.

SIR:—In your issue of the 28th inst., I find a communication signed, Abram Duncan, pretending to be a refutation of a part of my letter, copied by the *PLANET* from The True Latter-Day Saints' *Herald*. And as I consider the purport thereof a slur on the Reorganized Church of Jesus Christ of Latter-Day Saints, because he has endeavored to make it appear that I and my brethren co-operate with the Apostate Church at Salt Lake, over which Brigham Young presides, I now wish to make the matter so plain, that in the future, if *he* or *any* one tries to connect the doctrine taught by the Elders of the Reorganized Church of Jesus Christ, with the abominable doctrine taught by Brigham Young and his adherents, they will be guilty of wilful misrepresentation: therefore, permit me to inform the public, that the Church of which I am a member, hold in utter abhorrence the abominations practiced by the people at Salt Lake, and before they can be identified with us, they must forsake their evil practices; repent of their sins before God and be baptized for the remission of the same, and then we can call them brethren; and unless they comply with the above requisitions we can not hold fellowship with them, for it is a *tenet* of the church that "one man shall have but one wife, and one woman but one husband, ex-

cept in case of death, when either is at liberty to marry again." The above explanations would have been unnecessary, had Mr. Duncan carefully read my reply to Mr. Anti-Polygamist, in the same issue of the *PLANET* referred to by him, for in that communication it is shown that I held no alliance with Brigham Young. But to use an old adage, "I know where the shoe pinches;" for during the meetings held by Elder Gillen and myself in Nov. 1863, we, at the close of our meetings, gave liberty for any one to speak if they had any questions to ask on the subject under consideration. Moreover, we announced publicly, time after time, that we were willing and ready at any time, to meet in open discussion, the Ministers of any denomination who had a flock to defend. Here he may call me an egotist again, but never mind, this will be determined in the future. Elder Duncan was solicited to go and hear and ask questions relative to the doctrine taught by the Latter-Day Saints, which he refused to do. "I heard him make the above statement while in the pulpit, Sunday, Jan. 24; he also said (Sunday) that he never heard a Latter-Day Saint preach, and did not know what they believed, and made a request that I should state in writing what I considered to be the doctrine taught in the Bible, and leave the same with Mr. Struthers," which I have done. Here seems to be a contradiction in his language, for in his pretended refutation he says, "the egotism of John Shippy in the above extract is transparent, and characteristic of the L-D-Saints." How can he tell what is characteristic of the Latter-Day Saints if he never heard one preach, and does not know what they believe? But this is not his only difficulty, for he proclaimed from the pulpit in my hearing, that he never said anything against the saints; that they had just as good a right to their religious opinions as he had to his; that the law would uphold them in their religious rights. Now this contradicts his low, insinuating, vulgar language in the presence of Martha Lewis; which, with my desire to disseminate the principles of truth, called forth my public challenge. And O! what swelling words can now appear in print, from the pen of Elder Duncan. O! what pomposity! It reminds me of Peter's description of false teachers, see 2d Peter, 2: 18, 19. Again he says, "his style is contemptuously triumphant \* \* he holds in scorn the sanctified genius of sixteen hundred years, consecrated to the elucidation and defence of the religion of Christ, against superstition on one hand and infidelity on the other."

If I hold in scorn (the sanctified genius, &c.,) where will I find the men who holds

in truth, the sanctified genius of sixteen hundred years? Are they, or have they been in the Calvinistic Baptist Church, which has not existed four hundred years? or are they in the Roman Catholic Church, which has bravely contended for its rights for more than a thousand years? Elder Duncan and the Catholic Priests perhaps can settle that question in their controversies, if they have any. "It is now expected, according to promise, that he will \* \* open the eyes of the blind and raise the dead." *Expected* by whom? the saints? no; for they know that I never pretended to open the eyes of the blind, or raise the dead. "*Expected*" by Elder Duncan? that cannot be; for I never gave him or any other person such a promise. The Church only claims the Spiritual gifts mentioned in 1st Cor., 12th chapter. "According to common report"—this report if true, connects me with Brigham Young; this is false, and has been explained heretofore. "Who are the great *us*?" it is true that I, in my letter, did use the plural pronouns *us* and *we*, with the singular, I, intervening, because Bro. Gillen was with me in the meetings; but was not with me when I sent the word referred to in my letter. O, shame where is thy blush? A school boy could understand the meaning of the sentence. As for the "monster who presides over the orgies in the Seraglio of the Salt Lake City," this he must settle with Brigham Young and his adherents. "As for John Shippy, a coward might be brave in his presence." Well, well!! if this is true why will not the Baptists open their chapel, and let the public discussion be held in it? or is their minister afraid that it will defile his sanctuary? The M. E. Church has opened its chapel at Kent Bridge, (as all denominations should do) where I expect to meet I. B. Richardson on Tuesday, February 2nd, at 6 o'clock P. M., to discuss the difference existing between the M. E. Church and the Latter-Day Saints. I do not care to say any more now; only that I accept the suggestion of Elder Duncan, viz: that the discussion be held in Chatham. Let it commence as soon as possible after the discussion at Kent Bridge.

Yours with Respect,

JOHN SHIPPY.

Lindsley Road, Jan, 30, 1864.

I do not wish to lengthen my article at this time, as more space has been occupied than really ought to be in one No. of the HERALD, but I will omit a part for another time.

Yours with Respect,

JOHN SHIPPY.

New Boston, Lec. Co., Iowa, April 26, '64.

## UTAH CONFERENCE.

*Minutes of the Utah Conference of the Reorganized Church of J. C. of L.-D. S., under the Presidency of Joseph Smith.*

APRIL 6, 1864, 10 A. M.

Conference was called to order by Elder John Stiles. Moved and seconded that Elder E. C. Briggs preside over the Conference, and R. H. Attwood act as Clerk. Carried. Prayer by Elder E. C. Briggs.

Elder E. C. Briggs remarked that this day was to the present assembly one of momentous importance, and a day that would hereafter be referred to as a great epoch in the restoration of scattered Latter-Day Israel, who, in fulfillment of prophesy, have fallen into apostacy, which is plainly set forth in the word of God, especially in the Book of Mormon and Doctrine and Covenants; that this Conference represents the true Church of Jesus Christ of Latter-Day-Saints, under the Presidency of Joseph Smith, son of Joseph the martyr, called of God as was his father, that the object of assembling in a Conference capacity, was that the united wisdom of the whole might be combined, and measures adopted for the restoration of those of our brethren and sisters who have fallen into darkness, and wandered in by and forbidden paths, once more to the full light of the gospel of Jesus. He viewed this mission as the means under God, of restoring the saints back to the primitive faith of Jesus Christ, delivered to them through the Choice Seer. That in connection with Bro. McCord, he had been appointed by the prophet of God, to call upon the people to return once more to the faith delivered unto them, to eradicate every false doctrine, and shun sin in every form. He called for remarks from the brethren who had been employed in prosecuting the work of God in this Territory, wishing them to avoid all personal remarks.

Many of the elders spoke of their willingness to engage in the cause of God, expressing their determination to assist in the redemption of the people of Utah from priestcraft, bondage and sin.

AFTERNOON SESSION—3 P. M.

Elder Briggs delivered a discourse on the priesthood of the Son of God. From the revelations he contrasted the belief of the (so termed) Josephites or true Latter-Day Saints, and Brighamites, and showed that a true Latter-Day Saint believed in a Prophet to lead and guide the church, in a continuation and increase of the spiritual gifts and blessings, and in the revealed word of God in the Bible, Book of Mormon, and Doctrine and Covenants. He quoted from a circular sent to the Latter-Day Saints in all the

world, signed by Brigham Young, which was published in the Times and Seasons Vol. 5, p. 618, a short time after the death of the Prophet and Patriarch, where Brigham says: "Brethren, you are now without a Prophet present in the flesh to guide you; let no man presume for a moment that another will take his place." Thus by their own admission the Brighamites were without a Prophet, that the gifts and blessings of the gospel were not continued, and that the revelations of God were set aside. He proved the divine calling and mission of Joseph Smith as the successor of his father.

Benediction by Elder R. H. Attwood.

A prayer meeting held in the evening.

April 7, 10 A. M.—Frederick and Henry Ursenback were confirmed as members of the Reorganized Church, under the hands of Elders Briggs and McCord. Frederick Ursenback was ordained an High Priest, and Henry Ursenback an Elder, and they were appointed by the Conference on a mission to Switzerland to preach the gospel of Jesus, with instructions to call upon Pres. Joseph Smith, on their route.

Elder Squires delivered an address from these words: "For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you." Mat. 7: 2. He proved from the scriptures that the foregoing had been verified in every generation; reasoned upon the doctrine of human sacrifices, that it was a practice of idolatrous nations, and not recognized as a portion of the gospel of Jesus.

#### AFTERNOON SESSION.

Elder Briggs delivered a discourse on Polygamy, proving that doctrine to be one instituted to gratify the lusts of wicked men; that it could not be sustained by Holy Writ. Adjourned to 10 A. M. the 8th inst.

April 8, 10 A. M.—Moved and seconded that a Conference of the Church of J. C. of L.-D. S. be organized in this Territory, divided into Northern, Southern and Central Districts, Salt Lake City to be the Central. Carried.

Moved and seconded that Elder Thomas Squires be ordained High Priest, and preside over the Conference. Carried.

Moved and seconded that Elders George M. Rush, P. Peterson, J. Hanson and C. W. Lange, be sustained as travelling Elders under the direction of the President of the Conference. Carried.

Moved and seconded that David Pudney, A. Williams, Wm. Chapman and Thomas Job, be ordained Elders, to prosecute the work of the Ministry as their several circumstances admit, under the direction of the President of the Conference. Carried.

Moved and seconded that Priest I. Green be sustained in the ministry. Carried.

Moved and seconded that Elder John Stiles be ordained an High Priest; also delegate from this Conference to represent the interest of the same to the Church in the East. Carried.

Moved and seconded that R. H. Attwood be ordained a Seventy. Carried.

Elder Briggs remarked, in relation to the Seventies, that the law of the Lord made provision for seven Quorums of Seventies only, with seven Presidents to preside over these Quorums, not seven Presidents to each Quorum. Should the ministry require more, further revelation would have to be given. See B. of C. 104: (3) 43.

*Resolved*, That we uphold and sustain Joseph Smith as President and Prophet of the Church of J. C. of L.-D. S., William Marks as his Counsellor, the Quorum of the Twelve, the High Council, J. L. Rogers as Presiding Bishop, and all the constituted authorities of the Church, while acting in purview of their office.

The foregoing resolution was carried by unanimous vote.

The Clerk reported that the Minutes were not ready for presentation.

About one hundred members have joined the Reorganized Church in Salt Lake City, and fifty-two in Provo City. North Ogden Branch reported thirty members. The work is very prosperous in Weber Co., and surrounding country.

Several elders who had been engaged in the ministry gave in their reports. They found the people everywhere where they travelled more or less dissatisfied with Brighamism, believing their leaders were ambitious of worldly honors and self aggrandizement, under a cloak of religion, but through fear and intimidation they were prevented from avowing their sentiments publicly. They only awaited a favorable opportunity.

#### AFTERNOON SESSION—2 P. M.

Four members were received by baptism, and were confirmed under the hands of Elders Briggs and McCord. The several ordinations were then attended to.

On Motion, Bro. W. Matthews was appointed agent in this Territory to Bishop I. L. Rogers.

Elder Briggs instructed the elders who were appointed to travel, in their duties, and told them to teach the gospel of Jesus, avoiding all personal allusions; to remember that the doctrines believed in by others, though they might be erroneous, were still to them sacred; to strive in a meek spirit to convince them of their errors, and redeem them from sin, priestcraft and bond.

age; to search the law of the Lord as it is contained in the Bible, Book of Mormon, and Doctrine and Covenants. He exhorted the brethren and sisters to repudiate all doctrine which may be advanced by any one, no matter what his position, which is contrary to the revealed law of God, and said that God is unchangeable and doth not vary from that which He hath said, that the human family could not possibly have any confidence in a God who to-day would contradict that which he said yesterday, that the spirit of love, which every true Latter-Day Saint is in possession of, casteth out all fear. He contrasted the position of the people in Utah, fear being upon them from the leaders down; he said that it was in fulfillment of the words of the Choice Seer, who said, "Whosoever looketh upon a woman to lust after her, shall deny the faith and shall fear:" hence, those who have trampled upon the law of Christ, and committed evil, were fearful and unbelievers, and when the Good Shepherd called they knew not His voice.

Benediction by Elder E. C. Briggs.

Prayer meeting at 7 P. M. The sacrament was administered. The saints had a general time of rejoicing, testifying of the goodness of God in their redemption from sin, to again enjoy the gifts and blessings of the gospel of Jesus.

Bro. Stiles testified he had been in Utah for 11 years, during which time he had continually fought against the abuses of our doctrine as they are exhibited here; that true Latter-Day Saintism was the brightest gem that ever adorned the diadem of glory, that it is the truth of heaven, that he was out off from the church for not acknowledging Brigham Young to be God, that many in Utah were satisfied to acknowledge Brigham as all the God they knew about, and all the God they cared about. He said that his heart is engaged in the work of God, that he is 72 years old, and desirous of spending the remainder of his days in the promulgation of the gospel, and the disenthralment of the saints from bondage and sin.

The attendance far exceeded our expectations, notwithstanding the inclemency of the weather. Much interest was evinced, and the saints had a general time of rejoicing. Truly God was with us, and we are thankful for His mercies.

Conference adjourned to meet at 10 A. M. Oct. 6, 1864.

E. C. BRIGGS, PRESIDENT.

R. H. ATTWOOD, Clerk.

A two days' meeting is to be held in North Ogden, June 4th and 5th. A Special Conference is to be held in Salt Lake City, July 23rd and 24th.

## A SPECIAL CONFERENCE.

*Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day-Saints, held for the district over which Elder John A. McIntosh presides, at Mason's Grove, Crawford Co., Iowa, March 12, 13, 1864,*

MARCH 12, A. M.

Pursuant to previous appointment Conference met on the 12th, and organized by choosing Elder John A. McIntosh President, and Elder Nathan Lindsey Clerk. Services were then opened by singing, and prayer by the President. In reading 1 Cor. 13c. the word "love" was substituted for the word "charity."

The President then said that as there was not much business to be done the most of the time would be devoted to preaching, and further said that it is necessary to hold Conference every three or four months in order that elders may the more become one on points of doctrine, and that the right doctrine to preach is "the truth," the gospel of the Son of God, and that all elders who preach "the truth," preach the same doctrine, that the difference of opinion in regard to points of doctrine is a trick of the devil, got up by him to overthrow the saints. He said that it was necessary for elders to report themselves if any desired to take missions.

The reports of elders were then called for.

Bro. Thos. Dobson said that he had done very little preaching, but that he had done as much as circumstances would admit of.

Bro. Francis Reynolds said he did not know as he had any report to make. He did not think that a report was really called for from him, but he would throw in his mite with others. He had been laboring with his hands to prepare for the taking of a mission. In regard to taking a mission he said that the law does not compel a man to go into the ministry and leave his family in destitute circumstances, and as soon as he could put them in comfortable circumstances he would be ready to take a mission, and he thought by the first of May he would be ready.

Bro. R. D. Butterworth said that he had labored in his own vicinity as much as he could, and at this time could not take a mission at all. He said he might have done more than he had done, and he begged the prayers of all the saints that he might be impelled by the Spirit of God to magnify his calling as a minis-

ter of the new and everlasting covenant

Bro. John B. Swain said that he had no mission appointed him last fall, and therefore he had no report to make.

Bro. F. Rudd said he was not at the last fall Conference, and therefore had not been appointed to any mission. He said he had been a member of the church many years, and he never desired to preach till now, but now he intends to do all he can in the ministry. His branch has adopted the following plan, namely: that two elders shall be kept in the ministry, all the time, and their families (if they have any) shall be cared for by the branch. When two elders come in, two more shall be sent out immediately, thus keeping two elders continually in the ministry.

The Clerk then said that his heart is in the work but that circumstances which he could not control would prevent him from doing much in the ministry till next winter when he thought he would be able to preach all winter, although he would do as much as he could in his own vicinity during the summer.

Bro. C. G. McIntosh said he was not a member of this district, but he would state to us what he had determined to do. He intends to throw in his mite in the rolling forth of this mighty work. He would be very glad to see the elders go forth and roll forth this work with mighty power, for when we see the small work that is done, compared with what might have been done, we should have greater zeal. His heart's desire was that we be more zealously impressed to go into the ministry.

