

THE TRUE LATTER-DAY SAINTS'

H E R A L D .

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

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

No. 1.—Vol. 9.] PLANO, ILL., JAN. 1, 1866. [WHOLE No. 97.]

History of a Short Month—A Leaf from Memory's Book. No. 4.

There was a glad and joyous gathering of the saints at Little Sioux, Bro. Andrew Hall, presiding, and the good Spirit of God was with them in peace. I am impressed that here, as well as elsewhere, there might be a good missionary work done, by the chief and hard endeavour to cultivate the suppression of resentful, bickering, and local animosity. Not that I can say that the saints actually quarrel, but I find local feeling often biasing the minds of otherwise good men; and I wonder why it is, that there is not a more wide spread effort to overcome the desire for self aggrandizement. Here I saw two men who had been early pioneers of the work, one now holds with us, the other bolsters the claims of Sidney Rigdon. Of this last I have nothing to say, as the claims of any man to the consideration of heaven's care depends upon his works; if these be good, then it will be well with him here and hereafter, if evil, then will the day of judgment find the just merits of his reward. I would recommend to the saints at Little Sioux to purchase from some source, a little *wide awake* powder, for it does not become L. D. S. to sleep during services.

From Little Sioux our programme took us to the ancient town of Preparation. Oh what a vain hope often has led poor benighted man, and nowhere beneath the shining sun is the fallacy of hopes placed upon man and his word, more completely exemplified than at the place of preparation.

Ephraim must look with strong feelings of pity at the short sightedness of his after comers, when he looks down upon their work at Preparation.

Now, because that the memories of some who would have been powerful and mighty are still dear to some, it would ill become me, as a charitable traveller, to enter too closely into the inner life of men, once engaged in so kind a labor as repopling this mundane sphere with the good names of our estimable fathers of the patriarchal age. But while I paused to contemplate the visible relics of an evanescent faith, and remembered with sober regret the wreck of a once seemingly plausible theory, was an encumbered estate, for which the originator of that theory was contending with those who were his victims in good faith, I was steuck with the more glorious beauty of that sublime faith which prepares men, not places; hearts, not houses for the advent of the Sun of Righteousness.

We left Little Sioux on the evening of Sunday, Oct. the 15th, and moved over the rough but picturesque road leading across the point of the Bluffs to the Solder, upon the banks of which the town of Preparation was fixed. I say was fixed, for now, little remains except dilapidated tenements marking with their untimely ruins one of the loveliest spots in all the plain. Another pen must declare the evil that has here been done, mine be the task to declare that out of the fabric of Baneemyism there will yet come sons and daughters of Zion, scourged yet purified, chastened yet sanctified, drinking of the cup of bitterness

to the dregs, yet alive to the sweets of a love of Christ. The plain here lies deep, hid from view, first, by the mysticism of a symbolic faith; secondly, by the dust of inactivity, which, gathering for years now clogs the machinery of the mind, like that which binds the delicate clock till motion is lost, and the principle of life is gone out. The brethren of Preparation will forgive me the lecture I that night read them, but so far had the loneliness of the deception which had blighted so fair a landscape taken hold upon me, that I could not refrain from sketching a part of the necessary preparation for fitting *saints* for Zion. Cleanliness of mind and body, active hope and cheerful faith, must combine with all the outward manifestations for the redemption of Zion's converts.

Bro. S. W. Condit accompanied us to Preparation, and after service we had a chat, and I slept in Baneemy's chamber, the guest of Bro. R. W. Cobb. At Preparation we heard of the death of Bro. Out-house, one of those whom God grants to live till life ceases to be desirable. It was a source of regret that we could not go to Belvidere to speak upon the occasion of his burial, but an appointment had been given out at Magnolia, for Monday evening, and when the cool morning came, we bade farewell to the brethren of Preparation, and started to keep it.

Oct., 16th. I changed my seat this morning in favor of Sister Asa Walden, she taking my seat in the covered carriage, and I taking a seat with Bro. Asa in his buggy. We arrived at Magnolia about noon, had dinner, and in the afternoon drove out to Bro. Blackman's, where we were welcomed for the night. In the evening according to appointment, we went to the Court House, and I had the pleasure of addressing quite a fair congregation. Bro. Condit took charge of the meeting and Bro. Derry following me in his usual happy style. I trust no harm was done, even if no positive good resulted. While speaking, the wind came, and the rain fell in pretty good style, so much so, that Bro. Derry and wife were glad to avail themselves of the kindness of a citizen by the name of Hard, if my memory serves me right, while Bro. and Sister Blackman, Bro. Condit and myself worried out to our home, about half a mile, through the darkness, rain and mud.

On the morning of the 17th, the wind blew cold and raw, from the north west. The rain had ceased, but the ride to Bigler's Grove, if only five miles, was a very disagreeable one, and pleased were we when the hospitable home of Bro. Marks' daughter, Sister Samuel-Waldo, received us into its

welcome. Here, in the Morning Star Branch, we believe it is called, the most disagreeable duty of the entire journey awaited us; this was to enquire into alleged malpractice in the case of offenders. After an examination, we left the matter as we found it, with the exception of silencing two or three officers for obvious and just reasons. I was sorry that this duty devolved upon me, but I sought for the good of the whole, and though my judgment was different from Bro. Chas. Derry's in the premises, I am almost persuaded that his was the better. Time will however test it, and if I find him correct I shall take pleasure in informing him of it, for I have found him a generous and wise counsellor. I spoke here to the saints upon the nature of forgiveness, of its sweets, and the dangers of its infringement. I trust some good was done.

Oct. 18th, 1865. This morning we bid adieu to our kind brother Condit, who went back to his home, while we took our journey for the branch at Union Grove. Any one who has travelled over the western prairies, can duly appreciate the loveliness of these boundless wastes when the dim haze of the autumn days come down upon them. This day was one of the loveliest of the season, and it was a very pleasant thought to be alive on such a day. The last family we called upon before leaving Bigler's Grove was old Bro. Palmer's, and here the open welcome was so cordial and genial that it looked hard to just look in, to say "how do you do?" and "good bye," in the same breath; but so it must be, and away we speed over the hills and far away.

Our route to-day carried us across the Boyer Valley, and were I to say what part of Iowa struck me as the prettiest, I should point to this valley. It may be that it derived its beauty from the strong contrast there is between the country round Council Bluff, and other points, and this same Boyer Valley. Where the one is a succession of rough acclivities, the other has the more rounded and less abrupt features peculiar to our Illinois prairies. But of the land I have little to say. My journey was of a spiritual nature, and though I might drink in of the beauty and grandeur of the scenery around me, I must not lose sight of the object of my mission, so hastening over the last miles of our road, we came to Bro. Samuel Diggie's where a warm welcome awaited us. I managed here to furnish the larder of good Sister Diggie with some prairie chickens, which we relished much, for our riding in the open air had set our appetites sharp. The word that we had come, soon circulated, and when the evening came

the saints to a room full had gathered at Bro. Wood's, where we had a most excellent meeting. Bro. Henry Halliday presides here, and when I was told that he was a man of some years I could scarcely credit it, for his spare yet rounded frame, his fair hair and smooth beard, made him look a younger man than I. So time deals with some of us. After meeting there was a joyful parting, and the night was far spent when we offered up our evening orison and went to rest.

We enjoyed the hospitality of Bro. Wood and family during our stay in Union Grove, spending the night there, and I came away with pleasant memories resting round my heart.

I should have noticed in its proper place, that I found Bro. Elijah Cobb presiding at Preparation, and Bro. McIntyre at the Morning Star branches of the church, both I believe good and true men.

On the morning of the 19th we started for Council Bluffs, our next stopping place being set for the Union Branch, on Keg Creek, ten miles out of the city. The eclipse this day had well nigh passed away before we noticed it, but we fortunately discovered it in time to enjoy a long and contemplative look at it. We arrived at Bro. Heywood's in time to take dinner, and for this we thanked Sister Heywood, our brother having started for the east a few days before. Passing through the city I stopped at the Post Office, and was made glad by the receipt of a letter from my wife, telling me among the other good news, that Bro. Wm Redfield was alive, and was slowly recovering. What pleasure this gave me, the saints can easily imagine. It was like a meeting of one mourned as dead. The letter was written on the 12th, so that ten days after I had wept him dead he lived. I lifted my hat from my head, and blessed the name of the Lord.

Hurrying out of the city, we arrived at Bro. Craven's after sundown. The letter we had sent had not reached its destination, so that here the first break in our connection was made; but hastily the news spread, and Bro. Derry and myself once more stood for Christ's cause on earth.

JOSEPH SMITH.

CORRESPONDENCE.

Sermon Preached by Elder Z. H. Gurley, at Kewanee, Ill. No. 2.

Subject—Legal Right of Joseph Smith, Son of Joseph Smith the Martyr, to the Presidency of the Priesthood, &c.

I will now cite you to the 31st par. of section 104, showing that only one man occupies that place. After giving items respecting there being presidents to preside over the different quorums, the Lord says:

“Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of hands.”

This one man, I want you to understand, as is shown in the revelation I have just read, holds the presidency of the priesthood; and is to preside over the whole church. That man was Joseph the martyr; if these revelations are true. Joseph Smith was killed by a mob at Carthage jail. After his death, the church being rejected, the saints scattered like sheep without a shepherd; the greatest bulk going into the most abject bondage, both spiritually (wicked spirituality) and temporally, as the accounts from the Salt Land show, while some followed this man, and some that man, who set up a claim to be the one that should hold the presidency of the high priesthood, being led into bondage by yielding blind obedience to their teachings; but the Lord said through His servant that He would raise up a man, who, shall deliver them from bondage. God would raise him up, and this brings us again to the question. Who is that man who was to succeed Joseph the martyr? Now here is an item, I wish to call your attention to before I proceed to answer the question. I wish to show you how it was that this promise was obtained, which says that the keys of the kingdom should never be taken from Brother Joseph. I have shown you that the Lord said in former revelations, in admonishing him to be careful lest the things which had been given him should be taken away. In the history of Brother Joseph, in the *Times and Seasons*, I find that that man was taken from his house, beaten and bruised and left for dead, because he would not forsake the truth. He had not withheld his life, and the Lord accepted the sacrifice; and hence the revelation which says “the keys of the kingdom shall not be taken from thee in this world, neither in the world to come.” Now for the question: Who is that man who takes the place of Joseph the martyr? The law of God points out the man. We are not left to the opinion or ipsedixit of any man. We will refer you to sec. civ., par. 18, for the word of the Lord on the

subject. "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam, to Seth," etc. Now friends, we are not the author of this; it is for your benefit and mine, it is written. God has said it through the martyr who has gone, which establishes the point, if there was nothing more said upon it. I will read it again, in order that you may understand perfectly, and not be walking in the dark with respect to this item, of law confirmed to be handed down from father to son. "This priesthood rightfully belongs to the literal descendants of the chosen seed." Who was the chosen seed to bring about this work? Was it you or me? Is your or my name Joseph? Is our father's name Joseph? The choice seer that is spoken of in the Book of Mormon, was to be named Joseph, and his father before him. Now friends, let me show you that this priesthood has, according to the word of the Lord in sec. lxxxiv. par. 3, been continued down through the lineage of the fathers. "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouth of all the holy prophets since the world began." Taking the word of the Lord in the two last mentioned sections, we find, that the priesthood of the father was confirmed, or, in other words established, to be handed down from father to son, or through lineage, or heirship. Now it is a matter of notoriety that the Lord in His dealings with His people Israel, acknowledged the firstborn legitimate son as heir to the father's blessings; and in the last days God has shown plainly that the blessing of Joseph, the Choice Seer, should be placed upon the head of his posterity. In a revelation in B. of C. 107: 18, the Lord says concerning Joseph and his posterity, "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." It is urged by some, that these words that I have read in your hearing,

concerning Joseph's blessing placed upon the head of his posterity, referred to the Nauvoo Boarding house. Now a little reflection, and careful reading, will show to the contrary. Don't you see that the same blessing that was placed upon the head of Abraham and his posterity, was placed upon Joseph and his posterity. Now we don't read anything of the Nauvoo House being conferred upon Abraham or his posterity, consequently, the blessing the Lord conferred upon Joseph and his posterity, which is referred to in the last named revelation, could not have reference to the Nauvoo House, but the priesthood of Abraham which was confirmed to be handed down from father to son, was the blessing placed upon the head of Joseph and his posterity. There is the law of Almighty God upon the matter. God hath spoken, and let all earth be silent before Him.

We have shown you that Joseph was the president of the high priesthood. He was prophet, seer and revelator. Now we have shown you that this priesthood was handed down from father to son. Are you satisfied friends? There is the law; no other disposition can be made of it. It is there written and will remain: we did not write it friends; it came through Joseph Smith, the Lord's anointed. We find then, according to God's revealed law, that Joseph Smith, the first born son of Joseph the Martyr, is the one upon whom falls the priesthood, or blessing of his father. He is the man to take the office of his father. Now how shall he be inducted into the office of his father? This brings us to the consideration of another very important point. We will turn to the law. "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Come with me then, to sec. 104, par. 29, 30, on the Priesthood. Understand this section was all given by revelation, so says the History of Joseph Smith. "And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted what should befall his posterity unto the latest generation. . . . It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeable to the revelation which says," etc.

He then proceeds to tell us the revelation given in the land of Zion, which I have read in your hearing. That there may be no doubt, I shall refer you to the History of Joseph, and here let me make a remark, that we may understand the facts as they are. Joseph Smith was a prophet, seer and revelator independent of any priesthood con-

ferred upon him by angels. It came to him through lineage, now mark what I tell you, I want you to understand that that was his birthright by lineage. The angel brought the record to him, but did not confer any priesthood until after Joseph had translated a considerable portion of the Book of Mormon, which when Joseph had translated, and came to where he read of people being baptized for remission of sins, he was anxious to be baptized; he was told to repair to the water, and there the angel ordained him to the lesser priesthood, and he (Joseph) baptized Oliver Cowdery and ordained him, and Oliver then baptized Joseph. This was the Aaronic priesthood. Let me here state a fact which you are probably not acquainted with! The angel told him that there was another priesthood, which he should receive at another time. He and Oliver were praying that they might receive this priesthood, that they might lay on hands for the gift of the Holy Ghost. They received a revelation telling them to go forward, by the *command* of God, and they laid on hands to ordain and confirm for the gift of the Holy Ghost. Joseph ordained Oliver and Oliver Joseph. Now how was Joseph, if you please, exalted to the station of President of the priesthood? Let his history tell you.

"On the 26th, I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive and delightful."

He was ordained to that office by a conference at Amherst. This is the way as I have shown you before, he held the authority he obtained. He held the presidency, and no power can take it from him. He was ordained to the presidency of the priesthood by a general conference, according to the history. Well now a question arises, as I have before said, namely, how shall Joseph, his son, come to that office? We answer, he must be ordained into it. Now I want you to understand, that the man that God speaks of here, sustains the same relationship to him that Moses did. He cannot come into the church as his father did. God says, "I will raise up a man;" hence, you see there must be an organization to receive him. He must be ordained by men holding apostleship. Now where are they? Brethren here is a point. Come with me for a few moments. Let us cast our eyes over the church. A great many

organizations have sprung up since Joseph's death; and they claim to have apostles. I know that the twelve at Salt Lake claim this. Sidney Rigdon held priesthood higher than Brigham Young. Now that man went off and gathered a body together, and called out twelve apostles. There was another organization on Beaver Island. James J. Strang said he had received his authority from Bro. Joseph by letter, to lead the church. They had twelve apostles. So of Wm. Smith, and several others whom I might name. How are we to know, out of so many claimants, who is right? The Cutlerites would have been willing to acknowledge young Joseph, if he would have come and let old father Cutler lay hands on him. Here then are quite a number who claim to be in possession of authority to set in authority the officers of the church of God. But to the law and the testimony we refer in answer to the enquiry, who among all these have the right to set the officers in the church in order?

In sec. 12 : 7, we find a commandment given to the church, that they were to assemble in the State of Ohio, and there the Lord would give them His law, to govern them. The church was then in the State of New York. This revelation was given in January, 1831. Another revelation that was given in February 1831, one month after, the other one, commences with, "Hearken, O ye elders of my church, who have assembled yourselves together," and the Lord goes on to tell them that they had assembled themselves together, for the purpose of receiving His law, that they should receive it, and they were to yield obedience to it. And in the revelation the Lord gives His law to the church, and it is very specific in delineating the duties of the saints. The 6th and 7th paragraphs read thus:

"And now, behold I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh on a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."

In another revelation, which was given, according to Joseph's history, immediately after the revelation that contained the law was given, even in Feb. 1831, the Lord says, in the third paragraph, "And now be-

hold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given," etc. Sec. 41: (61) appears to be a revelation of the same date, (Feb. 1831,) which was given prior to the revelation containing the law. It says: "Hearken unto me, 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 professed my name, with the heavies of all cursings. Hearken, O elders of my church whom I have called; behold, I give 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," etc. From these revelations which I have just read in your hearing, we learn that God first commanded the church to remove to Ohio, that they might receive His law, to know how to govern the church, and have all things right before Him, and the elders were commanded to see that the law was kept. The law was given, and the Lord says, "he that keepeth my law is my disciple," and to the contrary, "he that keepeth not my law, is not my disciple." The law is given plainly, so he that runs may read. There need be no mistake. We have read it in your hearing and hence, they, among all the claimants who claim to be of God who break that law are not the disciples of God, consequently, although they may make pretensions to apostleship, and priesthood, it is all a sham, mere moonshine. Examine among all these claimants and see if they do not break the law of God in one particular, which is very apparent. The law specifically says, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." I ask the question, have the different claimants kept the law? I answer no; hence they cannot be the disciples of God; hence have not the authority to ordain Joseph to the position of the presidency of the priesthood. In connection with what has already been said I wish to quote another portion of law, (B. of C., 42: 5,) which commands the L. D. S. to observe the covenants and church articles, not only to say but to do

them. The church articles on marriage state that each man should have one wife, and each woman but one husband, except in case of death, when either is at liberty to marry again.

I was a little diverted this forenoon, at the brother trying to prove from the Bible, that polygamy was not of God. It seems to me for Latter-Day Saints to cavil about that, is nonsense. Are ye L. D. S? Do we believe the revelations which have been given us in that book? (B. of C.) Now suppose the law of England or America should allow us half a dozen wives, what would it profit us? The word of God Almighty says that ye shall have but one. Let us be Latter-Day Saints. Let us honor the consecrated memory of the departed prophet. God has spoken to us from the heavens, and if we observe to keep His law, we shall be saved in the kingdom of heaven, or, if we reject it we shall go down to perdition and woe. I heard an expression the other evening that pleased me, viz: that it was destined that this dispensation should come up to the privileges that Enoch and his church did. How will you do it brethren? By keeping the law of God, and in no other way. Here is a revelation given to Parley P. Pratt, Lemon Copley, etc. "And again, I say unto you, that whoso foriddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." B. of C., 49: (65) 3. Now it appears to me that if I should presume to alter that law, I should assume to be wiser than God. God doth not alter nor change; He is the same yesterday, to day, and forever. This is the law of God upon the subject.

A Letter on the Latter-Day Work. No. 2.

"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."—Gal. 1: 8.