The President then in substance made the following remarks: "I wish to make some remarks in general. As I said in my opening remarks that truth is truth wherever you find it, it applies to us as well as to other generations. Noah preached the same gospel which Joseph and Adam the Arch-angel preached, therefore the gospel which Noah preached, was the gospel of the Son of God."

Sometimes we hear our friends of the sectarian order saying, 'if thou believest with all thy heart thou shalt be saved.' James says, 'thou believest there is one God, the devils believe also and tremble,' therefore they have more reverence for the Son of God than many of our friends who profess Godliness. If believing alone would save them, where was the utility of being baptized? The simple fact is that it took not only a belief, but baptism, and the laying on of hands for

the reception of the Holy Ghost to entitle them to salvation at all.

#### AFTERNOON SESSION.

1½ o'clock, P. M. Met and opened by singing, and prayer by Bro. R. D. Butterworth. Bro. C. G. McIntosh then addressed the people on the subject of "the kingdom of God," followed by the President who closed by saying that his report was short and would therefore be easy made. He and another elder went to the east part of Shelby Co., Iowa, (which is the county in which he lives,) and preached several times. The people received him kindly and desired him to come preach again, but he had not yet done so. He had large and attentive congregations.

#### SUNDAY, MARCH 18, A. M.

Bro. Francis Reynolds preached on the subject of "the kingdom of God." After occupying about three-quarters of an hour, Bro. C. G. McIntosh followed on the subject of the importance of salvation. He said that many sects accuse us of having thrown away the Bible, and received the "Golden Bible" as they are pleased to call the Book of Mormon, or as some say "the Mormon Bible." But he said this is really not the case. The difficulty is that we stick too close to the Bible.

In relation to the signs following the believer, he said that they were not intended to make people believe, but that they were intended to confirm the faith of the saints. "That no man could put his finger, on a place" in the Bible where it is said that Jesus wrought a miracle to make any person believe. They are the marks by which the children of light may be known from the children of darkness. All children are already heirs of salvation, and though it is necessary for all adults to be baptized for the remission of sins and have hands laid on them for the reception of the Holy Ghost, and in addition to this, "live godly in Christ Jesus," children are exempted from this necessity from the very fact that they have no sins to be remitted.

He said that on the day of Pentecost, the disciples did make converts, as many of our sectarian friends do. Mourners benches and anxious seats, he thought had not yet been invented in those days, and he thought that they were of somewhat recent invention. On the day of Pentecost when "Peter and the rest of the apostles" were interrogated in relation to what should be done to be saved,

they did not say to the enquirers for the kingdom of God, "kneel down here and we will pray for you," neither did they point them to an anxious seat, neither did they tell them to believe on the Lord Jesus Christ, for they already believed; but they were told to repent and be baptized for the remission of sins, etc. He said no man has the right to preach the gospel who is not in possession of the testimony of Jesus which is the Spirit of prophesy, and this Spirit is obtained by obeying the gospel itself. He concluded by exhorting the saints to be diligent in doing their duty that the work of God might spread and much good be done in the name of our dear Redeemer.

On both evenings at our prayer meetings we had good times. We had the gift of prophesy and other demonstrations of the Spirit of Christ to cheer us, and the saints in and about Mason's Grove seemed to take new courage.

Adjourned to meet again at Galland's Grove, Shelby Co., Iowa, on the 3rd Saturday and Sunday of June, 1864.

J. A. McINTOSH, PRESIDENT.  
NATHAN LINDSEY, Clerk.

*From the Evening and Morning Star of September, 1834.*

#### FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 6.

But notwithstanding all these pretended reformations, there are none of them who ever pretend to restore to the world that which it has lost, namely, the religion of heaven: they all with one consent, admit that that has disappeared, and that forever, never to return again; reformation or no reformation, millenium or no millenium, it matters not, for the religion of Abraham, Moses, Jesus, and Paul, has disappeared to appear no more. I say their religion has disappeared, because take away their faith by which they wrought their mighty works, and what is left? Nothing but a form, an empty sound, mere idle pretensions, without virtue or efficacy; no better than that of any other people; no better than the worship of dumb idols. But what renders this peculiarly strange is, that the sects, though they confess that the religion of the ancients has ceased, and that the gift of the Holy Spirit is no more, yet, they claim to themselves the promises made to the people who enjoyed the gifts of the Holy Spirit, and who had power sufficient with God to obtain all gifts, and revelations sufficient for both this world and that which is to come; but by what authority they claim them, we have yet to learn, not the authority of God

we are sure, for He has given no such authority, neither from any of His dealings with the people of former ages can any person draw such a conclusion—but the very reverse. The history of the divine proceedings in relation to His creatures, both saints and sinners, clearly proves; that the promises of God were never public plunder, to be applied according to the whims or caprices of men, nor according to the prejudices nor prepossessions of any age; but were founded upon definite and fixed principles, suited precisely to the people to whom they were given, and rarely applicable to any other people, but those to whom they were immediately given. For instance, some promises made to the Ephesians in the epistle to that church, were suited to their peculiar situation, and I think on every point, that there were no other people existing in that day to whom they were applicable, except that church only; nor have any existed since to whom they could all be applied with propriety. In all the promises which were made to the saints in former ages, there was respect had to their peculiar circumstances and situation, and all the promises made to them were in view of these; and it was because of their peculiar circumstances that they obtained all the promises that they did obtain. In order that the reader may clearly understand us, take the following example: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality." 2 Cor. 8: 1, 2.

Four things contributed to entitle the saints of Macedonia to the approbation of heaven: first, their deep poverty; second, their great affliction; third, the abundance of their joy in the midst of their afflictions; fourth, their liberality, notwithstanding their deep poverty. Now, no people who did not labor in great affliction for Christ's sake, and rejoice abundantly in that affliction, and who were not very poor, and yet abundantly liberal in the midst of that poverty, whether they lived in the days when this epistle was written, or not; since, or before, they were not entitled, nor are they entitled to the promises made to that people. For had the Macedonian saints never been in a great trial of affliction, for Christ's sake, they never could have approved themselves unto God. And had they not rejoiced abundantly in that affliction, God would not have accepted them: if they had not been very poor, they never could have been richly liberal; and had this not been the case with them, they would not have obtained the promises which were made to

them; so that it was in consequence of these things that the promises were made to them. And may we not carry it further and say, that if this had not been the case with them, they would not have been saved? and verify the Savior's saying, that it is as impossible for a rich man to enter into the kingdom of heaven, as for a camel to go through the eye of a needle.

If the epistles to the different churches were examined with care and attention, it would be found that the people there addressed were very different from any of the sects of the present day; and the promises made to them were in consequence of things which are not known among the sects. Indeed; it would be found that the whole character, circumstances, and behavior of the saints, were in every respect different from the sects of the present day, and were in consequence thereof entitled to promises which the best of the sects, (if there is any best among them) can, on no principle of righteousness claim; nor can they on any principle of equity inherit. The ground on which the saints obtained all the promises that were made to them was, first, because of their faith; and second, because of their obedience, which grew out of their faith: and they became heirs of promise in proportion as their faith increased; for as they increased in faith, so, in proportion, they obtained promises by their faith, until, like Abraham, they were enabled to offer up their all to God, not keeping even Isaac back—but endured the trial of faith until they had proved themselves to God as he did, and then obtained the blessing of being called his children, and had secured unto them the blessings of Abraham as well as the sure mercies of David. But it was because they had faith like Abraham that they were called the children of Abraham, and because their faith was as great as David's that they obtained his sure mercies; for the principles of heaven are fixed and unchangeable, that without faith it is impossible to please God, and the greater a man's faith is, the more acceptable are his services to God; and when his faith is perfect, his services also which are offered up in faith, are perfect. And no service is acceptable unto God but an offering made in faith. It matters not how ceremonious the worshiper is, how grave, how sober, how formal; if his services lack the redeeming quality of faith, they will not be acceptable to God; for without faith it is impossible to please God. See Heb. 11: 5, 6. No fact is plainer than this, that the saints not only obtained their promises by faith, but that it was by faith that they enjoyed them: and all spiritual blessings which were received or enjoyed by

any of the human family since the world began, were by reason of the faith of the persons who obtained them; and their degree of spiritual enjoyment depended on the degree of their faith. If their faith grew exceedingly, so did their spiritual enjoyments: if their faith languished, their enjoyments languished also. And every person stood on their own faith and obtained and enjoyed blessings for themselves. No man could enjoy the Spirit of God for another; but every one for himself. And it is impossible for any two persons to enjoy an equal degree of spiritual blessings without an equal degree of faith; for in proportion to their faith they will enjoy as long as the Lord is God; and if one man's faith is greater than another's, so will his spiritual blessings be greater, and all creation cannot prevent it. Neither will the other ever get his degree of spiritual blessings until he gets the same degree of faith with him; but no sooner will he get the same degree of faith, than he will get the same degree of spiritual blessings, and *vice versa*.

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#### THE BEREAVED.

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MARRIED, on Sunday, May 8th, 1864, at the residence of W. D. Morton, at Plano, Ill., by Elder A. M. Wilsey, Elder BRIGGS ALDEN, of Sullivan, Jefferson Co., Wisconsin, to Sister SUSAN RUSSELL, of Plano, Ill.

We wish the happy couple long lives of peace and prosperity.

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#### DECEASED.

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Near Magnolia, Iowa, March 22d, 1864, Mary Elizabeth, only daughter of John and Leah Ann Cheydene, aged 3 years 3 months and 1 day.

April 1, 1864; in Livingston Co., Ill., Bro. Irvin E. Bailey, aged 21 years, 1 month and 16 days.

At her residence in Albion, Dane County, Wisconsin, April 11, 1864, LYDIA BROWN, wife of SCHUYLER BROWN, and mother of H. P. BROWN, in the 77th year of her age.

At Rapid City, Boone Co., Iowa, April 7, 1864, W. J. Ruby, aged 50 years, 6 months, and 17 days. He was baptized April 8, 1861, at the Amboy Conference, and was ordained an Elder of the Quorum of Seventy at that time, and tried to magnify his calling. He died rejoicing in the Lord, hoping to come forth at the resurrection of the just.

**DEPOPULATION of Jackson and Cass Counties, Missouri.**

A correspondent of the Chicago Tribune, in a communication from St. Louis, May 6, says:

"The few people who remain in Cass and Jackson counties are thoroughly alarmed about Quantrell, and were pouring into Kansas City and the river towns quite lively. The military authorities are making preparations likewise to receive Quantrell, and there is no doubt that Gen. E. B. Brown, who is the District Commander in charge of that country, will make a most desperate effort to catch Quantrell, whenever that bandit shows himself."

**AMENDMENTS of the Minutes of the last Annual Conference, which were published in the Herald, April 15th.**

Bro. Henry Cuerdo was appointed to continue in his mission at St. Louis and Bro. Alexander Smith was appointed to labor with him.

Bro. Thomas Revel (not Reed) was appointed to preach in England.

#### NOTICE TO THE CHURCH.

The various official members of the Church of Jesus Christ of L.-D. S., are hereby requested to report to me by letter, or otherwise, as soon as possible after this notice, giving name, office, place of residence, and if Seventy, or Elder, their ability to enter the vineyard, to labor in the ministry; and such other information as will be useful in making preparation for a more complete and thorough prosecution of the work in which we are engaged. Brethren, do not neglect this, as much depends upon it.

JOSEPH SMITH, *President.*

Nauvoo, Ill., April 23, 1864.

#### ALTERATIONS OF APPOINTMENTS OF SPECIAL CONFERENCES BY BRO. Z. H. GURLEY.

1st. Division, including Galesburgh, Abingdon, Millersburgh, Princeville and Kewanee, to meet at Kewanee, June 4th.

2nd. Division, including Plano, Fox River, Mission, Ottawa and Indian Creek, to meet in Mission branch, August 26.

3rd. Division, including Boon, Marengo, and Batavia, to meet at Philo Howards, June 18th.

4th. Division, including Amboy, East and West Paw Paw, Shabbona and Menasha, to meet at Amboy, June 25th.

#### A SPECIAL CONFERENCE.

A Special Conference for Iowa and Nebraska, is appointed by W. W. Blair, to be held before his departure from that mission, at or near Council Bluffs, to commence May 28th.

**RECEIPTS FOR THE HERALD.**—C. Hall, F. M. McHenry, E. Palmer, each \$3; M. Hall, W. F. Cooke, J. B. Hunt, M. Lynch, E. Reed, D. Fry, D. Shearer, each \$2; A. Kuykendall, W. Jordan, D. J. Evans, each \$1.50; A. Cairns, B. Thissy, P. Alexander, L. Jackson, A. McCord, L. Warren, J. Wild, R. Boyd, N. Ligget, W. Campbell, H. Kisby, H. Renehousen, B. C. Moore, each \$1; N. Lindsey, \$0.65; H. Spencer, \$2.05.

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# THE TRUE LATTER-DAY-SAINTS' HERALD.

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"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

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## RESTORATION OF THE TEN LOST TRIBES.

We have deemed it appropriate to make some remarks concerning the restoration of the Ten Tribes of Israel. In 1 Kings 17: 18, we are informed that "the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only." In this chapter we have a more extended account of the exile of Israel, but I will pass on to the next chapter, 11th verse, which says, "the King of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." They remained only a short time in Assyria, and various opinions have been entertained and published to the world respecting their location since that time. In 2 Esdras 13: 40-47, Esdras wrote concerning "the ten tribes which were carried away prisoners out of their own land in the time of Osai the king, whom Salmanasar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time;

and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace."

By an examination of a map of Asia, it will be seen that "the narrow passages of the river" Euphrates, which the ten tribes passed over, are situated in a northern direction, and as their journey was to take them a year and a half to accomplish it, they must have gone beyond the present limits of the known world, and north of the regions of ice. That the Book of Esdras, which contains this history and prophecy, is entitled to the same confidence as the Book of Ezra is, will appear by a comparison of the genealogy of the writer as it is recorded in 2 Esdras 1 c., and also in Ezra 7 c. These records show that the Book of Ezra and the Books of Esdras were both written by the same man. The former was written in Hebrew and the latter in Greek, therefore the difference in the pronunciation of names is very much like the difference of Old Testament names and their pronunciation in the New Testament. The first Book of Esdras contains a history of "Esdras the Priest," which is almost identical with the history of "Ezra the Priest," in the Book of Ezra. The former appears to have been written for the benefit of those who could read Greek, and the latter for those who could read Hebrew. There is perfect harmony between the prophecy of Esdras concerning the ten tribes, and the prophecies of the Old Testament upon this subject. First of all we will cite the prophecy of Jeremiah in Jer. 16: 14-16, which says, "behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the chil-

driven of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." It is here shown that when the children of Israel shall be brought up from the land of the north, it will be done by a more marvelous display of the power of God than what occurred when the Lord brought up the children of Israel out of the land of Egypt. This prophecy was not fulfilled when the Jews returned from their captivity in Babylon. When they returned from Babylon they came to their own land like as any other people would emigrate from one land to another, except that they returned as their prophets had foretold, and in obedience to the command of God through his prophets. Such miracles and wonders as the Lord wrought by Moses and Joshua, were not connected with their return from Babylon. Since the children of Israel were brought up out of the land of Egypt, no miracles nor wonders equal to those that were connected with that event, have ever been wrought in the return of the children of Israel into their own land, but when the Lord shall bring up the children of Israel from the land of the north, so great and marvelous will be the work of the gathering of Israel, that the miracles wrought in behalf of that people in the land of Egypt, in the Red Sea, in the wilderness, and in the destruction of the ancient inhabitants of the land of Israel, will not be mentioned in describing the magnitude of God's power, because the superior magnificence of the latter-day gathering will render it inapplicable to describe the greatness of God's power as in former days. Let it be remembered that the bringing up of the children of Israel from the land of the north, stands first in the list of the miracles of the latter-day work. There never was a time when the Lord brought the children of Israel from the north country. When the tribe of Judah returned from captivity in Babylon it could not be said that they returned from the north country, for Babylon was not situated north of the land of Israel, but east of it.