They have been deceived the world says, and by the wisdom of the world, if we judge them, they have gained their knowledge too dearly to be betrayed again. Alas! for the wisdom of the world, when it measures itself against that soul, which knows that its Redeemer lives. Thank God for the grace He bestows upon His hum-

blest follower, so long as they walk in His ways! Though the hours of their waiting were numbered by years, though many of them were called to their final reward, yet many have been spared to see the church reorganized, and moving forward like Israel of old under the direction of Israel's God. Not more appropriate and justly applicable to the Children of Israel than to the scattered saints, are the words of the apostle: "For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11: 14-16.

No sooner in their scattered homes, whether those homes were high or low, did the glad news reach them that God was again remembering Zion, and that His church was being built up, than from the north, south, east and west, they flocked to its fold. Like to the joy of Jacob when he wept upon the neck of Joseph, is their joy. Gladly do they count all things as dross, that they may be numbered with the people of God, and stand upon Mount Zion, when He shall come to reign with His saints. The years of their bondage are not before them saith the Lord, but are forever ended. Thanks be to His name "whose ways are not our ways." Perhaps you will ask did not their prophet sin also, for the followers of Brigham Young assert that he was knowing to and practiced much of their wickedness before his death. If he sinned dear M—his sin lies between him and his God. He was mortal man, and as such liable to sin. We are commanded not to let them stand to us in the place of God, for the Lord says, "Cursed is he that trusteth in man or maketh flesh his arm." If he sinned, God may have suffered it, to teach His followers, that He is a jealous God, and will suffer none to usurp His place in the affections of His people. We have His law, it is pure and holy, and nothing which conflicts with it *can be right*, though it were preached by an angel from heaven. But doubtless many will say, how can it be that he was a prophet of God and yet allowed to commit sin. Why God suffers such things to be, is not for me nor yet for any one to say; but that He does suffer them, no one at all familiar with the Bible, can for a moment question. Was not David a man beloved of

God—a man after God's own heart, and yet how grievously did David sin. To injure he added murder, and yet when he humbled himself God forgave him. Solomon was blessed by God with wisdom above all the kings of the earth, yet in his old age we find him bowing his grey head to idols, forgetful of the mighty God of Jacob; and were a further example needed to witness the frailty of man, look upon the Israelites after they had made a solemn covenant with God, and while the cloud concealing His glory from their view rested upon the mount, and their lips were scarce closed from saying "All that the Lord hath spoken we will do," when they demanded of Aaron to make them a *golden calf*, and they who had seen the manifestations of God's power, as no other people had, bowed down and worshiped it. And it would be well to observe just here, that though Aaron made the calf, God punished the people for it. The sin was theirs, not Aaron's. Should you say that this was before the gospel flooded the world with light, and that since then men have not done so, let us see if your ground is tenable, for if it is, most gladly will I give you the benefit thereof. Did not Peter the intrepid zealous disciple deny his Lord, even with cursing? Did not Judas betray Him and all his disciples, even the loving John forsake Him? Why do we hear Paul reproving the church at Corinth for a sin so heinous that it is not even mentioned among the Gentiles. Again in writing to the same church, he rebukes them for the abuse of the sacrament of the Lord's supper in these words, "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." 1 Cor. 11: 21.

How dreadful the thought, that the emblems of our Lord's broken body and shed blood should be so used, and by the church of the apostle's own planting; but having said this much, dear M—I leave the subject with you, knowing that you will find in all your reading of the scriptures ample testimony upon this point, for they are the records of God's dealings with a fallen race, and their candor is one of the best evidences of their truth. In this probationary state, man is liable to temptation and sin. With our best efforts, we find, like Paul, that when we would do good evil is always present with us. That the Mormons at Salt Lake grossly misrepresented the teachings of Joseph Smith, I know. They would heap odium upon his name, even as they have denied the name of Him who bought them, but

woe unto them for the hour of God's vengeance is near, and *innocence shall be vindicated*. And now dear M—I come to speak of the *doctrines* of the Latter-Day Saints, and will refer you to the declaration of Paul in his letter to the Galatians. It appears there were those even in that day who tried to make innovations, teaching perhaps that it was not very important *just what* they believed and how they worshipped, so they were *honest* therein. But let us hear what Paul says.

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 6-8.

Does this appear like strong language dear M? Paul undoubtedly *knew* what he was saying, and had authority to speak. It was not because he feared the downfall of his own and the upbuilding of another church; but let him give his own reasons: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ. But I *certify you, brethren*, that the gospel which was preached of me, is not *after man*. For I neither received it of *man*, neither was I taught it, but by the *revelation of Jesus Christ*, Gal. 1: 10-12. Ah? here then is the secret, Paul's *ordination*, was not of man, but Christ himself was his teacher. We understand now why Paul's language is so strong, and why he fears lest his converts be led to embrace any other gospel, or to *vary at all* from the gospel he taught. It was not *guess work* with Paul, but Jesus Christ was his teacher, and he *knew* what he spoke. Yes dear M—Paul *knew* and it is your privilege—the privilege of every one to *know* if they come to God aright. But to open up a way of salvation God gave His only begotten Son to suffer and die the ignominious death of the cross. Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14: 6.

Now when Jesus gave His commission to the eleven disciples, He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned." Mark 16: 15, 16. As the promise is only to the believer, what are we required to be-

lieve? John tells us that "This is His commandment, that we should believe on the name of His Son Jesus Christ."

Come with me now, to the day of Pentecost, when the disciples of Jesus were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. See Acts 2: 1-4. Peter you remember, being filled with the Holy Ghost, preached to the assembled multitude, Christ and Him crucified; "and they being pricked in their hearts said unto Peter and the rest of the apostles, men and brethren what shall we do?" Now as this is the first question asked by every truly awakened soul, will we not do well to heed the reply? Peter, let us remember, was filled with the Holy Ghost, the promise of the Father which was to bring all things to their remembrance, whatsoever the Savior had taught them, and was to guide them into *all truth*. Think you that Peter was, or was not able to answer? Let us see. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

Now then dear M—here is the plain direction of the inspired apostle. They believed his words, therefore they believed Christ to be the Son of God; the fact of their being pricked in their hearts, and asking what shall we do, is evidence of this. Faith already existing, Peter commands them to repent and be baptized for the remission of their sins, and they shall receive the gift of the Holy Ghost. Why is it my friend, that these plain and imperative directions of the apostle, have been taken with such latitude by the churches of this day? None of them pretend to deny that immersion was the apostolic mode of baptism. The Son of God demanded baptism at the hands of John, and when John forbade Him, he says, "Suffer it to be so now, for thus it becometh us to *fulfill all righteousness*." Jesus, the immaculate Son of God, buried beneath the waters of Jordan, in order to do the will of His Father; and yet for you

and I sin cursed and guilty mortals, the sprinkling of a few drops in infancy (when we have no sins to be forgiven, and know not right from wrong, much less know how to repent) or the pouring of a little upon our heads, is sufficient. Oh! my friend, when I contemplate the character and life of Christ; when I reflect that He was sent to be an example for us, I feel to exclaim, would to God that Paul were here at this day, to preach to this people, as he did to the Galatians, surely they would hear him! But to my soul comes the solemn answer "They have Moses and the prophets, let them hear them, if they hear not them, neither will they be persuaded, though one *rose from the dead*. Truly in plainness is the gospel given, but men love not such simplicity. It may have been necessary for the pure and holy Jesus, but it is not for them. Jesus was buried in baptism, and expressly stated, it was to *fulfill all righteousness*; but they have discovered His mistake, they have found an open door, where no porter of God stands to admit them. True they did it by trampling under foot His commandments, but then so they get safely in, what will it matter? So doubtless thought one of old, who had not on the wedding garment. Did it or did it not matter to him.

Jesus says "I am the way, the truth and the life, no man cometh unto the Father but by me." "Heaven and earth shall pass away, but my word shall not pass away." "He that *believeth and is baptised* shall be saved and he that *believeth not* shall be damned." Here we plainly see that *believing is not sufficient* for salvation, though not to believe, is sufficient for condemnation. We may believe forever, that Jesus is the Son of God, yet it will avail us nothing, for the Savior expressly declares, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of God, but he that doeth *the will of my Father who is in heaven*." Turn to Acts 10 c. and you will there read, "there was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a *devout man*, and one that *feared God* with all his house, which gave much alms to the people, and prayed to God always. He saw in vision evidently, about the ninth hour of the day, an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men

to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea-side: *he shall tell thee what thou oughtest to do*," Acts 10: 1-7.

Now bear in mind that the character of Cornelius—a *devout man, one who feared God, and who gave much alms to the people, and prayed to God always; even attaining to the ministration of angels: whose prayers and alms came up to God for a memorial*. Bear this in mind I say, and then listen to Peter, while he makes his defense, before the Jews, who thought salvation was for them *only*. After relating the vision of Cornelius to them, he gives the words of the angel thus, "Send men to Joppa and call for Simon, whose surname is Peter, *who shall tell thee words, whereby thou and all thy house shall be saved*," Acts 11: 12, 13. What, can it be possible, that one should walk so uprightly before God, as that the angels of God should be his ministers, and not be saved? Surely at this time, should we know of one so just, we might well desire, (as the young man who came to Christ) to know what was yet wanting! Let us see, what it is that Peter shall tell him, for bear distinctly in mind that Peter was sent to tell him words *whereby* he and his house should be saved. If you will turn to the chapter dear M—and read it in full you will see that Peter first preached Christ and Him crucified, then belief upon His name, and after the Holy Ghost had been poured out upon them, "Peter commanded them to be baptised in the name of the Lord." Acts 10: 48. Now when you have reflected upon this my friend, and consider that one half of the christian world, hold it as being of *no importance*, whether a believer be baptised or not, answer me then, why did Peter command baptism, even after the Holy Ghost fell upon them?

John Wesley on the Spiritual Gifts.

Perhaps no one of the early reformers had a better understanding of the holy scriptures than John Wesley had. Possessing a mind of great native strength, and enjoying the advantages of an extensive education, and withal, being of that free-thinking cast of mind so indispensable in the reformer. His opinions, on subjects to which he turned his attention, are worthy of more than a passing notice.

No one who is conversant with the life and writings of that great and good man, will deny that he was earnest, conscientious, and, for the times in which he lived,

very highly informed in matters of religion. The freedom with which he wrote and spoke upon all subjects that came within his sphere, however much it might conflict with the popular views of his day; and the fearless and untiring energy manifest in all his labors, together with his fervent piety, and the entire consecration of his might mind and strength to the work he had espoused, well became him whose name stands high as the highest, among the noble and honest band of reformers.

Neither John Wesley nor any of his fellow laborers were called to *restore* the original, and *only* order of God's church and kingdom on earth. His work was not to *restore* the ordinances that had been "changed," nor the peculiar lays of the church that had been "transgressed." Neither could he restore the covenant that had been "broken." This was not his calling. This work he could not do; but his work was to reform the character of the worship of those who were living in an apostate and corrupted church, who were worshipping under a broken covenant. His effort was not so much to give form to the manner of worship, as it was to teach repentance with holiness of life, and infuse heartfelt sincerity and devotedness, into the entire character of all who professed the name of Christ. But neither the Wesleys, Luther, Calvin, John Knox, nor any of their co-laborers were called to *restore* the church and kingdom. That was, by the wisdom of God, reserved for the obscure and unlearned Joseph Smith to do. They could improve the moral character of the churches. They could, by God's help, burst the bands of wickedness and oppression that a bigoted and infatuated priesthood had riveted upon the people. They could proclaim religious and political liberty to the down-trodden and oppressed. Nay, more; they could bear aloft an open Bible, and declare it to be the precious gift of God to the people—to each and every son and daughter of Adam—as well as to the priest. They could do this, and this they did do. But they could not restore the gospel in its fullness, with all its ordinances, powers and blessings, neither did they attempt it. They simply aided in preparing the way for it to be done; and though the reformers did not enjoy the "gift of the Holy Ghost," as did the saints anciently, and as is promised to those who are indeed sons and daughters of God, in the gospel sense of the term, yet it is very evident they enjoyed much of "that light that enlighteneth every man that cometh into the world." And, that Christ enlightened their minds to no ordinary degree, and sustained them, and

overruled their acts to the furtherance of truth and righteousness. And inasmuch as they lived up to the best light they had, and did to the best of their ability to honor God, and serve the highest interests of the human race: they did nobly, and are without condemnation in the sight of God. Rejection of light and truth brings condemnation. Who shall say that these men rejected light; does not their whole lives witness that they sought after it, rather? If many who profess to honor the Wesleys, Luther, Calvin, and the other reformers, would emulate their zeal and humility in seeking after the ways of God, they would not only enjoy the blessing accruing from their labors to reform, or improve the moral and religious condition of the world, but would be the happy partakers in the kingdom of God, *restored* with all its ancient ordinances, offices, powers and blessings of the Holy Spirit; and they would not need to cite to the enlightened opinion of John Wesley, in order to see the will and purpose of God, in the bestowal of the spiritual gifts upon the saints. The church, in the wilderness of confusion and spiritual darkness, has denied that it was the will and purpose of God, that the gifts of the Spirit, as promised by our Savior in Mark 16: 17, 18, and as explained and enforced by St. Paul in 1 Cor. xii., and elsewhere, should continue except during the apostolic age. The scriptures teach that the promise of the gifts of the Spirit are to *all* believers, in every age and nation. John Wesley knew that it teaches so, and the fact that the gifts did not follow in his day, nor before for many centuries, he saw must be accounted for, not by saying that God only intended them to continue for a short time and then to cease; but to the fact that there was no baptized believers as described by the Savior, and as were the Corinthians and others to whom Paul wrote. John Wesley had the boldness and good sense to attribute the lack to the true cause, viz., that there were no real christians. Having said thus much, let us hear his own words.

Text—'Covet earnestly the best gifts; and yet I show unto you a more excellent way.' 1 Cor. 12: 31.

'In the preceding verses St. Paul had been speaking of the extraordinary gifts of the Holy Ghost, such as healing the sick, prophesying in the proper sense of the term, that is foretelling things to come; speaking with strange tongues, such as the speaker had never learned,

and the miraculous interpretation of tongues. And these gifts the apostle allows to be desirable: yea, he exhorts the Corinthians, at least the teachers among them, (to whom chiefly, if not solely, they were wont to be given in the first ages of the church,) to *covet them earnestly*, that thereby they might be qualified to be more useful either to christians or heathens.

“And yet,” says he, “I show unto you a more excellent way;” far more desirable than all these put together, inasmuch as it will infallibly lead you to happiness, both in this world and in the world to come; whereas, you might have all these gifts, yea, in the highest degree, and yet be miserable, both in time and eternity. It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries; we seldom hear of them after that fatal period when the Emperor Constantine called himself a christian: and from a vain imagination of promoting the christian cause thereby; heaped riches, and power, and honor, upon the christians in general, but in particular upon the christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed) because there was no more occasion for them because all the world has become christian. This is a miserable mistake; not a twentieth part of it was then nominally christian. The real cause was, ‘the love of many waxed cold.’

“The christians had no more of the Spirit than the other heathens. The Son of man, when He came to examine His church, could hardly find faith on the earth.” This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the christian church; because the christians were turned heathens again, and had only a dead form left.”

The foregoing is a *verbatim* copy from John Wesley’s sermon No. 34.

W. W. B.

COMMUNICATIONS.

FROM BRO. JAMES W. GILLEN.—I send you for publication a short account of my labors in the ministry since I left Philadelphia. I arrived in Allentown, N. J. Nov., 7th, where I found Sister Margaret McGuire and Bro. Gillum. They united with the church in the days of Joseph the

Martyr, and are at the present time firm believers in the divinity of the latter-day work. Sister McGuire has been a reader of the HERALD for some time and is perfectly satisfied in regard to the Reorganization. Not having an opportunity to preach there, I went to New Egypt and found Bro. Abram Burtis. He obtained the school house for me to preach in, but because of polygamy, there existed great prejudice in the minds of the people, even against the name of Latter-Day Saints. This made them very shy at first, but when they learned that I had nothing to do with those at Salt Lake, and that we preached against polygamy, they began to come out to hear the doctrine for themselves, so my congregations began to increase, so that before I left, the house was crowded and many out of doors. I remained there ten days, and preached thirteen times, and thanks be to my Heavenly Father, the prejudice has been removed, and many are believing in the work. There are some old saints in that vicinity that will unite with us ere long, and I am satisfied that there will be a good branch there. While I was with them I was treated with the greatest kindness and especially by Bro. and Sister Burtis, who made a home for me while there. May the Lord richly reward them and also Sister McGuire for their kindness to me.

I left N. J. Nov. 24, for Fall River, Mass. and arrived there on the 25th. I found Sister Ann Rigby, and she told me where some more of the old saints lived. I found John McKee who gave me a hearty welcome to his house, telling me I could make it my home with him, so I remained there that night. The day following I had a talk with him on polygamy, showing him that it was contrary to the law of God. I again visited Sister Rigby and endeavored to point out to her from the revelation given in these last days that Salt Lake was not the place of gathering for the saints. In the evening I visited Bro. Rogerson and on the day following found and conversed with some more of the saints, among whom was Bro. T. Gilbert. He was intending to go to Salt Lake. While I was there, William Cottam happened to be passing, and Sister Gilbert called him in and said, “I have good news for you.” He came in, I talked with him for a short time, and I told him that I would like to see all the old saints come together, so that I could preach to them. He then told me that I could preach in his house, so I appointed a meeting for the next evening, (28th.) In the meantime I found as many of them as I could,

and invited them to the meeting. When the Lord came, I preached to them on the apostacy and rejection of the church, proving to them the necessity of reorganization, and I feel to thank my heavenly Father for the result that followed. I preached the next evening at Bro. C. Gilbert's, and the Lord was with me by His Spirit carrying it to the hearts of the honest, for, on the evening of December 1st, I had the privilege of leading six precious souls into the waters of baptism, and on the evening following I immersed two more; and on the next day, (Dec. 3d,) I organized a branch of the church, Eld. Wm Cottam, Presiding Elder, and Eld. Thomas Gilbert was chosen to officiate in the priest's office, and John Gilbert was chosen Secretary. On the evening of the 5th, I baptized Ellen Rogerson, and on the 6th John McKee and James Hacking. I preached on the 7th, (Thanksgiving day,) and on the 9th baptized Sarah Bradbury. The next day, (Sunday,) we partook of the sacrament, and had a time of rejoicing together. Nearly all spoke, and bore testimony of the work, and I felt to rejoice more and more. Bro. Wm. Bradbury was received by vote of the barmch. He was a member in the days of the first Joseph. On the evening of the 11th I baptized Charles Gilbert, Ann Rigby, and Jane Hacking. Thus by God's assistance, a branch has been raised, which now numbers 16, and a number more are believing, and I think will unite ere long. Some of those who united with us were intending, as soon as they obtained means, to go to Utah. They had believed that to be the place of gathering at present. They loved the work, and were willing to make any sacrifice to do the will of God. Although they did not believe in polygamy, they thought Utah was the place of deliverance for the saints. But thanks be to God, they no longer regard the "Salt Land" as a place of safety; but they long for the time when Zion shall be redeemed with judgments, and her converts with righteousness. They are all from England, and are a kind and warm hearted people. While I was among them they cared for my every want. May God bless them, and preserve them blameless until the coming of His dear Son.