The next prophecy that we will cite is in Jeremiah 23: 3-8, where the Lord says,

"I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called; the Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." There are several criterions in this prophecy which prove that this prophecy is not yet fulfilled. The time is not yet come when Israel "shall fear no more nor be dismayed." It is true that their "tribulation" is beginning to disappear in many countries. A great change has been wrought in a few years, but in many parts of the world their condition is deplorable. Other kings exercise dominion over them instead of him whom the Lord says He "will raise unto David." This king does not yet "execute judgment and justice in the earth." Judah is not yet saved, and Israel does not "dwell safely." These facts prove that we cannot yet say "the Lord liveth which brought up and which led the seed of the house of Israel out of the north country." There are many plain and glorious prophecies on this subject which demand our consideration, for the time of their fulfillment is nigh at hand. The exile and isolation of the ten tribes at the North Pole is as clearly shown in the Scriptures as any fact whatever, and the discoveries of Arctic navigators show that there is land there, and a mild climate. All these facts combined, great and marvelous as they are, are not sufficient to attract much attention. This is truly an energetic, enterprising and scientific age, but the hidden wonders of the extreme north have been neglected, while the folly of the idea of a north west passage has been fully developed. Let the men of science continue to disregard the wonders of the extreme north; but

they will awake from their slumbers when it shall become a common saying that "the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country."

*For the Herald.*

### FULFILLMENT OF PROPHECY. No. 2.

BRO. SHEEN:—In my last communication I ended with saying, that whenever the Lord communicated anything to the inhabitants of the earth, through His prophets, relating to their future welfare, they who paid heed to the warning were blessed, and saved from the calamities which befell those who did not. The Scriptures furnish abundant proof of this. The first one we will cite you to is the antediluvians; who, it appears, had (many of them) obtained the title of sons of God; who had had ample testimony from their fathers, of the existence of the great God, (for Adam lived at the same time as the father of Noah) of His law of adoption, established for the salvation of man, and it appears, from the appellation of sons of God, many had obeyed that law. I know that this title of sons of God, has been made the foundation (by many who claim to be guides to the blind in this age) of a great mystery. They have imagined, that the Celestial beings have come down from heaven, and had intercourse with the daughters of men. A more egregious error could not have been perpetrated. To prove this, we will cite you to a few scriptures which will, (we think to a certainty,) set the matter right. Concerning the advent of our Savior in the flesh, John said, He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name." John 1: 11, 12. It appears that there were *men* of the the age in which Christ came, who became the sons of God, even those who received Him, and the Jews who received him not, did not become the sons of God. If *men* could become sons of God, in the age of Christ; why not *men* become the sons of God in the antediluvian age? The same cause would produce the same effect. John in the succeeding verse says, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we perceive they were *born of God*. They had, according to nature, been once born of man; but now they are not born of the will of man, but are born of God.

This brings to mind this saying of the Savior to Nicodemus, "except a man be *born again* he cannot see the kingdom of God." John 3: 3. Peter, in 1 Peter 1: 22-25, tells how they were born: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being *born again*, not of corruptible seed, (or of man) but of incorruptible, *by the word of God*, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the *word* of the Lord endureth for ever. And this is the *word* which by the *gospel* is preached unto you." Here then, to become a son of God, we perceive they are born of God, and that by the word of God, and that word is the gospel; this brings to mind that portion of this word spoken to Nicodemus, "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. This word spoken to Nicodemus, by the Savior, is a part and parcel of the gospel, that Christ sent His disciples to preach, which you will find by turning to Acts 2 c., and examining Peter's preaching. Peter said, "repent and be baptized, (or born of water) and ye shall receive the gift of the Holy Ghost," (or the birth of the Spirit,) and Paul, in Rom. 8: 15-17, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father; The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ," &c. Here, we perceive, that the apostle's reasoning is, that through the law of adoption, (or gospel) we receive the Spirit of God, that by that Spirit we are adopted into the family of God, so as to call God *our Father*, and he says, speaking in the present tense, "*we* are the children of God, and not only children, but heirs of God our Father, and joint heirs with Jesus Christ," and all in the present tense. If Paul and his Roman brethren could become the children of God, (or sons of God) by obeying the law of adoption, (or gospel) why cannot we of this age of the world? why could not the antediluvians?

I have made this small digression from the main thread of my discourse, in order to show how the antediluvians became the sons of God. God is unchangeable.

His plan of saving the human family is the same in all ages; even through the gospel. Paul says in 2 Tim. 1:10, that life and immortality was brought to light through the gospel; then all who gain life and immortality, must do it through obedience to the same; from Adam to the last born on the shores of time. But it appears that these sons of God, (or those who once were the sons of God) had, with the rest of mankind then living; (with the exception of Noah and his family,) corrupted their way, and the Lord visited Noah, and told him that in consequence of this corruption He would destroy man, with every living thing from off the face of the earth, by a deluge of waters; yet He showed himself to be a God of mercy, as well as of justice. He gave them 120 years to reform in; but they, no doubt, laughed Noah to scorn, (as many do in our day when the servants of God lift a warning voice to tell them what God purposes to do in this dispensation,) they did not *give heed* to the light of prophecy, through Noah, therefore they stumbled and fell, and when the *day dawned*, or the time came for the fulfillment of the prophecy, they were engulfed in the deluge of waters. When the Lord purposed to bring on seven years of famine in Egypt, He warned Pharaoh in a dream of the same, and when the dream was interpreted by the Holy Spirit in Joseph, it assumed the shape of prophecy, and if the Egyptians had not *paid heed* to the admonition of the Lord through Joseph, they would have perished in the seven years of famine, but *paying heed* to the light of prophecy, they were saved from destruction; and through their temporal salvation the seed of Abraham was preserved, according to the covenant of God with Abraham.

In tracing the history of the children of Israel, we find that the Lord raised up many prophets to reveal His will to them, concerning their course of action in this probationary state, to guide them to himself. The first of these prophets, as recorded in biblical history, was Moses; by whose hand the Lord delivered them from Egyptian bondage, and led them through the wilderness to place them in the land of Canaan, according to His promise to their fathers. But inasmuch as the Lord gave it (the land) to Abraham, Isaac and Jacob, on account of their faithfulness and diligence in keeping His commandments, even so He told their posterity through Moses, that in order that they might obtain and possess it, they must

also be diligent in keeping His commandments, that they might become a holy, a peculiar people unto Him. Moses set before them the blessings and the curses that should befall them: the blessings if they obeyed the voice of the Lord their God: the curses if they transgressed the word of the Lord, as given through him. We find in tracing the history of their journeyings through the wilderness, when they paid no heed to the light of prophecy which God gave through Moses, great were their sufferings and destructions; witness the case of the three thousand who were slain by their brethren, the Levites, for making and worshipping a golden calf, as the god who led them out of Egypt; and the cases of Korah, Dathan and Abiram, and all that pertained to them, whom the Lord caused to be swallowed up in the earth, and the two hundred and fifty who were consumed by fire for offering incense, and witness the anger of the Lord towards the whole congregation for their murmurings against Moses and Aaron on the morrow, after witnessing the dreadful fate of those swallowed up in the earth. The Lord would have destroyed them root and branch, had it not have been for the pleadings of Moses, His servant. Nevertheless, "they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah." Numbers 16:49. And why was all this? Because they *took no heed* to the warnings of the servant of God, the "sure word of prophecy."

*For the Herald.*

#### WORD OF WISDOM.

BRO. SHEEN:—The Latter-Day Saints have more need to be thankful than all the world for the protection and care of our Heavenly Father, for the blessings we enjoy, and for the teachings and warnings which He has given us, which, if they were lived up to, would enable us to escape the calamities and scourges that are coming upon the earth, and without giving heed, the saints can not stand upon Mount Zion, to learn of His ways, and walk in His statutes. There was a revelation given through the prophet Joseph, which, if lived up to, would be a great blessing to all people, both saint and sinner. How expressive is the language:

"Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have

warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before Him. And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly." B. of C. 86: (81) 1.

"In consequence of evils and designs which do and will exist in the hearts of conspiring men," the Lord saw fit to give us light, not by commandment or constraint, but as a "word of wisdom;" the observance of which was necessary for our preservation from the evils and dangers which surround us. From the above we would also infer that the use of strong drinks by the saints is offensive to our Heavenly Father, except in the partaking of the sacrament before Him. There is an opinion among the saints that wine can be used as a general drink. This is a mistake. Barley is designed for useful animals and mild drinks, not such as is manufactured at the present day, which intoxicates. Is not intoxication in direct opposition to the Spirit of God, whose influence enlightens and instructs? The other will bring darkness and degradation. Mark the influence, and how habitual it grows: a drink in the morning to give a good appetite. If they meet a friend, the joy is not complete without a drink. When they part it is the same. If an heir is ushered into the family, the little stranger must be welcomed by passing round the bottle. If one dies, the grief is rendered all the more acute and sublime by another application of the bottle. So universal grows the appetite for strong drink, that whether cold or hot, wet or dry, in joy or grief, ease or pain, in prosperity or adversity; under all circumstances the bottle becomes the universal antidote. Should we wonder that God, seeing the condition of the children of men, should say by revelation, "that inasmuch as any man drinketh wine, or strong drink among you, behold it is not good, neither meet in the sight of your Father." So an indulgence in ardent spirits, is calculated to disgrace and de-

generate the human family. It darkens the mind, debilitates the body, plucks the flowers and blossoms of human life. It causes the tender and endearing ties of the family circle to be forgotten. The allurements of home are forgotten. The tears and grief of the broken hearted wife are unnoticed. The crys of the children are unheeded. And by so doing, he ceases in many cases, to be a husband, and forsakes the path of virtue, and righteousness and hope. O, ye Latter-Day Saints! Forsake and shun the enchanted cup, and enjoy the Spirit of God, which will purify and exalt, elevate and ennoble the human family. And if men will be obedient and fear God, bridle and control their passions, govern their appetites, and purify and cleanse their bodies, they will be inspired by His love. Their minds will be enlarged and enlightened, and in time approximate to that purity and qualification which will fit them for the society of holy angels.

"And again, tobacco is not good for the body, neither for the belly, and is not good for man." Thus saith the Lord, and who will dispute it? We are aware that it is filthy, and poisonous in its very nature. It never was calculated to be used as a source of enjoyment for the human family. It is the most filthy of herbs, or of the vegetable creation. This is evident, from the fact that when it is first introduced into the system, it causes a sickness until it is ejected. The mind is the ruling power of man, and when the mind continues to demand any certain thing, the body will soon yield, and that which was at first rejected, soon becomes a source of enjoyment. Can it be that the body is not injured when nature is so abused? Again, is not the breath of the man who uses tobacco a source of serious annoyance to the man who does not use it? Do not some women make smoke stacks of their mouths, and smut machines of their noses? Would not angels be proud of such companions? Is tobacco good for man? Is filthiness the fruits of righteousness? Is God pleased with such persons? Then if He is not, in life prepare for death. God commands us to purify our bodies from all uncleanness.

"Again, hot drinks are not for the body or belly." Those who are acquainted with physiology, must be aware that hot drinks of any kind are injurious to the system; it must be injurious to drench the stomach with liquids whose temperature is higher than the blood. Considering that the various decoctions which are

used as drinks are destructive to health, (and who will deny it) God has instructed us on these points, and also insures us health and strength if we will but give heed. And He continues, by saying, "Flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine." B. of C. 86: (81) 2. He also says: "*And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.*" 3 par. I am fully aware that the people of this generation have very erroneous ideas concerning these principles; many think that they are of very little worth. O, ye Latter-Day Saints! stop and consider for a moment. At what period of the world are we living; what is the condition of the country; what are the calamities which are at hand; do we not need faith, wisdom and knowledge? If we do, how are we to attain to them? Is it by passing by the counsel of God, and counting it as a light thing, and by not giving heed to His teachings? Those who are physically impaired in their tabernacles, are degraded and darkened in their minds, therefore the Lord has in all ages revealed to His children what is for their salvation and exaltation. We are informed in Holy Writ, that in this generation Christ will appear in the clouds of heaven, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. And before He can come, He must have a people prepared to meet Him; that Zion shall be redeemed with judgment, and her converts with righteousness; that His people must be holy, even as He is holy. So godliness consists in being God-like. God is a pure and all-wise being. He is not pure in one thing only, but He is pure in all things; therefore if we seek Him, we must be like Him. Therefore if we will keep His commandments, He has promised us health in the navel, marrow in our bones, and great treasures of knowledge; that we shall run and not be weary, walk and not faint, and the Lord says, "I, the Lord, give unto them a promise, that the destroying an-

gel shall pass by them, as the children of Israel, and not slay them. Amen." Then, O, ye saints, let us arise and burst every bond asunder that has bound us these many years. Let us purify our spirits, and our bodies, from all uncleanness, and God will open the windows of heaven, and pour down such a blessing that we will not be able to find room to contain it.

I remain your brother in the kingdom of truth and righteousness.

WM. ANDERSON.

*For the Herald.*

### REMISSION OF SINS.

BRO. SHEEN:—Sin is the transgression of law, and remission of sin pre-supposes the satisfaction of justice in some way, and the justification of the criminal, for justice is the standard of action in all just law; and no action can vary its claims without violating the force and dignity of that law, and if this is done it is worse than no law. The justice of a just law claims the protection of all good subjects, and the infliction of the penalty of every transgression, and without this, justice is not satisfied. If a man sins against a just law, he can never in justice again enjoy the approbation of that law until an ample atonement is made, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied, and it leaves nothing in the mind of the executive or one who enforces the law that savors of forgiveness, and if he receives the approbation of the law, it is because justice is satisfied, but if another makes the atonement, he then obtains remission of sins by the satisfaction of justice, in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal is considered sufficient to cancel the crime, or answer the penalty of the law, and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice. In the infliction of the penalty, in his behalf, (such is the character of all just law, and that of necessity,) for if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor atonement for the transgression of the law. This principle exists because of the accountability that all subjects sustain to the law by which they are governed, mankind are accountable to God if at any time He has given them a law or commandments by which they should be governed, and that it has been done we are willing to

believe. The Lord God commanded Adam, the first man, saying, "of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and they are also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was, and according to the natural course of justice, in the infliction of the penalty upon Adam as a transgressor, and upon us as legitimate sufferers with him; there could be no hope of exemption in our case, for Adam in eating of the forbidden fruit, subjected himself to the influence and power of death, and death naturally brings darkness, and corruption brings dissolution, and there is nothing in death to re-organize nor to bring to light, and hence this penalty was naturally of eternal duration, and was naturally unable to fulfil it without an eternal subjection, thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin or transgression, but if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we would, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind, in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf, of sufficient merit to answer the claims of justice, and by which we become reconciled to God, so that we are no longer under condemnation for original sin, and so that we shall be made free from the penalty of the fall, as it is written, "as in Adam all die, even so in Christ shall all be made alive, but every man in his own order;" Jesus Christ was a suitable being, and able to make this atonement in our behalf, and satisfy the claims of justice, because, firstly, He was the begotten and best beloved of the Father, (see Heb. 1: 6, and Mat. 3: 17.) secondly, He was able to pay the penalty without suffering eternally. See Ps. 16: 10. Thirdly, He was without sin, and justice had no claim upon Him that He should suffer, only as He took it upon himself to suffer for us. See Isa. 53 c. The whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law, and also

that we might be placed upon the ground of exultation and eternal life, according to the first purpose of God in the creation of man, for the atonement of Jesus Christ hath secured unto mankind much good, and this one thing it has secured particularly, even the forgiveness of sins by the shedding of His blood, as it is written: "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins." Mat. 26: 27, 28. The Savior also says: "Behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." B. of C. 26: (50) 1. We find that notwithstanding we are no longer counted sinners because of Adam's transgression, yet there is a curse left upon the earth for man. Salvation for us by the atonement does not bring us to God without law, for we are prone to sin by nature, being still under the power of the Devil, according to the character of the curse, and we would forever have remained so, but the atonement brought in a law of restoration, by which we may subject our carnal nature and again become heirs of the kingdom of God, if we will, and that law is the gospel. Baptism is an ordinance therein. For what? Why, for birth and regeneration, as it is written: "except a man be born of water and of the Spirit he can not enter into the kingdom of God." Again, the Book of Covenants, in speaking of baptism, says, wherefore, enter ye in at the strait gate. It is the door of entrance into the kingdom of God. If there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we, because of sin, never could have been saved, but now, because of the remission of sins by the shedding of blood, we have the privilege of water baptism, as an ordinance of initiation into the kingdom of God, and this, together with other gospel ordinances, will secure to us a legitimate claim upon a celestial inheritance.

Mankind are by nature aliens from God, and will be in all cases until they are restored by the gospel, and every one who hears the gospel preached, is under condemnation if he will not obey it, and unto such the atonement is no longer meritorious, because of actual sin against the greater law, as it is written, "he that believeth on Him (Christ) is not condemned, but he that believeth not, is condemned already, because

he hath not believed in the name of the Only Begotten Son of God;" (John 3: 18,) and like as though there had been no atonement, and not only so, but worse. They are subject to death, where the worm dieth not, and the fire is not quenched; hence, baptism is in a certain sense for the remission of sins, or rather it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Your Brother in Christ, K. F. G.  
PRINCEVILLE, Peoria Co., Ill.