I left Fall River on the 19th. I shall leave here in the morning. There is no prospect here, unless a person had money to hire a hall. This I have not the means to do. With the sanction of Bro. Blair, and permission of Bro. Shippy, I intend to labor in Canada this winter, as I have received many invitations so to do.

Roxbury, Mass., Dec. 20, 1865.

FROM BRO. B. H. BALLOW.—I avail myself of the present opportunity of addressing a few lines to you. Bro. Graybill and myself arrived here on the 12th, and on the 13th we went out into the city to get a place to preach in. [They did not succeed.] Bro. Graybill and myself start from this place to morrow morning, up the Tennessee River, through the country to where my folks live.

PADUCAH, Ky, Dec., 20th, 1865.

CONFERENCES.

Canada Conference.

Minutes of a Conference of the C. of J. C. of L. D. S., held in the Lindsley Branch, in the Township of Chatham, C. W., Oct. 7th and 8th, 1865.

Conference met pursuant to adjournment. Bro. John Shippy was chosen President, and Bro. Geo. Green, Clerk.]

The President addressed the Conference, and said, "I am willing to go where the Lord shall send me, even to Nova Scotia, with my brethren who are willing to discharge the duties of their calling. And as it is the Lord's will that there should be an elder of the quorum of seventy ordained in Canada, therefore we will take into consideration who it shall be."

It was moved by Eld. Vickery, and seconded by Bro. John Traxler, that Bro. Geo. Shaw be ordained an elder of the quorum of seventy. Motion carried.

SUNDAY, OCT. 8.

The President addressed the saints upon the order of the priesthood. He then asked Bro. Geo. Shaw if he was willing to be ordained a seventy, to be a special witness for Christ. The President then showed what a witness is, and what a special witness is. Bro. Geo. Shaw was then ordained by Eld. John Shippy.

Resolved, That Elders John Shippy, Asa Vickery, and Geo. Shaw, be sent on a mission to Nova Scotia.

Resolved, That Bro. Green be sent on a mission to Tilbury, and labor there, as circumstances may permit, and assist the Priest of the branch, as he would be left to preside in the absence of Bro. Vickery, while on his mission to Nova Scotia.

Resolved, That Bro. Hook prosecute the mission to Dresden as he was appointed at the last conference.

Resolved, That Bro. Joseph Shippy and Eld. Geo. Cleaveland be sent on a mission to Rayham, and labor there as circumstances permit.

The President preached from Rev. 22: 11.

17. The saints were truly blest with the gifts of the gospel. Conference closed to meet again on the first Saturday and Sunday in July 1868.

JOHN SHIPPY, PpESIDENT.

GEO. GREEN, Clerk.

POETRY.

An Offering.

CHAPTER IX.

"FOR AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE. 1 Cor xv; 22."

It is a lovely day in Autumn time,
The plain still wears its tender hue of green,
Though the dried leaves are shaken from the vine,
And but few clusters in their rows are seen,
The lily in the valley lieth dead,
The broken grass across my pathway lies,
While from the elm trees many colored head
The fading leaf before the light wind flies.
On this decaying stump I will repose.
From the brown earth pick up this whitened bone,
And listening to the thoughts it may disclose,
Learn the good lessons that by it are shown.
It of some animal a part has been;
That roamed about these pleasant fields of yore,
Cropping the herbage that was growing then,
Or drinking at yon river's pebbly shore;
Perchance it passed beneath the tree, that here
Held up its boughs toward the azure sky:
Yet all of either that doth now appear,
Is this old root with this bone lying by.
Alas! I feel that it is so with me,
A little while, and I shall also go
And slumber where the dead lie peacefully,
Beneath the summer flowers and winter snow.
Our friends, our kindred, they have gone before,
The slender grasses gently o'er them wave,
Ah! sadly do we mourn with hearts full sore,
To fold their hands and lay them in the grave.

The little child with laughing eye of blue,
The father, and the mother, kind and dear,
The brother, sister, the companion true,
Turn from us and we miss their presence here.
Around me sweep the circles of the dead,
"Lo, we are numberless they seem to say,
And they who o'er our resting places tread
Are few to those who in earth's bosom lay,"
The lily in the spring will bloom again,
Lo, from this stump an elm is springing up.
Is there no promise for the sons of men?
In this life *only* do we have a hope?
Upon the wood here is a dainty shell,
Woven of finest thread with cunning skill,
Sheltered in a small crevice neat and well,
Made in the summer time, it hangs here still;
The worm that formed it lived and ate his fill,
Then for a season in it dormant lay;
The sunny days went passing by until
He came forth beautiful and soared away.
Bless God, I feel that it is so with me,
From the cold bondage of the grave set free,
I shall arise to dwell eternally.
We die, our spirit swiftly flies away
To wait in Paradise the coming day,
Perhaps within the prison house we stay,
Or rest beneath the altar with the just,
The body changing to the silent dust,
The sacrifice of Christ was not in vain,
All those who live, and die, shall live again.
The spirit and the body in that hour
Shall heed the resurrection's wondrous power.
Christ drank with us our deepest cup of woe,
Enduring all that mortal shall endure,
Passed through the vale of death that we
Might know
The way of everlasting life is sure,
Meekly bending
To His load of grief and pain,
Low descending
Did in mercy show again,
That His anger was relenting
To the lost, perhaps repenting
Spirits who had once rejected
His redeeming law of old,
That the downcast and dejected
Might again that law behold.
Then arising in perfection

Broke the power of the tomb,
 Lighting its appalling gloom
 Brought about the resurrection.
 Many saints did then awaken,
 When the solid earth was shaken,
 The spirit and the body joined as one.
 Make what the Bible calls a living
 soul;
 But this sweet bond in dying is undone
 When each one is a part and not the
 whole,
 These together joined once more
 In a way most natural,
 In a short time will restore
 That which died so gradual,
 Christ the first fruits, also those,
 Who, with him in joy arose;
 After that, those that are His
 When again He comes in bliss.
 Then, when a thousand years (says
 John)
 In joy and harmony have gone,
 The sea, the earth, the realms of hell and
 death,
 Shall every one give up their dead,
 And all the unjust shall receive their
 breath,
 And stand before their living head.
 O, what a mighty, mighty multitude,
 Of just and unjust will there be,
 Like leaves within the dark woods solitude
 Or sands along the sounding sea.
 O life! O life! how grand thou art!
 To live, to breath, to know and
 think,
 To feel the bounding of the heart,
 Of the rich waves of thought to
 drink,
 That all unspeakable sweep through the
 soul,
 Like floods that through a vaulted cavern
 rolls,
 Welling, and welling, failing never, more
 Than do the waves upon the ocean's shore;
 To be a member of the universe,
 Even a drop in life's unfathomed sea
 Is joy unutterable for us,
 And then to hope that this shall always
 be,
 From joy to joy. O! if I could but tell
 The thoughts that through my being
 surge and swell.
 O death! a simple change I see in thee,
 A mingled cup of bitter and of sweet
 Whose waves though cold shall wash
 the pilgrim's feet,
 Whose shades though dark, will pass us
 oh! so fleet,
 Whose clouds the lamp of faith shall
 light complete,
 And show the massy portals of eternity;
 A little sorrow for a day or so,

Ere the soul's unity divide in two,
 A few regrets before we turn to go,
 Just as the valley opens to our view,
 A little gasping for a little breath,
 If we have ruled our lives we conquer
 death;
 A little resting where the righteous rest,
 We live again and triumph with the
 blest;
 Then can we sing
 With the redeemed so joyously,
 O grave! where is thy victory,
 O death! where is thy sting?
 How is it brought about? Ezekiel
 In writing of his vision shows full well,
 Bone to its bone, and flesh unto its flesh,
 Sinew unto its sinew, swift shall grow,
 Covered with skin above, renewed and
 fresh,
 While o'er their forms the breath of life
 shall blow.
 Our bodies now are weak and now wax
 old,
 Our hope in earthen vessels here we hold;
 When we shall live again, how it shall be
 In Paul's sublime recording we can see,
 But here I find my train of thought to
 blend,
 With that which shall my simple offering
 end.
 The difference between the bad and just,
 Which, if I speak of now, I find I must
 Talk of eternal judgment, which, at
 length
 I hope to treat of, if God gives me
 strength.
 Yet one thought rises ere from hence I go,
 It is a very pleasant thing to know
 This crooked line I trace with my frail
 pen,
 Shall stand recorded when this hand is
 dust,
 And other eyes shall read these words
 again;
 Yet when a little while has passed I
 trust,
 Unto this hand its spirit shall return,
 My soul united rise again and burn,
 Like a shining sun that knows no death,
 To praise my God with never failing
 breath.
 The pyramids and temples built by man,
 Stand monuments of ages long gone
 past,
 Though their existence far exceed the
 span
 Of his first life, he shall arise at last
 And dwell when they have passed from
 memory.
 Then, though my song may seem a
 rhapsody,
 Where readers will expect philosophy,

I see that God ordains mercifully,
That I shall have my life eternally;
My humble mind no longer grieves,
O'er its weak attributes and powers,
While stronger reapers bind the sheaves
I'll twine them round with flowers.
ABEL.

SELECTIONS.

Chicago Tribune Despatches.

Boston, Dec. 29.—A letter from Guadalupe, dated November 25, states that the cholera had broken out there and was committing great ravages in a town of six thousand inhabitants. One hundred and seven fatal cases occurred on the 22d.

SAN FRANCISCO, Dec. 28.—A slight shock of an earthquake was felt at Santa Clara last night.