*From the Evening and Morning Star of September, 1834.*

### GOSPEL. No. 1.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the Bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to preach the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of all its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and His apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them to the family of the Most High, having (as they said) authority from God to do this work,

and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved, and this their commission clearly sets forth, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and His apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature; so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, and all those who reject it after it is fully preached unto them, must be damned. This was certainly placing their commission in an important point of light; and their own teachings were in perfect consistency with their commission.

Paul says, in Gal. 1: 8, 9, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea, every creature in it. It mattered not what progress the world had made in the knowledge of other things; in the knowledge of the science of salvation, they had retrograded, until there was none doing good, nor not one. And unless God had sent the apostles, or others authorized as they were, the world would have been destitute of the light of the gospel, for they were to go into all the world, and preach the gospel to every creature, he (that is, every creature,) that believed and was baptized, should be saved; but he; (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained to that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction, should be damned.

The Savior, through the whole course of His ministry in the flesh, made it one of the principal items of teaching to make it clear-



ly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known His will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it and made it void by their traditions. For neither the law nor the prophets, made them hypocrites, blind guides, or a generation of vipers; but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not blameable for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of Him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown; for they would have received their Messiah when He came, and have escaped "the wrath to come." But because they had corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves, nor let those who were entering go in; for which the Savior upbraids them, not because they worshipped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect; teaching for doctrine the commandments of men. See Mark 7: 5-15 and Mat. 15: 2-10.

Every person in any degree acquainted with the Jewish history, as it is written in the scriptures, knows that God, previous to the days of the Savior's coming in the flesh, was withdrawn from that people, and that He continued to do so until they were abandoned to destruction.

But God never withdraws himself from a people for adhering to the order of things which He established among them; for while they all adhere to Him, He cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when He came, and have entered into His kingdom and have found rest, and continued to be the people of God, even the favorites of heaven, until this day. But instead of do-

ing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. See Matt. 21: 12, 13, Mark 11: 15-17, Luke 19: 45, 46. They made void the law by their traditions, and stoned the prophets that were sent unto them. See Mat. 23: 37. Whatsoever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such was their condition when He commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in ALL the world also.

The apostle Paul gave us a minute description of both the Gentiles and the Jews in his days. He thus describes the state of the Gentiles: "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1: 21-25. The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description which is here given of the Gentiles, we learn this fact; that the Gentiles had previously known God, for when they *knew* God, (says the apostle) they worshipped Him not as God, etc. This is a positive evidence that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3rd chapter of this epistle, he gives a description of the Jews also. We have the following description: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cur-

sing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." In these sayings the apostle shows that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the people to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the apostle makes a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when He sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all not only under sin, but in a state of apostacy also.

Let the world have made what advance it might in literature, science or philosophy, in relation to eternal life their case was deplorable; for instead of being in a situation to be saved, they were in a situation to be destroyed; instead of being redeemed, they were in a situation to be condemned; for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save ONE creature in ALL the world.

Whatsoever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction, however humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to His plan of saving men, that nothing will be admitted as a substitute for His ordinances and institutions, no services but those of His own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each others' shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life. To the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in

sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give unto them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other forms of worship, that had eternal life as their reward but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had at any former period of the world any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in Gal. 3: 8, that the gospel was preached unto Abraham. He says thus: "And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. The apostle showed that the gospel was of much earlier date than the days of Abraham; that it was before time, being devised in eternity, before the foundation of the world. He said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be wholly and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. 1: 3-6. In the 11th verse he says: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We learn the following things from the above sayings of the apostle: that the scheme of things by which he and the saints at Ephesus were saved, was devised in eternity before the foundation of the world; "According as he hath chosen us in Him, (Christ) before the foundation of the world:" that they were to be the children of God, through adoption by Jesus Christ, "having predestinated us unto the adoption of children by Jesus Christ in himself;" and all this according to his own purpose or

scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the counsel of his own will? That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man He purposed in himself that mankind should become His sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is that the gospel, or scheme of life and salvation, which is the same, was from before the beginning, and that from the creation of the world God had but one way of saving men; and that all that were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things all things were accomplished according to the will of God, and this decree, will and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted, and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others that are to be redeemed, will be saved. And if the same scheme of things, then the same ordinances were obeyed by all; for if Paul administered ordinances that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference, it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else they were not all saved by the same gospel or plan of salvation; and if the plan of salvation taught by Paul required men to be born of water, and the Spirit, in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or else the plan of salvation has not been the same, and if so, Paul's testimony is not true.

**SPECIAL CONFERENCE.**

*Minutes of a Special Conference held in, and for, Little River Branch, Decatur County, Iowa, commencing April 30, 1864.*

Conference met according to previous appointment, and Bro. Geo. Morey was chosen President, and Bro. Wm. Alden, Clerk.

Meeting was opened in the usual man-

ner. Prayer by Bro. A. W. Moffet.

The official members present were one high priest, four elders, one priest and one teacher.

The President then made a few remarks in regard to what this Conference was called for. He then read Romans 15 c., and spoke in regard to the duties of the saints.

Elder A. W. Moffet spoke at some length on the principles of the gospel of our Lord and Savior Jesus Christ, and also in reference to the duties of the members of this branch.

MAY 1—10 A. M.

Bro. A. W. Moffet read from the 12th chapter of the 2nd Book of Nephi; he also read from Revelations 22: 18, 19, and preached from them. A hymn was sung, and the meeting dismissed for half an hour.

The Conference met at the appointed time; a hymn was sung and prayer by Father Austin Cowles.

The President read from the 7th chapter of Moroni, and spoke at some length on the subject of faith.

Father Cowles made a few remarks in explanation of what Bro. Morey had said in regard to faith. A hymn was sung, and it was then resolved that this Conference adjourn to meet the third Saturday and Sunday in July next, at this place.

Benediction by Bro. A. W. Moffet.

GEORGE MOREY, Pres.

WM. ALDEN, Clerk.

**QUARTERLY CONFERENCE.**

*Minutes of a Quarterly Conference of the Church of Jesus Christ of L.-D.-S., for the South Western District of Iowa.*

MAY 7TH, 1864.—Conference met at the house of E. B. Gaylord, agreeable to former appointment, and organized by choosing Wheeler Baldwin, as Pres., and S. S. Wilcox, as Clerk. Opened in the usual manner. There were present of the official members, two high priests, five elders and one priest. As the weather was unfavorable, there were but few in attendance. The President made some remarks on the duties of official members of branches, and of the church in general.

E. B. Gaylord said that he had done all he could to instruct the saints in singing. There were but two branches that had obtained books. He was willing to do what might be thought proper for him in future.

S. S. Wilcox said that he and Wm. Redfield had held two meetings in Hamburg and vicinity. There was a good spirit manifest.

ed. He left another appointment. In consequence of the small pox breaking out in the vicinity of Silver and Indian Creek, those places had been neglected.

J. Leeka reported Plum Creek branch in good standing.

C. Tuler reported Fremont branch in good standing, with some few exceptions.

The President said that as there was no persons to represent the other branches, he would report the Nephi branch in very good condition. The Glenwood branch was improving fast; four had been added since the last report. He said that the weather had been so unfavorable that he had visited Farm Creek branch but once, and was not able to hold a meeting in consequence. He visited some families, and found a good spirit amongst them. He said that he had visited Taylor county, and held a meeting in a Methodist church. He had a full house. A very bad spirit was manifested by old saints in that vicinity. He preached in Plum Creek branch, and some in this county.

Bro. Dykes said that he had a desire to see the work prosper, but did not feel it his duty to go into the vineyard at present, but was willing to make what effort he could for the advancement of the cause. He hoped that he would be able in future to do more.

On motion, the following resolutions were adopted by a unanimous vote:

*Resolved*, That the former missions be continued.

*Resolved*, That the district of country assigned to the presidency of Wheeler Baldwin, be called the South Western District of Iowa.

*Resolved*, That this Conference will not countenance or fellowship the use of ardent spirits as a beverage in any Latter-Day Saint.

*Resolved*, That every official member use every reasonable effort to spread the truth, and to cleanse the church from every evil influence.

*Resolved*, That Wm. Gaylord be ordained a priest. He was ordained under the hands of Wheeler Baldwin and S. S. Wilcox.

*Resolved*, That the Conference adjourn to meet at J. Leeka's house, on the first Saturday in August, at 11 A. M.

*Resolved*, That these minutes be accepted and published in the HERALD.

WHEELER BALDWIN, PRES.

S. S. WILCOX, Sec'y.

#### "DAILY UNION VEDETTE."

The *Daily Union Vedette*, of Camp Douglas, Utah, is doing more good, (we candidly and firmly believe,) than any other *daily* paper in the world. That our readers may understand how nobly it is defending the

cause of the oppressed and down trodden people of Utah, we will publish the following correspondence which we have extracted from that paper:

"Ample evidence of the good your paper is doing in this community may be found in the large number asking what has hitherto been considered forbidden, but nevertheless grave and important questions. They are daring to inquire, and would be slayed indeed if they did not soon demand answers to their cogitations. The usual parrying off with sophistry, will not appease the growing impatience of a people awakening from delusion and spiritual oppression; no, they are thinking, and will vigorously push their thoughts to issue. It is said that Cæsar would not have been a lion but that he presumed that the Romans were but lambs. He presumed too much. So it will be found in Utah. The people's long sleep has been taken for tameness. Now they are awakened. Your paper has called on them loudly to arouse themselves, for the dawning day was upon them; and lo! the result! They are bestirring themselves. Their course is onward. Tyrants and priests may fulminate, but intelligence has banished its terror. Who shall estimate the blessing of a liberal newspaper, devoted to the interests of the masses? It is the dread of priestcraft and the enjoyers of exclusive privileges. Aristocrats, either political, social or religious, look with horror on the spread of liberal sentiments. It is the night-mare to them, for the plebians when enlightened, hurl back with scorn the idea that they live merely that others may be great or rich.

Confiding in liberty for the masses, I with pride behold buds of promise blooming with hope for a speedy deliverance from religious thralldom.

Yours, etc.,

OBSERVER."

The *Vedette* is published "by officers and enlisted men of the California and Nevada Territory Volunteers. Terms of subscription: one copy one month, \$1; six months, \$5."

From the *Daily Union Vedette*.

#### LETTER FROM E. C. BRIGGS.

EDITOR VEDETTE:—Sir, in accordance with my appointment from the Church of Jesus Christ of Latter-Day Saints, under the Presidency of Joseph Smith, as a Missionary to Utah, on my arrival I called upon President Young, stating the object and purport of my mission, to whom I also presented my credentials, and politely requested permission to address the people in some of the public places of worship. Having read the proclamations issued from time to time

by the spiritual authorities in Utah, calling upon Ministers of all denominations to come where freedom reigns supreme—in these so termed peaceful valleys—that every facility of approach to the people should be afforded them; judge of my surprise when President Young, in answer to my request, informed me that every influence he possessed should be exerted against me; that he would immediately advertise me throughout the length and breadth of the Territory; and that my every action should be watched. This has been truly verified. Not only has that influence to prevent the people from hearing been exerted, but intimidations and threats of violence extreme, have been continually sounded in my ears; my footsteps have been dogged by assassins sent forth by spiritual leaders who hypocritically profess the name of Jesus. And this because I bear a message of peace and good will to the flock over whom they preside, from Joseph the oldest son of Joseph the Martyr, who under Jesus was the founder in the present dispensation, of the religion they outwardly profess. Some have had the hardihood and effrontery to confess their calling, justify the crimes of murder and theft, and glorify in that they were called as agents to prosecute the same. Every act of this nature, the secret midnight vigils, the stealthy lurking footstep, the council from which they emanated, all have been made known to me in the time thereof. Realizing however, as the Apostle of old, that a dispensation of the gospel is committed unto me; that I am a messenger bearing the truths of heaven unto this people, utterly fearless and regardless of the puny arm of flesh, trusting in and fearing only that God who is able to destroy both body and soul, I shall with His assistance continue to discharge my duty, leaving the consequence in the hands of Him who reigns and rules supreme.

Every other avenue of public communication being closed, I respectfully request your insertion of this, together with the accompanying circular, in the columns of the *Vedette*. Yours, etc. E. C. BRIGGS.

SALT LAKE CITY, March 25, 1864.

*From the Daily Union Vedette, Camp Douglas, Utah, April 12, 1864.*

#### A FAMILIAR EPISTLE TO BROTHER BRIGHAM.\*

"The boys can go up in Parley's Canon some fine morning, and clean out the troops

before breakfast. The troops are no better than the members of Congress."—*Brigham Young in the Tabernacle, April 8, 1864.*

Now don't, Brother Brigham! For undoubtedly somebody would get hurt, and perchance go to Hades across lots! I am sure we have done nothing to draw down such terrible vengeance on our heads—and that on an empty stomach, too, before breakfast! On the contrary, have we not brought peace and prosperity to the people of Utah, and don't we intend that they shall not only be happy, but free? aye, free, do you understand the word? Free, as God and the laws of our country intend they shall be. Free to worship God according as their consciences may dictate, without fear of persecution, and being stripped of the hard earnings of years of toil and privation. Free to pay tithing, if they can afford it, and think they can spare it from their wives and little ones. Free to ask you, Bro. Brigham, some day not far distant, where all the tithing is we have paid, for so many years? where the sweat of our brow? where that which, for the sake of our religion, we paid into your hands as the almoner of Jehovah, and in doing so deprived ourselves and those dependent on us, of the comforts, aye, even necessities of life? True we see about as much as we pay you in six months, expended on the temple. But good Bro. Brigham don't spend your precious breath in such outpourings of wrath as forms my text, but give us an account of your stewardship, and show us for once, just once—the debit and credit side of that Big Ledger? And then, if I am not impertinent, let us see the account with the Bank of England, and kindred institutions in other parts of the world. And finally, free to go and come when and where they please, and follow such occupation as they deem most suited to their health and tastes, without fear of being cut off (above the shoulders). Now notwithstanding all that has been done, and is intended to be done for your people, you threaten us with your Priestly vengeance. Ey! for shame on you, for an ingrate. What! smite the faithful servants of your country, who have done and intend yet to do so much for the disenthralment of the people of Utah! And now, as I intend to leave you for the present, let me whisper in your ear—let the troops alone;—even in your most passionate moments. They are doing you no harm; on the contrary, you know they are enriching you; and let me tell you a secret!—don't whisper it to any body for your life!—if a drop of our blood—I say us—because I am one of the "rag tag and bobtail," as one of your Bishops calls us—and by the bye, how ungrateful of him!—Are we not instrumen-

\* We are informed that the author of this communication to the *Vedette*, is not a member of the Reorganized Church.—[Ed.]

tal in bringing purchasers to his door who pay him \$15 a hundred for his flour, instead of \$3 in store pay he received previous to our arrival? But let me go on with my whisper. Shed but one drop of the loyal blood of this command, and all the tears of the Recording Angel, will not suffice to wipe away the stain; nor will there remain a spot on this fair continent of ours, in which you can hide your head from the wrath of the avenging hand. Excuse me brother Brigham, I fear I am getting in a passion; but between you and me, when I look back—but no matter—we will chat upon the past at another time. And now, let me give you a bit of advice. Do all you can to keep us near you—for I have had a dream which portends you no good. In that dream (which was not all a dream) I saw you, as plain as day, running for dear life up the bench toward this camp, pursued by hundreds of people, crying vengeance! vengeance! on our betrayer and false Steward! While with every fleeing step, you cried, "soldiers, countrymen—save me, save me!"—and sure enough, like true soldiers and christian men, we did save you, notwithstanding all the past, and we got you safely housed in the magazine; and those guns of ours, (that you threaten to make into wagon tires) drawn up loaded to the muzzle, with grape and canister, for your protection, shielded you from as cruel a mob as that you and yours are seeking to rouse against those who desire to protect both you and them, under the Constitution and laws. But it was only a dream, and when I awoke I found that my sleeping thoughts but mirrored what is even now passing through the waking minds of many and many a thoughtful man.

Make the application if you list, brother Brigham, but keep your temper, and don't let an unruly tongue get the better of judgment—if you can help it. Place yourself not beyond the pale of forgiveness and protection when the evil time cometh, and "the days draw near when thou shalt say, I have no pleasure in them."

Affectionately, yours, etc.

CUIDADO.

### NEWS.

A correspondent of the *Union Vedette*, in a letter from Fort Bridger, Utah, dated May 2d, said:

"On the road we passed a large number of ox trains belonging to the church, wending their toilsome way to Missouri river, to bear back the new proselytes of Mormonism from Europe. The trains this year are not so large or numerous as those of last year; not more than three hundred wagons leaving the city, while last spring five hun-

dred were sent by the faithful. We also passed several other trains, of a half dozen wagons each, bearing from the land supposed to 'flow with milk and honey,' a number of families, who, disgusted with Salt Lake Mormonism, had apostatized and rejoined the Josephites. Poor, as they undoubtedly were, and hard as appeared their lot, they seemed to be happy in the thought of getting out of Utah and back 'home,' indulging the fondest anticipations of the joys awaiting them in Illinois—the new Canaan towards which they now bent their tardy steps.

One day shortly after my advent into Utah, I queried of a shrewd and somewhat worldly saint, how it came that they so often (when abroad) spoke of Utah, whose arid plains and alkali deserts were so difficult of cultivation, as the 'land flowing with milk and honey?' With a significant point to the surrounding hills, he called my notice to fair (probably) maidens driving down the cows for the evening dairy work. There, said he, it is—behold the milk flowing down the hill, and behind it, the blooming maid, typical of 'honey.' Cows and lasses, the veritable representatives of 'milk and honey'—our land abounds in these things. We thought we could see the 'point,' and let that chap pass. Since then we never contradict the assertion that Utah fills the scriptural saying."

Bro. JAMES BLAKESLEE wrote from Coldwater, Michigan, May 20th, as follows:

"I write to inform you how we are progressing on our mission to the east. Before we left Batavia we had a good time with the saints and friends there, and one was baptized, and we left the saints rejoicing in the Lord; thank the Lord for His goodness to His people. We tarried at Galien, Mich., a week, and had some good meetings, and baptized one more. We left the saints there in good spirits. Elders Wheaton and Lamphear are in Elkhart Co., Ind., preaching to good houses, and I am here with Bro. O. Bailey, doing the same. I have preached six times in this vicinity, to attentive audiences, and on next Sunday some are to be baptized, and we trust the Lord will give us power to organize a church here before I leave for the east. How long I shall remain here I can not say, as I have not got the means as yet to go on, but shall push on when the Lord provides the means."

Bro. THOS. J. ANDREWS, the General Agent in California for the *HERALD*, and all our publications, wrote from San Francisco, April 19th, as follows:

"I embrace the few moments offering to drop you a few lines, to inform you of our prosperity and success in the great work of

the Lord. Much progress is being made by the travelling elders in spreading the principles of truth. The field is a very extensive one, in which thousands of the honest in heart have sought refuge and safety by flight, from that cruel bondage, which through the darkness of the hour, and a cunningly devised imposition of wickedness they were led into. Here they have found the sweets of liberty once more. Being disappointed, (like the children of God in the apostolic age) each have returned to their various occupations in life, with sad and bitter reflections on the past; and like one brother from whom I have just received a communication, who says: 'we thought we had enough of religion in Utah, but what you bring sounds so much like the truth, and our experience with the church in its early history, that it spoils all our calculations, and we feel constrained to once more cast our lot with them.' And this is the glorious news from all places wheresoever the elders have reached. Old saints who have resided in these countries for many years, and acquired comfortable homes, (and though heaviness of heart has continually attended them,) supposing to spend their days here, are now willing to forego all previous notions, and burst assunder every tie and worldly association for the gospel's sake. The very sound rekindles that holy and sacred love which once animated them, they honestly exclaim: 'well, if there is no other evidence to confirm this work unto us, it is quite sufficient. Surely the set time of the Lord has come, to fulfill His promises unto us, and we must obey, and be on the watch for that salvation which is being rapidly prepared for us. This is the tenor of all correspondents, and surely the prospects in California are very good.'

BRO. W. W. BLAIR, wrote from Little Sioux, Iowa, May 11, 1864, as follows:

"I have baptized four since I last wrote to you. The branches have been much blessed generally this spring, with the outpouring of the Spirit of the Lord."

THE UNION VEDETE OF MAY 11th, contained the following editorial:

"In a letter published on to-day's outside, and signed 'Vox Populi,' will be found statements which are well worthy of being weighed by such persons as believe in the mission and authority of Joseph Smith—in whom a majority of this community place confidence as a Prophet, etc.

While we are not ourselves actuated by any such belief, we deem it but fair to allow such persons as believe they can show forth abuses, political, religious or otherwise in this or any other community, fully to ven-

tilate in our columns whatever of wrongs they may discover, and while in the polemical controversy now raging between the two sects in the so-called Mormon Church, we are in doctrine a believer in neither; yet we must own up to a sympathy with that one of the two which inscribes upon its banners, **LOYALTY TO THE CONSTITUTION AND OBEDIENCE TO THE LAWS.'**

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

#### WHAT IS LIFE?

What is life? 'tis to exist  
In a world of wealth and woes,  
Where the wickedness and death  
Makes one shudder as he goes.

'Tis to learn how little that,  
Even man on earth has known;  
And to watch all other's faults  
Then, in weakness, judge his own.

'Tis to come like morning fair;  
Rise and rove like ocean wave.  
Fall and fade like shooting stars,  
Leaving nothing but—a grave.

*From the Evening and Morning Star, of June, 1833.*

#### PRAISE TO GOD.

My soul is full of peace and love;  
I soon shall see Christ from above;  
And angels too, the hallow'd throng,  
Shall join with me in holy song.

The Spirit's power has sealed my peace,  
And fill'd my soul with heav'nly grace;  
Transported I, with peace and love,  
Am waiting for the throngs above.

Prepare my heart, prepare my tongue,  
To join this glorious, heav'nly throng;  
To hail the Bridegroom from above,  
And join the band in songs of love.

Let all my powers of mind combine  
To hail my Savior all divine;  
To hear his voice, attend his call,  
And crown Him King, and Lord of all.

TRACTS.—That we may publish some tracts for distribution by our elders, a request is hereby given, to all who are desirous of doing so, to write short treatises of from four to eight pages, on the gospel, its principles, and other subjects connected with it. Write

one, write all, and give the saints and the world the benefit of the Spirit that is in you. In the multitude of counsel there is safety.

### MARRIED.

In Sacramento, Cal., April 20th, 1864, by Elder E. H. Webb, at the house of the bride's father, Mr. HENRY W. EDDY, to Miss SALOME WEBB, daughter of Elder E. H. Webb.

### DIED.

At his residence near Onawa, Mouona Co., Iowa, Elder JOSIAH SUMNER, aged about 58 years. The deceased came to his death by being accidentally crushed between a load of wood and a bar post. His wife and a large family of children, with a numerous circle of relatives and friends are left to mourn his sudden call to the paradise of God. He united with the Latter-Day Saints at a very early day, and emigrated to the vicinity of Independence, Mo. When the saints were driven from that place, he was among the first to suffer at the hands of a barbarous mob. He was taken and whipped, kicked, beaten and bruised by these fiends in human shape, until he was, to all appearance, dead. A Bro. Leonard finding him, near two hours after, administered to him by the laying on of hands, and prayer, and by the blessing of God he fully recovered. He united with the Reorganized Church about two years since. He died as he had lived, a devoted disciple of Christ, and a faithful witness of the dispensation founded through the martyred prophet, Joseph Smith. By faith we see him now associated with the spirits of the just, hopefully and joyfully waiting the appointed time of his Divine Master, when he shall be clothed upon with immortality, in the likeness of Christ Jesus our Lord, who is our life.

W. W. BLAIR.

ALTERATIONS OF APPOINTMENTS of Special Conferences may be found in the last number.

OMISSION.—The Minutes of the last Annual Conference should have shown that Minnesota was formed into a separate Missionary District, over which Elder R. W. Briggs was appointed to preside, and Elder Wm. H. Kelly was appointed to labor in the ministry with him.

TIPPING should be sent to the Bishop of the Church, ISRAEL L. ROGERS, Sandwich, De Kalb Co., Ill.

RECEIPTS FOR THE HERALD.—H. Hayer, W. F. Cooke, J. Jimison, N. Taylor, each \$2; E. Davis, M. A. Fisher, M. Hess, M. Hunter, A. M. Boren, S. Crandall, W. A. Borton, A. McCarrey, F. M. Van Leuven, S. S. Wilcox, E. J. Daly, G. Braby, W. Berry, E. Robinson, each \$1; R. Robinson, \$0.50; R. C. Hendricks, \$0.80; J. Edmunds, \$1.25; J. Keown, \$1.50; I. Butterfield, \$3.85; S. Tripp, \$0.75; T. C. Berry, J. Adkins, each \$1.95; T. Derby, \$3; L. Kinning, \$2; J. Scanlan, \$2; E. Tyler, \$4.60.

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FOR SALE.—All the back numbers of the HERALD, except No. 3, of Vol. 1. We intend to republish this number in a few weeks. Price \$1 for 12 copies.

REMITTANCES for the HERALD, and all our publications, in future, should be in government money, and not in notes of State banks;



# THE TRUE LATTER-DAY SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No. 12—Vol. 5.] PLANO, ILL., JUNE 15, 1864. [WHOLE NO. 60.]

## A DEBATE AT SANDWICH, ILLINOIS, FIRST EVENING.

A Debate was held in Sandwich, Ill., on the evenings of May 11, 12 and 13, 1864, between Mr. Elzea and Elder R. W. Briggs, on this question: "Does the Bible teach the doctrine of the endless duration of the punishment of the wicked?"

Mr. P. Elzea spoke on the affirmative side of this question. He quoted this text:

"The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. 14: 32. This text does not show how long the wicked will remain in the place where they are driven to; therefore it does not show that their punishment will never have an end. It shows that the righteous hath hope in his death. Death opens the door for the enjoyment of that which the righteous hope for in this life. With the Psalmist he can say, "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 4. With the wicked it is not so. He "is driven away." The Lord is not with him in his death to comfort him. He is driven away into darkness, where there is weeping and wailing and gnashing of teeth, and "hope" is withheld from him until God's appointed time shall arrive. Mr. E. said that this text shows that both the righteous and the wicked are in exact opposition to each other. Bro. B. said, "is not the saint and sinner opposite here, and is there therefore no hope?" They are opposite in death for the reasons which we have given. The text does not show that they will always be in opposition to each other, neither does it show what the *final* condition of the wicked will be.

Mr. E. quoted this text: "He that being often reproved, hardeneth his neck, shall

suddenly be destroyed, and that without remedy." Prov. 29: 1. Mr. E. did not and could not show that being "destroyed, and that without remedy," means that the wicked will be punished throughout "endless duration." He that is thus destroyed, or in other words, dies in this condition, thereby loses the *great* salvation which he might have received. All his hopes of *that* salvation are "destroyed, and that without remedy," and he is cast into outer darkness, and "after many days he will be visited."

Mr. E. quoted the following text: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. He said that if "everlasting contempt" is limited, "everlasting life" is also limited.

Bro. B. proved that the word "everlasting" is often used in scripture in a limited sense. He showed that the covenant of circumcision was called "an everlasting covenant," by quoting the word of the Lord to Abraham, as follows: "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." Gen. 17: 13. He said that if this "everlasting covenant" is unlimited in its duration, then circumcision is now, and always will be an unrepealed law. He said that if an everlasting covenant is endless, it can not be broken; but the Lord said that the inhabitants of the earth have "broken the everlasting covenant." That which is endless can not be broken.

Jonah said, "the waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; *the earth will lie*

bars was about me FOR EVER: yet hast thou brought up my life from corruption." Jonah 2: 5, 6.

Bro. B. showed that "for ever" in this text meant *all* of the time that Jonah was in the belly of the fish; that while he was there, the earth with her bars was about him *continually*. Therefore the "for ever" spoken of in this text continued no longer than Jonah continued in the fish's belly. This is therefore one of the many texts in which "for ever" does not mean endless.

The hope of the saints is based upon the promises, and not upon the words "for ever," "for ever and ever," "everlasting," and "eternal." They have a superior hope to that which is based upon these words. They know that when Christ shall appear, they shall be *like Him*. See 1 John 3: 2. Their salvation will be sure. Jesus said, "him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3: 12. This is therefore the promise to them that overcome. They will "go no more out" from the temple of God. In no place in scripture is it declared that the wicked "shall go no more out" from hell, or the pit, or the prison, or from everlasting fire.

Mr. E. admitted that the words everlasting and for ever, are sometimes used in scripture in a limited sense, although in his first speech he said that if it is limited in one case, it is limited in all cases, and yet he undertook to build up his theory by saying that the wicked "shall be punished with everlasting destruction from the presence of the Lord." 2 Thes. 2: 9. He admitted that the same words often mean differently in different connections.

Bro. B. said that Isaiah prophesied of a land—a part of the earth—where "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up *for ever*: from generation to generation it shall lie waste: none shall pass through it *for ever and ever*." Isa. 34: 9, 10. Will any part of the earth be in that condition throughout endless duration? Will any part of it be in that condition when it shall be renewed—when the Lord shall make a new earth? The Lord said, "behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing." Isa. 65: 17, 18. See also Isa. 66: 22, and Rev. 21: 1. "He that sat upon the throne said, 'behold, I make *all things new*.'" Rev. 21: 5. Peter said that God "shall

send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began." Acts 3: 21. When the time spoken of in these prophecies shall come, the smoke of the burning pitch will no longer ascend from the land spoken of by Isaiah. The "for ever and ever" will then come to an end. Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. It will not then be said of any land that "none shall pass through it for ever and ever," for if there is a land that none shall pass through at that time, the earth will not be *full* of the knowledge of the Lord.

Mr. E. quoted the following text: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 29. The preceding verse should have been quoted, but perhaps Mr. E. did not think that he could use it advantageously. There the Savior says, "verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme." Then the Savior said, "but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." When all sins and blasphemies, except the last mentioned, are forgiven, those who have been guilty of such sins and blasphemies will be punished no longer, for how can they be forgiven and yet be punished? Forgiveness is a remission of penalty. All sinners who continue to live in transgression and rebellion against God until death, except those who blaspheme against the Holy Ghost, will be forgiven. The Savior does not here say that they shall all be forgiven at death, neither does He here say that all shall be forgiven without being punished after death. As all except those spoken of, will at some time or times be forgiven, their punishment therefore will not be of endless duration. Although "the wicked shall be turned into hell, and all the nations that forget God;" (Ps. 9: 17) and although "the wicked is driven away in his wickedness," yet all sins and blasphemies shall be forgiven unto the sons of men, except one, consequently the wicked will be forgiven after they are turned into hell—after they are driven away in their wickedness. Those who blaspheme against the Holy Ghost will never have forgiveness. Will they therefore be punished throughout endless duration? Will their punishment never end? Is every criminal forgiven when he is released from punishment? When a criminal has paid the pen-

alty of the law, he needs no forgiveness. When a criminal is forgiven, the penalty of the law which he has broken is remitted. The Savior explained this point when He said, "agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Mat. 5: 25, 26. There are therefore two ways of being released from prison: one is by forgiveness, and the other is by paying the penalty for transgression by imprisonment and punishment.

Mr. E. said that our Savior declared that the damnation of the wicked is "eternal damnation."

Bro. B. quoted Jude 6, 7 v., where Jude says:

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Bro. B. said that the fire which burnt Sodom and Gomorrah did not continue to burn those cities only a short time, and until they were reduced to ashes, but the fire itself is eternal because that mode of punishment is eternal. It is God's eternal plan. It is eternal because God is eternal. It is an eternal element, for all elements are eternal.

Mr. E. quoted John 8: 21-24, where we read that the Savior said unto some of the Scribes and Pharisees:

"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come. And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins."

This text does not say a word about the duration of the punishment of the wicked. It shows that they whom Jesus was speaking to could not go where He went if they did not believe on Him, and that they would die in their sins. Is every place except where Jesus said that He was going to, a place where the wicked are punished throughout endless duration? These words of Jesus do not show where the wicked go to after death, neither do they show how

long they will be punished, nor whether their punishment will consist in any thing more than an exclusion from His presence.

Bro. B. proved that Christ came "to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42: 7. The prison, not prisons, and the prison house, not prison-houses, are here spoken of which shows that it is that prison-house or pit where the wicked are sent to.

Bro. B. said that Christ will "put down all rule, and all authority and power." See 1 Cor. 15: 24. When this is done, all rule, authority and power but His, will be destroyed. Satan's "power" will be destroyed. Christ will then have no enemies on earth nor in hell, for "He must reign till He hath put all enemies under His feet," 1 Cor. 15: 25. All those who will have been His enemies will then be in subjection to Him.

Mr. E. said that the only hope of salvation for all men is in Christ.