PALESTINE.—A colony of some fifty families, gathered from various localities in Maine and New York, are to embark in July next for Palestine, to set up their house hold gods. This colonial movement is to be under the lead of Rev. G. J. Adams, of Indian River. [Washington Co. Maine.]—*Portland, N. H. Gazette.*

MARRIED.

At the residence of the bride's father, Dec. 17, 1865, by Elder Thos. Dodson, Mr. WM. P. HENDRICKSON, to Miss CAROLINE F. VOIR, both of Monona County, Iowa.

OBITUARY NOTICES.

In Marengo, Ill, Nov. 4th., 1865, of dropsy on the heart, LOREN K. BARMORE, in the 29th. year of his age.

He leaves a wife and three children, and a large number of relatives to mourn his loss. The circumstances connected with the deceased are as follows: His mother one day picked up a leaf of the *L.-D. S. Herald*, and read something in it that led her to enquire into our belief of a sister that lived in part of her house, and learned that we believe the Bible. Since then she has been to hear me preach, and believes the work; and she sent for me to see her son who is now dead. I talked with him, and he believed the doctrine, and said he would like to obey. But I saw his time had come to leave. He wanted me to pray with, and for him. I did so, and we had a glorious time. I visited him three times. He requested me to preach his funeral sermon. We took him to Caledonia, Boone Co., Ill., and had the funeral. I preached to a large audience.

Since that time I have preached in that place twice, and I believe there are some who will be baptized soon. The Lord is blessing us wonderfully in this vicinity.

HORACE BARTLETT.

In the Galbath's Grove Branch, Shelby Co., Iowa, Sept. 4, 1865, MARRHA VIOLA, infant daughter of Bro. S. P. and Mary Blankenship, aged 8 months and 5 days.

Near Abingdon, Ill., Dec. 21, 1865, ZENOS H. MOORE, infant son of Wm A. and Rebecca R. Moore, aged 1 year, 1 month, and 24 days.

In Hickory Grove Branch, Scott Co., Iowa, Nov. 14, 1865, after a short illness, ANGELINA MARIA BENNETT, daughter of Alfred and Mary Bennett, aged six years, four months, and ten days.

A TWO DAYS MEETING will be held at the house of Bro. Wm. Saunders, on the second Saturday and Sunday in January, 1866. J. M. WAIT.

STEHEVSVILLE, Outagamie Co. Wis, Dec., 9, 1865.

TRACTS.—The saints should remember that much good may be done by distributing tracts. A word to the wise is sufficient, on this subject, to call their attention to the fact that we have now on hand a large assortment of these silent but powerful disseminators of intelligence concerning the fulness of the gospel, and the marvelous work of the Lord. Send for and distribute them, for in so doing you may, by God's blessing, enlighten many who are now sitting in darkness.

SUBSCRIBERS to the HERALD who receive bills or notices with this number, are respectfully solicited to forward their subscriptions as soon as possible. Those who can not send their subscriptions now, but will do so as soon as they can, and those who are doubtful whether they ever will be able, but are willing to pay for their subscriptions if they should be able to do so, are respectfully solicited to make us acquainted with their circumstances and intentions, that we may continue the *Herald* to them. Do not disregard these solicitations, otherwise how shall we know what your intentions are, or whether you want the *Herald*? We have heretofore repeatedly sent bills to many subscribers who have neither paid their subscriptions, nor yet given us any information concerning their intentions. This neglect of duty has been the cause of great embarrassment of the *Herald*, and we now hope that these embarrassments, hindrances and losses will be done away.

RECEIPTS FOR THE HERALD:—T. Willet, W. Savage, H. Rennehausen, D. K. Rogers, E. Newbury, T. C. Birkett, E. Cobb, J. Callif, A. Lawnece, C. Avery, E. Hart, J. Roberts, S. Bateman, H. Pierce, D. Maule, J. Clayton, J. Newberry, M. H. Graybill, each \$2; T. Gilbert, W. Cottam, J. Gilbert, C. Loomis, C. W. Bond, C. Haskins, E. Rogerson, J. McKay, J. Hackling, E. E. Williams, W. D. Williams, E. Rowley, W. Kinney, E. N. Webster, J. Markland, E. Rice, N. B. Loveland, W. Williams, (Carbondale,) D. Davis, W. Jukes, P. Adanson, each \$1; D. Comstock, \$1.90; G. Montague, \$3; D. D. Williams, \$0.50; D. B. Harrington, \$3; W. Bragg, \$5; A. M. Wilsey, \$4; N. Clark, \$1.56; W. Hall, \$0.90; J. E. Richards, \$7.70; J. Taylor, (Hanibal,) \$12.00; C. Archibald, \$1; V. Fasset, \$1; J. Earnshaw, \$1.50; J. Morrell, \$1; W. P. Hendrickson, \$2; M. Haws, \$1; M. Riggs, \$1; Saml. Rogers, \$1; T. P. Green, \$1; H. Walker, \$1; M. T. Carolton, \$2; D. P. Congdon, \$1; J. Beard, \$8; W. Owen, \$2; G. Hicklin \$2; J. Mantle, M. Barrett, J. Lord, W. Grice, A. Fletcher, W. Stanley, J. Hart, J. Luck, J. Billington, J. Rutter, J. Evans, S. Williams, each \$1.

NATIONAL GOVERNMENT MONEY should be sent to us, and not state bank notes.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Brighamite Doctrines—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.—The Legal Succession of Joseph Smith, Son of Joseph Smith the Martyr.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—Newness of Life—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5.—Consciousness After Death.—The Kingdom of Christ—The First Principles of the Gospel.—Need of Revelation.—Universalism Examined, Nos. 1 and 2.—Antecedents of the Millenium.—John Wesley on the Spiritual Gifts, and Thomas Job on the Captivity and Redemption of Zion.—A Letter on the Latter-Day Work, No. 1.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

Book of Doctrine and Covenants, \$1.25
L.-D. S. Hymns, with an Appendix, .55
The same, (gilded) .85
The Voice of Warning (revised,) .50
Ten Blanks for Branch Reports, .20
Photographs of W. W. Blair, and others, .30
" by the dozen, 2.65
50 Envelopes with scriptural texts, .35
Herald, 12 copies of any old numbers, 1.00
Revelation on the Rebellion, 20 cop. .10
History of the Priesthood, by B. Winchester, published in 1843, .40
New Lute of Zion: Sacred Music, 1.75
Last Day Tokens, .25
Brown's Concordance of the Bible, .55
Cruden's " " (Sheep) 2.30
Brown's Bible Dictionary, 2.50
Book of Jasher, 1.80
New Testament—A new translation by the American Bible Union, .85
Apocryphal New Testament, 2.00
Herodotus, translated by Cary, 1.70
Testimony of the Rocks, by Hugh Miller, 2.00
Layard's Discoveries at Nineveh, 1.95
" Nineveh and Babylon, 4.40
Rollin's Ancient History, 2 vol. 5.00
Egypt and Nubia, by W. C. Prime, 1.90
Wrangel's Expedition to the Polar Sea, .80
Humboldt's Travels and Researches, .80
Buck's Theological Dictionary, 1.25
Catherwood & Stephens' Travels in Central America, &c., 2 Vols., 6.60
Travels in Yucatan, by same, 2 vols., 6.60
Mosheim's Ecclesiastical History, 2 vol. 4.50
Ecclesiastical History of Eusebius, 3.00
The Works of Josephus, 4.50
Hall's Expedition to the Polar Sea, 4.50
Tytler's Northern Coast of America, .80

BOOKS TO BE SENT BY EXPRESS, EXPRESSAGE UNPAID:

Webster's New Illustrated Royal Quarto Unabridged Dictionary, \$12.00
Wonders of Earth and Heaven, 2 v. 5.00
Bible with Apocrapha - 6.00
Dictionary of Greek and Roman Antiquities. Revised by Prof. Anthon, 5.00

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

M E R A L D.

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

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

No. 2.—VOL. 9.] PLANO, ILL., JAN: 15, 1866. [WHOLE No. 98]

History of a Short Month—A Leaf from Memory's Book. No. 5.

At Bro. Craven's I enjoyed the hospitality of Bro. and Sister Gladwin, who invited me to stop with them the night we spent there.

The morning of the 20th we started for the home of Bro. Derry, intending to fill an appointment sent to Glenwood, Mills Co., but on arriving at Bro. Jarius Putney's we found that the letter had not arrived, and that no appointment had been given out. I am willing to confess that I did not regret this as much as I might had I been rested from the week's labor, and I resisted the motion of Bro. Putney to carry an appointment into the village and circulate it. We staid here till noon of the 21st, while Bro. Derry was preparing to go with me to Little River, and the rail road if necessary. After partaking of an early dinner, we made the necessary effort and reached our next appointment at Plum Creek. Here our letter of appointment had been read for the 27th, instead of the 21st as intended, and the news of our coming had been industriously circulated for that day. However we had a very good meeting, for Bro Gaylord started a man on a horse to circulate the call, and as at Bro. Craven's house, we had a room full. A good feeling prevailed, and after a pleasant evening and a good night's rest, we were prepared for the next journey, to meet the saints of the Fremont Branch, at Manti. Here we were welcomed by a large congregation, patiently waiting, under the watch care of that good

old patriarch, Wheeler Baldwin. My heart warmed within me as I looked round upon the faces of anxious saints and curious spectators, and I felt how good it was to be an ambassador for Christ. We held two meetings here; both well attended. A measure of the Spirit was with us, and we left the blessing of peace with the saints. While here, we administered to a step son of Bro. Baldwin; I trust with the favor of God.

We spent the evening pleasantly, Bro. Derry at Bro. Twist's, I at Bro. Wilcox's.

I remained over night with an old-time saint, James Twist by name, who, believing that blessing comes by sacrifice, had sold out in Ohio, can't west, remained for a season at Manti, and had again sold, and resolving to find a home near to the location of Zion, was about to start for Missouri, hunting for a place to suit him as near to Jackson County as he might be permitted to go and remain.