Bro. B. said, "what has become of all the myriads who died without ever having heard of Christ? If they could not be saved out of Christ, then they have been damned because they did not believe on Him, although they never had an opportunity to believe on Him.

Mr. E. quoted Phil. 3: 19-21, as follows:

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself."

He said that there can be nothing beyond the end of any thing; but Paul had reference to the "end," of their mortal career. He could not have reference to the end of their spiritual existence after death, because there is no end to that; and as Mr. E. was endeavoring to show that there will be no end to the punishment of the wicked, he did thereby concede that the wicked will not have an end in their spiritual existence.

Mr. E. said, "Christ will change our vile bodies, not those whose end is destruction," but Paul said, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15: 21, 23. All will therefore be changed, but all bodies will not be fashioned like unto Christ's glorious body. Those who will have "celestial bodies," will have bodies fashioned

like unto Christ's body. Paul said, "there are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." 1 Cor. 15: 40, 41.

Christ has not got a terrestrial body, therefore it will not be the saints who will have terrestrial bodies. Their glory will be "the glory of the sun," because that is Christ's glory. Their glory will not be "the glory of the moon," nor "the glory of the stars," because these glories are inferior to His glory. Christ's glory is the highest glory, and the saints will be like Him. It would be absurd to suppose that the glory of the moon or of the stars are emblematical of Christ's glorious body. It is therefore evident that there are two degrees of glory in the resurrection which are as inferior to the glory of Christ and the saints, as the glory of the moon and stars is inferior to the glory of the sun. Mankind will therefore be divided into three classes or orders in the resurrection. Christ and the saints will be the first "order," those who will have died without law will be the second order, and those who will have rejected the gospel after it will have been preached unto them will be the third class or order.

#### LIFE AND DEATH.

It is our intention in this article to elucidate the teachings of scripture concerning life and death, and the different kinds of life and death which are described in the scriptures.

First we will endeavor to show what kind of a death it was which Adam died when he did eat of the tree of the knowledge of good and evil, concerning which the Lord said unto him, "thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. Many suppose that this death was the death of the body; others say that it was the death of the body and a sentence of annihilation which was to be executed upon Adam's spirit at the time of the death of his body, if he was not previously restored to the favor of God by repentance and obedience. We reject both these interpretations, and will give our reasons for doing so. It could not have been the death of the body, because Adam's body did not die in that day. Some say that that day meant a thousand years, because Peter said, "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3: 8. There are

undoubtedly prophecies in which one day means a year. So Ezekiel was commanded to lie on his left side three hundred and ninety days, according to the number of the days of the iniquity of the children of Israel, and then he was commanded to lie forty days on his right side, according to the number of the days of the iniquity of the house of Judah, and the Lord said unto him, "I have appointed thee each day for a year." Ezek 4: 6. Thus each day represented a year of their iniquity. The angel Gabriel said unto Daniel, "seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression," &c. Dan. 9: 24. Seventy weeks are 490 days, which here represent 490 years. So also in Dan. 12 c., 1290 and 1335 days represent so many years, and it can not be shown that a day represents a thousand years in any prophesy. The death of the body is not the only death which is spoken of in scripture, and Adam died in that day—a day of our time—instantaneously, after he partook of the forbidden fruit. He was then dead in trespasses and sins. This is the condition of all who are living in sin. There is abundant evidence of this fact: Paul said to the saints of Ephesus, "you hath He quickened who were dead in trespasses and sins." Eph. 2: 1. "God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, \* \* and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." 4-6v. Here the apostle shows that the saints were "dead in trespasses and sins" before they became saints, and that God "quickened" them, and "raised" them up, and made them sit together in heavenly places. They were dead, but God had made them alive and raised them up. They were raised up from a spiritual death. In his letter to the Colossian saints, Paul described the death, burial, resurrection and quickening which the saints had already experienced. He said, "ye are complete in him, (Christ) \* \* \* buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Col. 2: 10, 12, 13. In this quotation also, Paul shows that the saints, before they became saints, were dead in their sins, then being dead, they were buried with

Christ in baptism, and raised from their watery grave and quickened to a new life. Thus, as those who die a natural death are buried, so those who are dead in their sins must be buried with Christ in baptism before they can be "quickened together with Him."

Paul describes the death in sin as a sleep, and says, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. Here instead of saying that Christ shall quicken those who arise from this spiritual death, he says, "Christ shall give thee light," therefore it is the light which Christ gives to His saints which is called *quickening*.

Jude compares those who "have gone in the way of Cain," (a certain class of apostates) to "trees whose fruit withereth, without fruit, *twice dead*, plucked up by the roots." Jude 12 v. Paul said, "when we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto *death*. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7: 5, 6. It was by the law that the saints learned that they were sinners before they became saints, and while they were living in sin they did "bring forth fruit unto death," that is, they were dead in trespasses and sins. Those who are in ignorance concerning the law, are not dead in sin, for Paul said, "without the law sin was dead. For I was alive without the law once: but when the commandment came sin revived and I died." 8, 9, v. Without the law sin was dead, because as Paul said, "where no law is, there is no transgression." Rom. 4: 15. Paul was without the law once. How was he without the law once? Was he not a Pharisee? Did he not say that after the strictest sect of their religion he lived a Pharisee? Did the Pharisees not have the law? Unquestionably they had the written law of God as it was contained in the scriptures, but it was interpreted unto them without the gift and power of the Holy Ghost, and according to the creed of the Pharisees, yet Paul says that he was without the law once, but when the commandment came sin revived and he died. The commandment came to Paul by living witnesses. The first of these witnesses was Jesus, when He met Paul on the way to Damascus, and gave him "the commandment," and said, "arise and go into the city, and it shall be told thee what thou

must do." Acts 9: 6. The next messenger was Ananias, whom Christ sent unto Paul, and who *commanded* Paul, saying, "arise, and be baptized and wash away thy sins, calling on the name of the Lord." Paul was not dead in sin until these commandments were given unto him, for he says, "I was alive without the law once, but when the commandment came, sin revived and I died." As he was then dead *in sin*, it was necessary that he should be buried in the waters of baptism, that his sins might be remitted, and that he might be "dead to sin," instead of being "dead *in sin*," for the saints are dead to sin, as Paul said:

"How shall we that are dead to sin, live any longer therein? Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with Him by baptism *into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together in the likeness of His death*, we shall be also in the likeness of His resurrection: knowing that our *old man* is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is *dead* is freed from sin." Rom. 6: 2-7.

Thus the saints are raised from spiritual death unto spiritual life—unto a "newness of life." Their bodies were bodies of sin, but they are so no longer. Their "old man is crucified," and their bodies have become "the temple of God," because the Spirit of God dwelleth in them. See 1 Cor. 3: 16. They now walk in "newness of life," therefore they have commenced to live a new life. There are many who teach that when death is spoken of in the scriptures, it always means the death of the body, or the annihilation of the Spirit. If that doctrine is true, how can the saints be "dead to sin," and how could Paul say that they were freed from sin by being dead, and how could Paul say that they walked in newness of life? Their former life had come to an end, therefore they had begun to live a new life, accordingly he said, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 11. Thus the saints are dead, and yet they are alive. Being "dead indeed unto sin" cannot be the death of the body, nor the annihilation of the Spirit. On the contrary they who are dead to sin are "alive unto God." We have shown that there are three kinds

of death spoken of in the scriptures, which have no reference to the annihilation of the spirit of any man or men, neither is that doctrine a doctrine of the Bible, nor of God, but of men.

In a pamphlet which has been placed in our hands, we find numerous quotations from, and references to the Bible, for the purpose of showing that "the only plain penalty revealed in the Bible, is *literal death* to the wicked—extinction of being, soul and body, at the judgment of the great day." After making this absurd assertion, this quotation is made in support of it: "the wages of sin is death." This quotation may be found in connection with those which we have given from Rom. 6 c., where Paul describes the saints as being dead to sin, buried with Christ, raised to walk in newness of life, their old man crucified, dead with Christ and alive unto God. What then does Paul mean by saying: "the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord?" Rom. 6: 23. He certainly does not mean that the wages of sin is "extinction of being, soul and body," If he does, then he meant that those who were dead in trespasses and sins, were extinct, both soul and body. The wages of sin are spiritual death and the death of the body. Paul said, "she that liveth in pleasure, is dead while she liveth." 1 Tim. 5: 6.

We will now examine some of the references which are given in the pamphlet, for the purpose of trying to show that death means "extinction of being, soul and body."

Reference. "He that hateth reproof shall die." Prov. 15: 10.

Comment. He that hateth reproof although he may have been "dead unto sin and alive unto Christ," shall die spiritually—shall again be dead in sin.

References. "He that keepeth the commandment keepeth his own soul: but he that despiseth his ways shall die." Prov. 19: 16. "Every one shall die for their own iniquity." Jer. 31: 30.

Comment. These passages appear to have reference to a death in sin in this life, and in many instances to the death of the body *also*, for disobedience to the commandments of God often hastens the death of the body. God has often sent prophets to warn people, cities or nations of impending destruction of their bodies—death by fire, war, famine, pestilence or other judgment, and if cities, nations or people who were thus warned did not repent, they died a bodily death after they

had died spiritually, or a carnal death, for Paul said, "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6. The spiritually minded man has life, even eternal life, but the carnal minded man is dead while he liveth, as she that liveth in pleasure, is dead while she liveth. The sinner is therefore dead while he liveth, which shows that the death of the sinner is not the annihilation of the spirit. Did Paul have any reference to the annihilation of the spirit when he said, "if ye live after the flesh ye shall die: but if ye through the spirit do mortify the deeds of the body ye shall live." Rom. 8: 13. When the deeds of the body are mortified, so that the body is dead to sin, then Christ is in us. They who are dead in sin "live after the flesh." They have not crucified the flesh, but "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. The world is crucified unto them, and they unto the world. See Gal. 6: 14. The world is therefore dead unto them, and they are dead unto the world. Paul said, "our old man is crucified with him (Christ) that the body of sin might be destroyed." The outer man is in subjection to the inner man. Jesus said, "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die." John 11: 25, 26. Was the Savior speaking of the life and death of the body when He spoke these words? Can the dead by believing in Christ return and live in this life again? If he was speaking concerning the life of the body, then He was also showing that though a man may be dead before he believes in Him, and believes in Him after the death of his body, yet he shall live in this life again. We understand the Savior to mean that he that believeth in Him, though he was dead in trespasses and sins, yet shall he live that life which "is hid with Christ in God," which is the life which Paul said that the saints live now. See Col. 3: 3. Paul said, "the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. This is therefore the life which Jesus spoke of when He said, "he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Whosoever liveth that life which "is hid with Christ in God"—that life which is by the faith of the Son of God, "shall never die" that death which Adam died in that day

when he ate the forbidden fruit—that death which Paul died when “sin revived.” See Rom. 7: 9. While a man liveth that life which is hid with Christ in God, he can never die that death which Adam and Paul died. This life is the life which Jesus spoke of when he said, “he that believeth on me hath *everlasting life*. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and *not die*. I am the living bread which came down from heaven. If any man eat of this bread *he shall live forever*; and the bread that I will give is my flesh, which I will give for the life of the world.” John 6: 47-51. The Savior did not say, “he that believeth on me *shall have everlasting life* in the world to come,” but His words show that they have it *now*. The life which the saints live, and which is hid with Christ in God, is everlasting life. This is the life which they now live by faith on the Son of God. Christ is the bread of life which is better than the angels’ food, which our fathers did eat in the wilderness and died. This bread came down from heaven. “If any man eat of this bread he shall live forever.” Does the Savior mean that they shall not die a bodily death? Certainly not. All the saints eat of this bread, and all the martyrs for the word of God and the testimony of Jesus, and yet their bodies die. As the life of the body is maintained by eating literal bread, so this everlasting life which is hid with Christ in God is maintained by a living faith in the atonement of the Son of God—the sacrifice of His flesh and blood. The effect produced by this sacrifice on those who are born again is the same as that which is produced by literal bread on those who are born of women. Jesus further explained this subject by saying, “except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, *hath eternal life*; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.” 53-56 v. Here again the Savior declares that “whoso,” that is every person who eateth His flesh and drinketh His blood *hath eternal life*. He does not say that they *shall have* eternal life, but that they have it now, and this fact is also elucidated by the Savior saying, “except ye eat the flesh of the Son of Man and

drink His blood, ye have no *life* in you.” The Savior evidently meant no *eternal* life by the words “no life,” because He then forthwith said, “whoso eateth my flesh and drinketh my blood hath *eternal* life.” They have eternal life because they eat the flesh and drink the blood of the Son of Man, in a figurative sense, or in other words, because they receive their spiritual sustenance from the sacrifice of Christ’s flesh and blood and thereby dwell in Him and He in them. John said, “he that believeth on the Son *hath* everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3: 36. The Savior also said, “he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” John 5: 24. These texts also show that the saints have everlasting life in this world.

The Savior also said, “this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” John 17: 3. Knowing the true God and Jesus Christ is life eternal and they who know Christ are the sheep of His fold, for He said, “I am the good Shepherd, and know my sheep, and am known of mine.” John 10: 14.

We will now present another proof that the saints of God have eternal life in this world. John said, “he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God *HATH GIVEN* to us *eternal life*: and this life is in His Son. He that *hath the Son, hath life*: and he that *hath not* the Son of God, *hath not life*.” 1 John 5: 11, 12. John says that the saints have eternal life now. They have eternal life because they have the Son of God, and they who have not this life are dead. They have not life. They are dead in sin. The opposite state is *eternal life*. They have eternal life because they have been quickened by the Holy Spirit, and have received thereby a portion of the life of God, that life is eternal with God, and it is the life which the Father gave unto the Son. John said, “as the Father hath life in Himself, so hath He given to the Son to have life in Himself.” John 5: 26. This is the life which the saints have received by the quickening of the Spirit. They have been quickened to a new life, or “newness of life.” It is a new life to them, and it is eternal life because it is the life which God lives, and has lived

from all eternity. They are quickened together with Christ. They "sit together in heavenly places in Christ Jesus." Eph. 2: 6. Their "life is hid with Christ in God," because it is the life which the Father and the Son lives. It is the eternal life of God. It is "the mystery which hath been hid from ages, and from generations, but now is made manifest to His saints." Col. 1: 26. Paul said, "the gift of God is eternal life." Rom. 6: 23. There is therefore a gift which is emphatically called "the gift of God," and this gift is eternal life. The gift of God is the gift of the Holy Ghost, for we read that Peter said unto Simon the sorcerer, "thy money perish with thee because thou hast thought that the gift of God may be purchased with money." Acts 8: 20. The gift of God, which is eternal life, is also called "the heavenly gift." See Heb. 6: 4. Those who have received this gift have commenced to live a new life—new to them, but it is the eternal life of God. Paul said, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. Paul told the Ephesians to "put on the new man, which after God is created in righteousness." Eph. 4: 24. When a man receives the gift of God, which is eternal life, he becomes a new man "after God." God's law is the law by which he is governed. He is a new creature because he is led by the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God. For ye (the saints) have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba Father." Rom. 8: 14, 15. Thus they are "born again," according to the instructions of Christ when He said, "except a man be born again, he can not see the kingdom of God," and "except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John said, "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13. This is the way that eternal life is obtained, and whosoever is born of God hath eternal life, for the life of God is, to a certain extent, like the life of His sons, and so far as the children of God are like Him, they have eternal life.

We have now clearly shown that the opposite to eternal life is not "an extinc-

tion of being, soul and body, at the judgment of the great day," but that the opposite is manifested and experienced in this life, that the saints have eternal life in this world, and when they continue faithful until the death of the body, they retain eternal life in the world to come, and throughout eternity, but that they who remain dead in trespasses and sins until the death of the body, are in that condition when they enter into their disembodied spiritual state.

We will now examine numerous texts which are referred to, to defend an opposite position.

"Now it came to pass, when the kingdom was established to him, (Amaziah) that he slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin." 2 Chron. 25: 4.

If this text proves the doctrine of annihilation or "extinction of being, soul and body," then it proves that Amaziah annihilated or destroyed the souls and bodies of his servants, and that these servants had annihilated or destroyed his father in like manner. It is very evident that it is a temporal death which is here spoken of, and nothing more.

"When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 3: 18. This death is evidently the death of the body, for "the life of the flesh is in the blood," (Lev. 17: 11) and it is the blood of the wicked man who dieth in his iniquity that God will require of him who warneth not the wicked man of threatened death.