As we now had three days ride to reach the branch at Little River, Decatur Co., we started early, and, the day being fine, rode pleasantly along, in company with Bro. Noah Green and wife, as far as Clarinda, where we lunched and fed our team. This day being the 23d, we stayed over night at the town of Bedford, where were two men in irons awaiting trial for murder.

Oct. 24th opened rainy, but as our mission admitted of no delay, we pushed on through mud and rain, and clouds and damp, reaching Mt. Ayr at dark.

Oct. 25th. Another rainy day, but the promise was for Little River, so on we went, arriving at Bro Morey's after dark.

The history of a rainy day seems to be easily written, and why it should be so is more than I can now conjecture, for certainly we must think and act upon these as upon other days; and life's sinful fever must burn alike through sunshine and shade, through dry as well as wet days, until the cycle shall be completed and the night of death closes round upon us.

The inclemency of the weather prevented a meeting here. So after spending a day with several of the brethren in converse upon the things of the kingdom, Bro. Morey brought us to the town of Leon, ready for the stage.

Here I bade farewell to Bro. Derry, my brother and my friend; and here let me pay a passing tribute to his worth as a travelling companion in the gospel. It is easily done and in few words. No better do I wish, the Spirit alone excepted.

I had made calculation to bring Bro. Derry's boy, George, home with me to work in the office, and we came from Leon together, riding in the stage through snow and mud and rain the 27th and 28th, reaching Ottumwa in time for the evening train and arriving at Keokuk at 11-30 P. M.

I walked home from Keokuk the morning of the 29th completing the short month and now all that remains for me to do, is to give the train of moralizing thought suggested by these memories.

JOSEPH SMITH.

CORRESPONDENCE.

Sermon Preached by Elder Z. H. Gurley, at Kewanee, Ill. No. 3.

Subject—Legal right of Joseph Smith, Son of Joseph Smith the Martyr, to the Presidency of the Priesthood, &c.

Let me read again a few items of the law. "Thou shalt not lie," etc. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else," etc. And the Lord says these things, among other items, shall be kept sacred for a law unto His church. And he that keepeth His law, the same is His disciple; and *vice versa*. And they that keep these things shall be saved, and they that do them not shall be damned. God can speak no plainer. I wish to show you that this is the celestial law. And I wish you to give diligent heed to the revelations given through Joseph Smith. In sec. 85: (7) 4, it reads, in the latter part, speaking of the earth's filling the measure of its creation that bodies who are of the celestial kingdom may possess it, forever and ever. And in para-

graph 5, we read, "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom," etc. Now this revelation was given Dec. 27, 1832. And here we are told that the celestial law had been given before that time; for He says expressly, "they who are not sanctified through the law which I have given unto you, even the law of Christ, [not a law which He shall give unto you at some future period.] cannot inherit the celestial kingdom." Now friends how will you evade it? Will you burn up that book, (B. of C.) and cast it to the four winds, and deny that God ever spoke in these last days, or will you believe the word spoken there? I need not tell L.-D. S. that it is the law of God. I recollect being in a meeting at a certain time, when the Spirit of God said, (alluding to the B. of C.) "It is the law that was to come out of Zion, and they shall know in that day that it is I that speaketh, behold it is I." Now friends if you obtain a resurrection among the just, you will obtain it by yielding obedience to the law that was given prior to 1832, or be content with a lesser kingdom.

I will now call your attention to the query, of who, among all the various claimants to apostleship, have the authority from God to ordain Joseph, to the office of his father? I will come to J. J. Strang, on Beaver Island. Were the apostles of that faction the legal ones, and acknowledged of God as His disciples? Try them by the law. Did they each of them love his wife with all his heart, and cleave unto her and none else? Verily no, for hundreds of witnesses can testify that polygamy, with its concomitant evils, was established among them as a cardinal doctrine of God: which as I have shown precludes them from being the disciples of God, consequently, God had nothing to do with them. Go to scenes at Pittsburgh, or to a certain barn in the interior of Pennsylvania, which transactions still live in the memory of some, and these witnessed, according to the accounts of many, who were there, the corruptions introduced by Sidney Rigdon, of a kindred nature with those of J. J. Strang, etc. Go to Salt Lake; how is it with them? The thing is so notorious with them that none can question it. And so we might continue with Wm. Smith and others, but I forbear. Again I ask, who among all these have the right? The answer is plain. None.

How shall the church be organized again? How should Joseph Smith be ordained? The Lord has told us, through Isaiah, "when iniquity shall come in like a flood, the

Spirit of the Lord shall raise up a standard against him." How did the enemy come into the church like a flood? By enticing men to neglect to obey that law, and give heed to these false doctrines, which flooded the church soon after Joseph's death. If this is the law of God, everything opposed to it is of the devil. If you fail to obey these things, you will fail of eternal life. God hath spoken, it is there recorded. You can read in the first volume of the *Herald*, an account of how the Spirit of the Lord raised up a standard against the enemy. After the enemy had come in like a flood and caused the disorganization of the church through their iniquity, the Lord through His Spirit, spoke to a faithful few, and commanded them to reorganize, and thus a standard was raised against the enemy. In sec. 45: (15) 2, the Lord says, "I have sent mine everlasting covenant into the world, to be a light unto the world, and to be a standard for my people, and for the Gentiles to seek to it." And what was the everlasting covenant, which God here says is a standard? Hear what He says through Jeremias: "And this shall be the covenant I will make with the house of Israel after those days, I will put *my law* in their inward parts," &c. Here then we perceive that this covenant, or standard, which the Lord would make with the house of Israel, is the *law of God*, and we have shown that by disobedience to that law or standard the church was rejected, and iniquity came in like a flood; but the Lord has again sent men, by His Spirit, to call the attention of those who have strayed like sheep upon the mountains, to the law from which they have strayed, even the *Book of Covenants*, which is the law of God to us as well as the Bible and Book of Mormon; hence, we perceive what the standard was that should be raised. Some have learned that a command from God is authority, as much as it was to Joseph Smith when he laid on hands before he was ordained. In B. of C. 46: (16) we read as follows: "Whatsoever the Spirit testifies unto you, that I would you should do with all holiness of heart," &c. This reorganization has not been called into being by man, but by the Spirit of God. I recollect when the revelation came from on high, concerning Joseph Smith's right by lineage to lead the church, how I thought that if I could only prove it by the Book of Covenants, I would face the entire world, if it could be possible. Here I want to say a word, that our friends may see that we have acted advisedly. We know that there is only one man to receive revelations to the church, but whatsoever the Spirit com-

mands a man to do, it is law to him and as many as receive it, and if they do not obey it, they are under condemnation. I recollect the time when the Lord said, "I will require the prophet at your hands," and I stand as a living witness of the organization of the church again. I well recollect a revelation given unto us saying, "my law, they have trampled it under their feet, they have counted it a light thing." When you and I shall stand before God, you shall know what some have passed through for this work, but suffice it to say, that the Spirit told us, that in the own due time of the Lord, He would bring forth Joseph Smith, the son of Joseph Smith the Martyr, whose right it is by lineage, saith the Lord your God.

• You recollect the phenomena that appeared in the heavens, forming the figures 1860. It took place in the year 1843, and had we known what we now know, we would not have been ignorant of the Lord's doings. We were told by the Holy Ghost, that 1860 was the year when the Lord would bring forth the Prophet. We had done every thing we could to bring about that event. We had many struggles and trials to bring it about. It is not admitted by our enemies that Joseph Smith has any blessings above any other Latter-Day Saint. I have shown that Joseph Smith was by birth and lineage a prophet of the Lord before he translated the Book of Mormon; and now what has become of that lineal blessing. Before Joseph went to Carthage, he placed his hands on young Joseph, and blessed him as to his lineal right. I have shown you, according to the law, that the Twelve were to set in order, and ordain all the other officers of the church, and that by direction of an High Council, showing that there must be an organization for him to come to, before he could be ordained to the presidency of the priesthood. I have shown that we were *commanded* to organize, for that ere long the Lord would bring the prophet forth. Seven apostles were chosen, and to them was given the oversight of the flock. Young Joseph came and presented himself to the church, as coming by command of the Lord. He was received by the church and ordained to the Presidency of the Priesthood; at a General Conference, by three of the seven men that God had chosen by the gift and power of the Holy Ghost. The ordination of the Twelve has been confirmed by the laying on of hands of him, and his councilor, and we say unto you that the Holy Spirit is poured out upon all that come to Him, with holiness of heart, and the word is confirmed with signs following, as in ancient days, and many that

have been in the church with Joseph the Martyr, have been rebaptized and confirmed, and received the Holy Ghost, testifying to the power of God.

A Warning Voice to Sinners.

"MARVEL NOT THAT I SAY UNTO YOU, YE MUST BE BORN AGAIN."

"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.—John 1 : 8 & 16.

Fellow mortal, do you ever think? Peradventure it may be with you, as with many, who pass from the cradle to the grave, without once having bestowed one real earnest thought upon the eternity to which they are hurrying.

Stop now, oh, hasty traveller to the silent tomb, and listen to one who was once speeding swiftly and blindly to the destruction that awaits the unrepentant sinner, but who has been arrested in his headlong course, by the merciful and warning voice of God, and prompted by his love, implores you to pause and reflect, and snatch a few moments from the engrossing and bewildering cares of this "fleeting show," and bestow them upon the perusal of these warning words, which flow from a heart filled with love and pity, and an earnest desire for the eternal welfare of mankind. Do not I beseech you, continue to live as if being terminated with the grave; and that all your crimes and follies will sleep with you forever in the dust. The eye that "slumbers not, nor sleeps" takes note of all. The very hairs of your head are numbered, and the power that created you, has power to continue your existence in any form it may please him, and be well assured there is no escape from His *wrath*, or failure in His *love*.