"The soul that sinneth, it shall die." Ezek. 18: 4. The pamphlet on "Death, not Life," says, "if death means separation of soul and body, as men (not the Bible) say, I ask what is the death of a soul? Has that got two parts so as to be separated?" We have shown how the souls of those who sin do die, that they become dead in sin; dead while they live, and that they can not be resurrected from that death and made alive in Christ only by being born of God, by being "buried with Him (Christ) into death: that like as Christ was raised up from the dead,



\* \* so we also should walk in newness of life." "The death of a soul" is effected when a soul becomes dead in sin, and the soul that sinneth becomes dead in sin before it is "separated" into "two parts" — before the spirit is disembodied.

"If ye live after the flesh ye shall die." Rom. 8: 13. "Death not life," on this text says, "did not Paul know how to say 'be tormented forever' as well as we? Of course final death is meant, as those who walk after the spirit die a temporal death."

Of course Paul does not mean either "final death" or "temporal death" for Paul had been saying, "they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." 5, 6 v. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." 10 v. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." 13 v. By these statements of Paul we learn that he was writing about a death in sin and the eternal life of the saints, both of which states commence in this life.

*For the Herald.*

#### LETTER FROM T. THOUGHTFUL. No. 2.

DEAR HERALD:—Pursuant to my promise, I now essay to address you. You will remember that in my last, I closed with a transient thought on the conduct of a matron in the church. I trust you will credit me when I tell you what I next saw that both grieved and astonished me. I saw this same matron, with others of the mothers in Israel, assembled at neighbor Tellstory's house, and being at the time, sojourning at Tellstory's, I was of course an uninterested and tolerated personage, but I am sure had they known, "there was a chiel among them takin notes, and that to print 'em," I should have fared decidedly worse than did many others of their brethren and neighbors, for while they suffered in reputation, by detraction and vituperative abuse and censure, I might have been treated to it all, and also felt the sharp points of their bodkins.

I was amusing myself with the news of the day, and while hid behind the paper, I was reading character through the medium of my ears. I suppose that in the course of the afternoon and evening I heard the names of fifty of our brethren and neighbors, and out of all that was said concerning them, I did not hear a word of commendation or

praise; and had I been a stranger to all who were talked about, I should have come to the conclusion that there were none of their acquaintances mentioned, who were worthy of esteem as neighbors, and as brethren and sisters. The thing was absurd. I lost my attention for the newspaper, and became seriously engaged in weighing the probability of the truth of what I heard. I knew, or thought I knew some of those who were under the harrow; and was hurt to the quick, upon either of two reasons. Had I been deceived by those persons whose characters were under discussion, was my confidence betrayed, and had I trusted them where I was likely to meet with treachery? If so, I argued: where was my boasted intuitive perception of character; where the clear insight I had prided myself upon? My self-love and vanity was aroused and took the alarm, and I was resolved to hasten to these persons whom I had esteemed as my friends, withdraw the evidences of my regard and confidence, take back my trust into my own keeping and never more be deceived by them. I threw down my paper and was upon the point of rising, to carry my half-formed resolution into immediate and active operation, when there fitted through the chambers of my thoughts a proverb of Solomon, "he that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends." I sat down and began a speculation upon the probabilities again. I then began to doubt some of the things I had heard, and to make allowance for some others. I began to seek for some hypothesis upon which to account for the various coloring given to the actions of those who were found fault with, and whose doings were being so closely scanned. Here, I was, as a matter of course, at a loss, more or less, and I was obliged to turn from the consideration of those things related, to those who related them; and here I found much food for thought and contemplation, for I could now see the other of the two reasons why I was hurt and grieved, as well as astonished. I was astonished that mothers in Israel, matrons who had the charge of those sons and daughters, that were to become the bright particular stars in the house of God, and were in their turn to teach, and lead the people of God to mansions of heavenly rest well fitted to reign upon the earth with Christ as priests and kings, should be engaged in the very uncharitable task of tearing to pieces the characters of brothers and sisters, and I fear that they were doing that which the Psalmist says that they who are guilty of, will not be able to abide in the tabernacle of the Lord, nor dwell in His

holy hill; that is, they were guilty of taking up a reproach against their neighbors.

I was now able to see clearly that my confidence in my former friends need not be withdrawn, that the evidences of my trust might safely remain with them; and that I might abandon my too hastily formed resolve to trust them no more. I was also made aware that here could be derived a most valuable and instructive lesson, and I took it to my heart, and asked myself if I was guilty of like offenses, and if so, to how great a degree, and how much effort would be needed to cast off the evil and eradicate it from my character? The conclusion I arrived at, was, that in all such assemblies where the doings of others, their faults, foibles, and characters, are the subjects of animadversion and discussion, for the purposes of detraction, and in the absence of the parties spoken of, is directly antagonistic to the principles of the doctrine of the Son of God, and is one of the great levers used by the adversary of *all good*, for the overthrow of the church; and I will tell you in my next of a queer idea that entered my head while contemplating these things; but before doing it I must tell you of something else that I saw, and what it gave rise to in the way of thought and speculation; moreover I felt to take the lesson to myself, and apply the compass and square of the christian, (true christian) to my life, in order to prove my own works; to have joy in them for myself and not for another.

Now, dear Herald, I feel that I can confide in you; and I do not know but by this time you may think this a rather disjointed and indirect way to get at the subject; but you must please bear with me and let me tell my story in my own way, or I shall never be able to reach the end. I must tell you, however, that I felt that the matron and her companions, with neighbor *Mrs. Tellstory*, were doing wrong, and were, to use the point of my text and context, "*tempting the Lord their God.*"

Hoping that the Sisters will withhold judgment on me till my next, I remain yours in love.

T. THOUGHTFUL.

*For the Herald.*

#### LETTER FROM BRO. J. SHIPPY.

BRO. SHEEN, as I have been having a real good time with the saints in this region; for the last week or two, I thought I would let the saints elsewhere know it. On Sunday and Monday, May 15, and 16th, I preached in the String Prairie Branch, and baptized 7, and on the next Saturday and Sunday I attended a two days' meeting at Montrose which had

been previously appointed. I preached Saturday and Sunday, and baptized 4 and I thank God, that my two daughters and oldest son, were of the number, and O how it caused me to rejoice! Elder Jarome Ruby was with me and preached Sunday evening to a large and attentive congregation who were well pleased, (as far as I could learn,) with his discourse. The gifts of the gospel were manifest in String Prairie, and there are many in Montrose who are convinced of the truth of the Latter-Day work, and will join the Church ere long, I trust. The saints in this region, mostly, seem to enjoy themselves well. The Spirit of God is truly with the faithful. I have heard Bro. Joseph Smith preach several times and he is truly becoming a great preacher as well as a good counsellor. May the good Lord bless him and all the humble saints is my prayer. Yours sincerely,

JOHN SHIPPY.

*New Boston May 23, 1864.*

#### SPECIAL CONFERENCE.

*Minutes of a Special Conference for Western Iowa and adjacent States, held in North Star Branch, Iowa, May 21, 1864.*

Conference convened according to previous notice by appointing Bro. Hough Lytle, President, and Jas. C. Crabb and Davis Bays, Clerks. Opened by singing and prayer.

Elder Hugh Lytle was ordained a High Priest by Elders Blair and Baldwin.

#### REPORTS OF ELDERS.

Bro. H. Lytle had preached in Council Bluffs and vicinity, with good success.

Bro. W. Baldwin had preached and held three Special Conferences in the District assigned him last fall.

Bro. J. A. McIntosh had preached in his and Bro. Condit's district, and felt to rejoice in the work.

Bro. Condit had preached many times, but hoped to see the day when he could spend all his time in preaching.

Bro. Leland had preached in Twelve Mile Grove and organized a branch. Isaac Ellison is the President, and B. V. Springer, Clerk.

Bro. A. Hall had preached on Black Snake Creek, and organized a branch of about 16 members, known as the Billington Branch.

Bro. Burton had preached in Harrison and Monona counties, and baptized five.

Bro. Sweet had preached at Trader's Point, and at home, and baptized two.

Bro. Price had preached and baptized 8.

Bro. Watson had labored under the direction of Bro. Condit, and baptized 3.

Bro. Rounds had preached and baptized 8.  
Bro. Jordan had preached many times since last Conference.

Bro. Graybill received a mission, but could not fill it on account of sickness, but had preached some.

Bro. Blair, since last Conference, had baptized twenty-two.

Bro. Shaw received a mission two years ago, but has been prevented from attending Conference since that time.

Bro. Wright had preached in St. John, and left a favorable impression.

Bro. D. Savage had not done much, but still desired to preach.

Bro. J. C. Crabb had baptized two, and assisted Bro Mills in organizing the New Canton Branch, Pike Co., Ill.

The above reports were received.

#### REPORTS OF BRANCHES.

Union Grove: several added since last reported. Henry Haledy, Pres., B. L. Leland, Clerk.

Boomer: 28 members—1 seventy, 6 elders, 2 priests and 1 deacon; 6 baptized, 5 removed. Jno. W. Roberts, Pres.

North Pigeon: twelve members, 3 elders, 1 priest and 1 teacher. Eight children blessed. Alfred Bybee, Pres.

Little Sioux: thirty-three added by letter and baptism since last June. Total 117.

Union: 26 members; 5 elders, 1 priest. 1 added by baptism, 2 children blessed, 2 marriages. J. M. Putney, Pres.

North Star: ten added by baptism.

Bigler's Grove: 34 members; 6 elders, 1 priest and 1 teacher. Benj. Purcell, Pres.

Boyer: 34 members: 9 added by baptism, 2 by vote, 2 cut off, 2 children blessed. John Rudd, Pres.

Billington: organized Nov. 15, 1863; 20 members. John O. Thomas, Pres.

#### TWO DAYS' MEETINGS

were appointed to commence at the following time and places: Plum Hollow, first Saturday in June; Farm Creek, third Saturday in June; Fremont, first Saturday in July; Wheeler Baldwin, Pres.; Galland's Grove, third Saturday in June, J. A. McIntosh, Pres.; Little Sioux, fourth Saturday in June, S. W. Condit, Pres.

Elder Burton addressed the congregation on the Kingdom of God.

On Motion, Elder Sweet was appointed to preside over the District of Potawatamie and Cass Co's.

Adjourned to meet at 10 o'clock on the morrow.

MAY 22d.—Meeting opened by singing and prayer. A few remarks from J. A. McIntosh; after which the sacrament was administered in the usual manner.

Elder Jenkins spoke from 1 Cor. 13<sup>o</sup>., followed by J. A. McIntosh. After a few remarks from that brother, the meeting adjourned until 1 o'clock P. M.

Afternoon meeting opened as usual, Elder Litz leading in prayer.

On Motion of J. A. McIntosh a committee of three were appointed to examine into the case of Elder Howard Smith, (viz.) Elders Hall, Gaylord and Butts.

Two days' meeting at Camp Creek branch 3rd Saturday and Sunday in June; Conference first Saturday and Sunday in August. Wm. Litz, Pres.; North Star, second Saturday and Sunday in June; Wheeler's Grove, second Saturday and Sunday in July; North Pidgeon, third Saturday and Sunday in August. Geo. Sweet, Pres.

Cornelius McIntosh addressed the Congregation, followed by the President.

The following missions were appointed: Elder E. Page, Nebraska; Elder Wm. H. Jordan, Roving Mission in Iowa.

Elder Wilson Sellar's Mission was extended to Bro. Litz District.

Bro. Geo. R. and Marion Outhouse, to Kansas.

Bro. Burton and Watson, north of Council Bluffs.

On Motion, Marion Outhouse and Elijah Cobb, were ordained Elders.

Bro. Shaw received a roving mission. Adjourned until 10 A. M. to-morrow.

MAY 23.—The case of Howard Smith, was examined by the committee, and he was honorably acquitted.

On Motion, Bro. Condit's District was extended west in Nebraska.

Bro. Davis Bays, was appointed to labor in connection with Bro. Condit.

The following Persons were baptized by Bro. Sweet, and confirmed by Bro. Sweet and Condit. E. L. Kelley, Susan Harrison; E. E. Cowlshaw, M. A. Gallan; Seven children were blessed by Bros. Sweet and Gaylord.

Bro. Blair made some remarks upon the spirit of contention. He did not preside over the Conference because he was unwell. He felt to extend his thanks for kind treatment. Conference adjourned.

HUGH LITTLE, PRESIDENT.

J. C. CRABB, } Clerks  
DAVIS BAYS, }

#### SPECIAL CONFERENCE.

Minutes of a Special Conference held at Kewanee for that District June 14, and 15, 1864.

Met pursuant to adjournment, and proceeded to organize by electing Bro. Z. H. Gurley to preside, and E. Stafford as clerk. Opened in the usual manner.

The following official members were present: Henderson Grove branch; Elders Z. H. Gurley, Jacob Brown, C. M. Brown, T. H. Allen. Abingdon Branch: Elders Wm. A. Moore, Thos. Stafford, of Lewistown and E. Stafford: Teacher, R. C. Moore. Kewanee branch: Elders J. D. Jones, Wm. Grice, Joseph Boswell, and John Whitehouse; Priest, James Lord.

The President then proceeded to make some remarks concerning Jacob, when on his way to Padan-aram, "when he lighted upon a certain place, and laid down with a stone for a pillow, and dreamed a certain dream, and awoke and said, 'surely the Lord is in this place and I knew it not.' There is this difference with us, we know God is here. Our assembling ourselves here this morning, is in accordance with the law of God laid down in the B. of C. 17: (2) 13. It has been little understood, and hence the church has failed to obey it, but within a month past, that individual whom God has raised up has instituted these Conferences. You are aware that these conferences are divided off into several districts, and each district composing several branches. I am sorry to say that a greater number of branches in this district are not represented here this morning. I am well acquainted with the condition of several of them. The Princeville branch are in darkness, and I think it would be well for this Conference to appoint two men to go there and assist in righting things, but this matter is before you—it is your business. But I am in hopes that this conference will appoint two to labor with them till the difficulty is settled." He showed that when official members are doing their duty, they are blessed with the great blessings of the Spirit of God, &c. He recommended that the churches be represented, and their good standing, &c., and from henceforth we will call for them. "I labored at Bro. Strong's the last time that I was there, there were a great many Brookites, and I spoke to them by the Spirit. I never spoke so to them before, and I do not know that I ever shall again. I have labored some in Millersburg. The branch is in a prosperous condition; enjoying in a remarkable degree the gifts and blessings of the Spirit of God. I feel encouraged to labor on in the great work of the Lord. At a meeting at the Grove not long since, I there saw in a vision, that the elders would soon be called off to other fields of labor."

Conference is now open, and the brethren will give in their reports.

#### REPORTS OF ELDERS.

J. D. Jones, of Kewanee, said, "I truly rejoice in God, because I have a being and a membership in the church and kingdom

of God, in these last days. Since the last Conference I and my brethren have been preaching here and elsewhere, as circumstances would permit. When we did not have a meeting here, we went to hear the Brighamites. There is a great desire to hear preaching in this neighborhood. Out in the country the people seem anxiously enquiring. I believe there will be a people raised up here if we are faithful. This branch numbers 16, in good standing generally. One brother has gone to the war. Another is in partial darkness. We have a good feeling here. The Lord is blessing us. I want to live humble and keep His commandments. One thing above all others that I desire is a meek and quiet spirit. I want to go forward and tell the news of the everlasting gospel. I am trying to square up all my worldly matters; to go to my Father's house; and tell them what God is doing in these days. I have nothing further to say."

Wm. Grice said, "I feel grateful for this privilege of meeting with the saints of God. I do not know that I have any very great report to make. I have been laboring in conjunction with Bros. Jones, Boswell and Lord. We have been endeavoring to let our light shine. We got a place about 8 miles from here to preach. We went out there and Bro. Jones put me forward to lead off, and I endeavored to preach the first principles of the gospel. We went out almost as a branch, and were united, and it seems that we had great liberty. We take it turn about. There are five of us, one to stay at home, and two and two to go and labor as fields open. I pray that we may be united, and that the Spirit of God may be with us."

J. Boswell said, "I have not much to say, as Bros. Jones and Grice have gone over the ground, but they did not say anything about the Brighamites; I will say that I believe that the heaven is working amongst them, and many will come out ere long, which may God grant. It is my desire to preach the gospel, and that the Spirit of God may be with me, for without that Spirit I am a poor creature, but with that Spirit I can astonish the natives. The Lord has told us that we will have a large branch here sometime, and I believe it."

Priest J. Lord said, "I have not much to say, but as the Lord made preachers out of fishermen, I think He can do so out of coal diggers. Bro. Grice is like Bros. Gurley and Boswell. They have been Methodists, and they can talk so nice, and oil over the bait so well that the people will swallow it the more easily, but I feel my weakness, and I am determined by the help of God, to

study the scriptures, and the writings of our elders, and make myself acquainted with doctrine, and in course of time the Lord can make a preacher of me."

John Whitehouse said, "My heart overflows. I can not express my feelings. My desire is, as far as I know, to do the will of God. I went with the brethren before I came into this organization, and I felt that there was a power that I could not withstand. I had to yield to its influence. I have several in my family who belong to the Brighamites. They want to go out with me when I go to fill my appointments to preach. I feel that they will come in and go with me. May we do our duty, and preach the word; and as we have labored together in old times, may we do so now."

T. H. Allen, of Galesburg, said, "This is the church of the Almighty; and it stands us in hand to do our duty. With regard to preaching, I have done but little since we met last. I had occasion to go out in the country eight or ten miles to fix a boiler. While I was there I asked them if there were any meetings in the neighborhood, and was answered in the affirmative. I went to one and the house was crowded, and after the preacher had got through speaking, I asked the privilege of speaking, which was granted. I told them I should like to give a course of lectures. One on the first principles of the gospel, another on the second coming of Christ, and another on the gathering of Israel, and I left an appointment for the following Thursday; when the time came I had forgot my Bible, and had no chance to look at one till I got in the stand. I felt the great necessity of my God helping me. I prayed three times before I went into the meeting, and when I opened the book I had to look some time before my eyes fell on any scripture to speak from. At length my eyes fell on this scripture: 2 John 9 v. 'He that transgresseth and abideth not in the doctrine of Christ, hath not God.' I spoke to a crowded house, and God was with me. I went into the Baptist church in Galesburg, and they were having a prayer meeting. They gave me an opportunity for remarks, and I improved the time. I spoke to them on the second coming of Christ, and God was with me. A brother that was with me was praying for me. May God help us to do our duty, is my prayer. Amen."

Thos. Stafford said, "I feel to rejoice to be with you, although I am somewhat fatigued from being up so early to meet with you. What I have to say is, that I have done something towards furthering this work, and feel willing to do more. I have preached about eight times, on Sundays,

since with you. I went into the country last Sunday and preached to about 100 people. After I had done, a gray headed old man came to me and offered his hand, and said, 'how are you Bro. Stafford?' He did not know that I was a preacher. He knew that I was a storekeeper. They wanted to know when I would come again? I said 'just when you conclude to open the school-house, either on Sunday, or Wednesday night.' I am requested to go to different points of the compass from here to preach. I am all alone, not an elder beside me for miles, and I do feel anxious that some of the travelling elders should come here, there is plenty of work for three or four of them; and I will furnish bed and board for that number as long as they have a mind to stay. Brethren, my desire is to keep-bumble, and work in my station. It was my intention to work when I came into this great work. The greatest enemy of man is himself, if he does not keep humble, but gets an ambitious spirit. May the Lord keep us humble, and faithful, and save us all in His celestial kingdom. Amen."

Bro. E. Stafford said: "Brethren, when I listen to the efforts you have been putting forth to further this work, I feel ashamed of myself, but feel to excuse myself on account of the busy time of putting in crops; but am satisfied that I might have done more than I have, may God help me to do my uttermost in His work. I have preached but twice since I met with you in the last Conference. My desire is to preach the word, and would to God I was at liberty to be in the field altogether. The Lord bless you."

W. A. Moore said: "I have nothing much to say, like Brother Stafford, I have been very busy at work putting in my crop. I have neglected to seek appointments; but I have been very busy, and have been very sick the last month, but feel to do all that I can to further the work. May God help me and all of us. Amen."

C. M. Brown said: "I do not know that I have much of a report to make, but I feel to exhort the saints in the way of truth and righteousness. I feel impressed to tell a dream that I had. I dreamed that I was in a prayer meeting, and the voice of God said, 'O ye elders of Israel, preach my gospel.' It has rung in my ears ever since." He spoke of the duties of the saints; particularly the Word of Wisdom. He spoke by the Spirit of God, and there is no doubt his remarks are impressed on the minds of all who heard him.

Bro. Hatten being called on said: "The work is of God, and the first time I heard the word it went to my heart. My prayer

is that I may be faithful to the end. I hope to receive the plaudit: 'well done, good and faithful servant.'"

*Resolved*, That all the reports be accepted. Some few remarks were then made by the President relative to the elders living in strict accordance with their duty. He said "it appears that the majority of us are poor, and I thank God for it. Whatever is our hobby, or is prominent in our minds, is our God. Well did the Savior say that if a man loved wife and children more than Him he was not worthy of Him. We want brethren, to send two men to Princeville. I would suggest that Bros. E. Stafford and T. H. Allen be appointed to go."

It was resolved that they should go.

The President made some remarks on the law contained in B. of C. 17: (2) 16, which says, "No person is to be ordained to any office in this church where there is a regularly organized branch of the same; without the vote of that church."

*Resolved*, That this Conference recommend the publishing of tracts, written on the various subjects of the gospel, for a more extensive spread of this work, to the careful consideration and approval of all in this district. Many appropriate remarks were made by many of the elders, showing the amount of good that had been done by the publishing and distribution of tracts.

On Motion it was resolved that this Conference adjourn to meet at Buffalo Prairie branch, on the first Saturday and Sunday in September. In the prayer meetings God was truly with us, in prophesy and in vision. On Sunday Bro. Phineas Bronson preached on the second coming of Christ, followed by E. Stafford, on the same subject; the people listened very attentively. In the afternoon Bro. Gurley preached on the legal right of Bro. Joseph to the First Presidency.

ZENOS H. GURLEY, PRES.  
EDWIN STAFFORD, Clerk.

*From the Vedette.*

### PERSECUTION IN UTAH.

ED. VEDETTE:—On Monday the 25th of April, the Josephites held a meeting at Spanish Fork. At the conclusion they were saluted with a volley of rocks—by their size and weight we should judge that they came from no very amiable source. On the following Sunday two of the Josephite Missionaries attended the Brighamites' morning meeting as visitors. They were rudely and in an ungentlemanly manner ordered out of the school-house by the Bishop.

On Wednesday evening, the 4th inst., at Provo, one of the Josephite Missionaries

was fired at by a midnight assassin; the cap snapped, but the man *not being obedient to counsel*, did not keep his powder dry, and fortunately the pistol missed fire, and the cowardly ruffian took to his heels.

Yours respectfully, CITIZEN.  
SALT LAKE CITY, May 11, 1864.

### NEWS FROM ELDERS.

Bro. James Blakeslee wrote from Coldwater, Branch Co., Mich., June 8, 1864, as follows: "I write to inform you that the Lord has blessed us, and crowned our labors with success, inasmuch that we have succeeded in organizing a branch of the church in this place of 18 members. Six have been baptized by myself since I came here, and four had been baptized by Bro. O. Bailey, making ten, and three were received who were old members. There are a goodly number believing in this place."

Bro. Charles Derry wrote from Birmingham, England, May 20. as follows: "Geo. B. Follows, having been written to by me, came some 16 miles to see and hear. He requested baptism, and was also ordained an elder, and has thrust in his sickle in good earnest. He is out travelling, and will go with me through the Staffordshire potteries, and to Liverpool. We are not making a great stir, but I hope we will do some good. Jason is in Wales, I am not advised about matters there. Elder James Wiltshire wrote me from Gloucester that there was some prospect of a branch in that city. The few that remain in West Bromwich Branch will be united soon into one branch with those who love the truth in Birmingham. Some from the former place are about to emigrate, and some there are that are 'turned like the dog to his vomit, and the sow to her wallowing in the mire.' Evil practices which they learned in Brighamsim cling to them as the spots of the leopard to his skin."

Bro. Lanphear wrote from Burns, Alleghany Co., N. Y., on June 6th, as follows: "Bro. Wheaton and myself have just arrived in this part of the country. We have visited five of the former members, and they express an interest in the work, and are glad to see us. We have not preached any here yet in public, but expect to soon. We hear of many saints in the surrounding country, but they are much scattered, and we have to travel much to look them up, which will require some time to accomplish. There is no doubt, from what information we have obtained, that there are very many of the scattered saints in this State. We stopped in Elkhart county two weeks, and held eight public meetings. Some were believing and

nearly ready to be baptized when we left, and we baptized one there on Monday, before we left. - We stopped a short time in Erie Co., Ohio. - We found some of the former members there, and one by the name of George James, a brother who joined the church shortly after it first started, when the saints were at Kirtland. We preached twice while we were in that vicinity, and had our appointment been in that State we should have probably remained there some time, as the people seemed much interested in our preaching."

Bro. T. P. Green, writes from Jeffersonville, Wayne Co., Ill., as follows: "We are getting along well. We have two of your Elders with us: Wm. Anderson, and Frank Reynolds. They are kept busy in preaching."

Bro. Thos. Revel wrote from Nauvoo, Ill., June 4th, that he had left Council Bluffs on his way to England.

Brother William D. Morton, says: We had the pleasure of listening to an excellent sermon in Fox River Branch, on Sunday last from Bro. Z. H. Gurley, followed by Bro. Isaac Sheen upon the fulfillment of prophecy by the apostacy of Latter-Day-Saints. They both spoke with all the fervor of their souls assisted by the Spirit of God.

*For the Herald.*

#### THE SAINTS' BLESSINGS.

Joyfully sings the wandering pilgrim,  
I have found my joy at last,  
Here is what I've long been seeking,  
Gospel light and heavenly rest:  
Here's the church of the Messiah,  
'Stablished as in days of old,  
Here's the priesthood sent from heaven,  
Joyful news by angels told.

With a prophet and apostles,  
In the order of the Lord,  
They have organized a body  
After God's most holy word.  
They've the Holy Ghost to lead them,  
And the gifts and blessings too;  
O, the Lord is surely with them,  
Would that all the world might know.

Here's the word of God untainted  
By profane or Gentile hands,  
And by revelations holy;  
Here are God's direct commands.  
Here the Church of Christ assembles,  
Here is unity and love;  
Weary pilgrims seek no further,  
Here's the gospel from above.

Jesus is among His people,  
In the Spirit He comes down!

Fills their souls with joy unspoken,

And proclaims them as His own.

Erring mortals, weak, misguided,

Come and see this heavenly light,

Shining 'mid the gathering darkness,

Calm, unwavering, pure and bright.

All Subscribers wishing to have the HERALD sent from one Post Office to another, should be particular to say change my paper from \_\_\_\_\_ to \_\_\_\_\_. We can not remember where every subscriber has the Herald sent to.

#### DIED.

At West Paw Paw, Lee Co., Ill., on Sunday June 4th, at 9 o'clock, P. M. Bro. AMAZI HARRINGTON, after a long sickness. He was an Elder in the Church of Jesus Christ of Latter-Day-Saints, and strongly attached to the principles of eternal truth. He was well respected and beloved by his neighbors as a man and a christian. He died in the prospect of a glorious immortality beyond this vale of sorrow, and left a large circle of relatives and acquaintances to mourn their loss.

On May 28, 1864, at Nebraska City, Nebraska, CHARLES infant son of J. W. and ELIZABETH WALDSMITH, aged six months, and twenty-eight days.

SUBSCRIBERS to the HERALD will please take notice that this is the last number of the fifth volume, and that their subscriptions to the next volume would be gratefully received at this time, and are much needed. Our expenses in the publication of the HERALD and other publications have been unavoidably very great since our removal to Plano. Paper is also advancing in price, and is extremely high, and nearly all the necessaries of life have advanced and are advancing in like manner. Under these circumstances DELINQUENCIES IN OUR SUBSCRIPTION LIST MUST BE PREVENTED.

RECEIPTS FOR THE HERALD.—Mr. Didra, G. Montague, S. E. F. Kelly, E. R. Briggs, D. B. Herrington, D. C. Tuttle, I. Freeman, J. Prosser, A. Harrington, each \$2; S. Waldo, W. J. Cook, J. S. James, J. O. Thomas, S. V. Bailey, J. Holt, M. Foster, E. Curtis, W. M. Baron, W. G. Elder, T. Tompkins, W. J. Davis, J. Edwards, P. A. Goddard, J. Morrel, C. Mills, G. Shaddiker, R. Otis, each \$1; D. Maule, \$3; B. Atwood, \$1.20; S. Vickery, \$0.60; G. W. Trout, \$1; E. Hart, \$1; D. Rogers, \$2.

## INDEX TO VOLUME 5.

	PAGE.		PAGE.
Address, - - - - -	102	Preach the Gospel, - - - - -	15
Annual Conference, - - - - -	120	Progress of the Gospel, . . . . .	12
Apology, - - - - -	32	Quarterly Conference, . . . . .	171
Bear on - - - - -	95	Query and Answer, . . . . .	187
Celestial and other glories, 97, 113,	145	Reaper's Response, . . . . .	127
Christ's Doctrine, - - - - -	85	Response, . . . . .	127
Council Meeting at Montrose, Ia. . . . .	100	Remarkable, . . . . .	79
Daily Union Vedette, - - - - -	172	Remission of Sins, . . . . .	66
Debate at Sandwich, Ill. . . . .	177	Remnant, - - - - -	49
Depopulation of Jackson Co., Mo., . . . . .	160	Restoration of the Ten tribes, . . . . .	161
Emblem of Charity, - - - - -	126	Saints, . . . . .	117
Eternity of all Spirits, - - - - -	129	Saints' Blessings, . . . . .	181
“ “ Matter, - - - - -	143	Saints should cleanse . . . . .	74
Evidences of truth of the B. of M. . . . .	71	Savior's Call, - - - - -	15
Exceptions in the B. of Cov. . . . .	112	Special Conference, . . . . .	62, 90, 142, 156
Explanation, - - - - -	64	“ “ . . . . .	171, 186, 187
Faith, hope and love, - - - - -	143	Thought Pictures, . . . . .	14
Faith of the Church, - - - - -	5, 76, 158	Truth shall prevail, . . . . .	143
Familiar Epistle, - - - - -	173	Two Discussions, . . . . .	84, 152
Fear not Tribulation, - - - - -	63	Utah Conference, . . . . .	154
First Review of an Appeal, - - - - -	17, 33	Watcher, - - - - -	111
Fulfillment of Prophecy, - - - - -	82, 163	What is life, - - - - -	175
General Conference in Britain, . . . . .	40	Word of Wisdom, . . . . .	164
Go bring a Garment, - - - - -	63	W. Walker, - - - - -	144
Goodness of God, - - - - -	31		
Gospel No. 1, - - - - -	168	THE TRUE LATTER-DAY-SAINTS HER-	
Great Commission, - - - - -	16	ALD, is published SEMI-MONTHLY, at Plano,	
History of the Priesthood, No 5, . . . . .	65	Kendall Co., Ill., by the Church of Jesus	
Immortality, - - - - -	81	Christ of Latter-Day-Saints, and edited	
Jews, - - - - -	144	by ISAAC SHEEN.	
J. Jeremiâh arrived, - - - - -	126	TERMS:—TWO DOLLARS FOR ONE YEAR,	
Latter-Day-Saints, - - - - -	153	(TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR	
Letter from California, - - - - -	1, 118	SIX MONTHS, (TWELVE NUMBERS,) <i>payable in-</i>	
“ “ C. Hall, - - - - -	139	<i>variably in advance.</i>	
“ “ E. C. Briggs, - - - - -	45, 172	COMMUNICATIONS on doctrine, for the	
“ “ E. H. Webb, - - - - -	142	HERALD, <i>must</i> be sent to President JOSEPH	
“ “ G. Watson, - - - - -	54	SMITH, Nauvoo, Hancock Co., Illinois.	
“ “ H. Cuerden, - - - - -	87		
“ “ J. Blakeslee, - - - - -	57	FOR SALE, and will be sent by mail free	
“ “ J. Shippy, - - - - -	186	of postage:	
“ “ Joseph the Martyr, . . . . .	3, 58	Book of Doctrine and Covenants, \$1.25	
“ “ J. W. Briggs, - - - - -	45	The Latter-Day-Saints' Selection	
“ “ San Francisco, - - - - -	141	of Hymns, <i>with an Appendix,</i>	0.55
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News from Elders, - - - - -	48, 93, 110, 190	ENVELOPES for letters with a quotation	
“ “ Utah, - - - - -	1	from Isaiah 24: 1. Price 25cts. for a pack-	
Organization, Disorganization &c. . . . .	25	age of 38.	
Persecution in Utah, - - - - -	190	FOR SALE.—All the back numbers of the	
Praise to God, - - - - -	175	HERALD, except No. 3, of Vol. 1. We intend	
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