Men eagerly endeavor to deceive themselves, and strive to prove God's holy record of eternal truth a fable! And why? That they may continue a life at variance with its requirements, and gratify their evil desires unchecked by any reproving and alarming consciousness of wrong. They declare that it is a cunningly devised story invented by priests and rulers, in order to bring men into thralldom. Such a declaration is its own refutation. Were it the invention of man, man would accept and believe it; whereas, (with the exception of the humble and lowly, the poor and despised of the earth,) as a whole, men unanimously reject it. This proves decisively that the work does not proceed from them, for they neither understand nor believe it,

and see not the high and Holy source from which it springs.

Think, short sighted mortal upon this. Man with all his brilliant talents, and soaring genius, (bountiful gifts from the Father of lights) does not, nor can he, know himself. The "mirror of truth," approached with reverential awe, and sincere enquiry will exhibit him as he is, and he will thus learn how to avoid evil and cleave to that which is good. Seeing himself, (stripped of the veils cast about him by pride and hypocrisy,) in all the naked deformity of sin, he will also see the wise, wonderful, and adorable plan, for his rescue from its power, and the blessed means whereby he may be restored to the favor, and finally to the society of his merciful and loving Creator, from whom it had separated him.

Yes, the Bible is at once the history and portrait of man. In it he will discover, darkly shadowed forth throughout (save when occasional gleams of light, reveal a merciful Creator's love) that he is in himself a lost and ruined creature, that he has been, for the most part, wandering and groping through all time, utterly and entirely out of the way of light and love, seeking happiness beneath the frown of God, in a thousand devious and hopeless ways, and ever falling back upon himself, a disappointed and despairing soul. So will it, nay, *must* it ever be, with those who seek to find rest and tranquillity by any other means than those ordained and appointed by the great Jehovah Himself; who seek to find the favor and reward, due alone to obedience, while refusing to acknowledge and submit to its imperative requirements. Man has been offered a second and last chance. He has not been utterly cast away for his disobedience, for as he once deliberately, and with perfect freedom of will, disobeyed his Creator's command, and thus incurred the predicted penalty of death, as the wages of sin, so now he may, if he will, be restored to His favor and regard, by a humble and contrite compliance with the terms freely offered to all.

Do not trifle I beseech you, with this last chance, but sit down and seriously commune with your own soul, and count the probable cost of disobedience; and ponder in your own heart, the solemn and awful consequences which must result from a persistent and continued rebellion against the merciful and easy conditions offered by the supreme and omnipotent Ruler of the universe.

Turn from man, who is but a frail and erring creature like yourself, and do not seek to know what Martin Luther thinks,

or what Calvin thinks, or Knox, or Wesley, or Whitefield; but, feeling the cruel assaults of sin in yourself, and seeing its malignant and accusing manifestations all around you, with humble prayer in your heart, and the sacred volume of God's truth in your hand, retire to your closet, and diligently investigate its pages, that you may there find what God Himself thinks and says about you. If you are sincere and honest, and have a heart-breaking desire to know the truth, you will there find that the great Jehovah sent to our earth His only well beloved Son, who took upon himself the pains, sufferings and infirmities of frail humanity, expressly to set you a pattern, by the strict observance of which, you might eventually become like Him, and be found worthy at the end, to stand in His presence, and enjoy the inestimable blessing of eternal life; where there shall be no more pain, neither sorrow nor crying, for "He shall wipe away all tears from your eyes," and receive you as a tender father welcomes the well beloved son of his heart, who was dead and is alive again, was lost and is found.

But oh! my dear friend, to have a well founded hope of this blessed consummation, to inherit this "joy unspeakable and full of glory," you will find that you must truly and sincerely repent of all past sin, which means a steadfast determination, with the help of God, to discontinue and abandon it, and repair as far as lies in your power, any wrong you may have done to your fellow creatures, and then following the example of our exalted pattern, you must be baptized for the remission of sins, by one of the servants of God having due authority from our blessed Redeemer to administer the ordinance, in order that you may stand clean and spotless before God, and be a fitting vessel for the Holy Ghost, (which will not dwell in unholy temples,) and which you will receive by the laying on of the hands of those also ordained for that purpose. This is the gospel plan of salvation as declared in simplicity and plainness by the Holy One of Israel, (who spoke as never man spake,) and his immediate followers and friends; and as he is the same, yesterday to day and forever, and is no respecter of persons, such must be the plan for us to follow, if we would reap the promised results. You will also find it declared that whoso preaches any other doctrine than this, even though he should be an angel from heaven, lies under the curse of God; that whoso transgresseth and departeth from the apostles' doctrine hath not God, but whoso will obey and teach it, hath both the Father and the Son.

Ponder these things well in your heart,

and bury not your talent in the earth, and may God in His infinite mercy grant that the precious blood of His Son, as a lamb without spot, may in your case not have been shed in vain. FAREWELL.

Exhortation to Holiness.

I have shown that man is to be considered as a steward given in charge, a precious casket and directed to keep pure and undefiled the casket, that when the owner comes to claim it with the jewel it may be clean and undefiled, fit even to adorn the wedding apparel of the bride.

I am aware that there is a vast difference in the composition of men, but I believe we are all destined for the one great end, and that is to glorify God and His holy name. Some may say, we have no agency whatever in the matter, but are the children of circumstances, or fate and are bound to do just as we do, and that we cannot act otherwise if we chose. But those who use this argument, must necessarily set aside the testimony of the Holy Bible and New Testament as well as deny the revelations of these last days, and with such we do not treat, because it is useless to argue with those who deny the source by which we obtain a knowledge that there is a God, and what His attributes are. For we find in the first great command of God to man, ("Of every tree of the garden thou mayest freely eat, but 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.") is implied the agency given to man, and the acts of Adam and Eve in partaking of the forbidden fruit, too plainly shows how apt man is to use that agency to his own detriment. Then knowing that we possess the means to make ourselves fit subjects for either the blessings or the judgments of God, why should we as reasonable creatures deny the help which God in His mercy extends to us, knowing as we do the shoals and quicksands upon which so many of God's children have been wrecked, and have grieved the Holy Spirit of God and withdrawn themselves from its protecting influence. I may here say that it is by our own negligence and apparent safety that we are led to commit those acts that alienate us from our God, and cause us to disregard all His strict commandments. He has given us the means (placed them in our own hand) by which we may know exactly what will be our condemnation, and what our reward, and has told us through the instrumentality of His servants, (inspired men

of God) that we are His temples, in which He delights to dwell spiritually, if we on our part keep those temples pure and undefiled. We have shown that we are the temples of God, by the testimony of Paul, the favored apostle of ancient days, and by the testimony of the New Testament, proven that it remains with us to be blessed or to be cursed of God.

We also find we have to diligently seek if we expect to find favor in the sight of God, and will it do for us to take upon ourselves the name of Christ, go down into the waters of baptism, receive the laying on of the hands of the elders, for the gift of the Holy Ghost, and not reform ourselves nor leave off our evil habits which are calculated to grieve the Holy Spirit, and cause it to withdraw itself from us. If we do this we place ourselves in the position of those whom John says are liars and the truth is not in them, and it makes my heart bleed to think that man is so prone to disregard God's laws, and when saints who have been called to the ministry so far forget their God as to place themselves in a position that the Spirit of God leaves them, they do not understand their position. The B of M says: "For the reward of their pride and their foolishness they shall reap destruction, for because they yield unto the devil and choose works of darkness rather than light, therefore they must go down to hell, for the Spirit of the Lord will not always strive with man. And when the Spirit of God ceaseth to strive with man then cometh speedy destruction." And to those who think they can commit light transgressions, which appear small in their eyes, and still retain the Spirit, I would say that God cannot bear the least appearance of evil, and they know not what hour the Lord may call them to account for their stewardship. They must remember that it is written "Ye cannot say when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay ye cannot say this, for that same Spirit which doth possess your bodies, at the time that ye go out of this life, that same Spirit will have power to possess your body in that eternal world, for behold if ye have procrastinated the day of your repentance even until death, behold ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath not place in you, and the devil hath all power over you, and this is the final state of the wicked. And this I know because the Lord

hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth He dwell, yea and He hath also said that the righteous shall sit down in His kingdom to go no more out, but their garments shall be made white through the blood of the Lamb." B. of M.

Oh! that the saints could understand these things in their true light, and that the world could be made to see the awful destruction which awaits them if they persist in their wicked ways.

"Behold an awful death cometh upon the wicked, for they die as to things pertaining to righteousness, for they are unclean, and no unclean thing can inherit the kingdom of God, but they are cast out and consigned to partake of the fruit of their labors, or of their works which have been evil, and they drink the dregs of a bitter cup." B of M.

Paul testifies that man is of a two-fold nature, temporal and spiritual, or the inner and the outer man, and that the law of each is at war with the other, that the law of the Spirit is constantly striving with the law or lusts of the flesh. See Rom. 7: 22, 23. He also tells us what are the works of each, so we may profit by knowing the danger in time, to shun it and keep ourselves clean and unspotted in the sight of the Lord. There is found in the testimony of Paul to the Galatian church the knowledge we desire of the works of both the inner man and the outer man, and what is calculated to cleanse or make holy the temple that we have in care. The reading of this law will clearly show to us what it is that we should shun and avoid, and what will place us above the law. For the benefit of those who do not read the HERALD, in connection with the Bible, or who do not search out the quotations made use of in the HERALD, but simply read and pass them over as all right, I will give them the passage in full. Paul says:

"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they that do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections

and lusts. If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Gal. 5: 19-26.

In this testimony we find our duty, and what we are to shun and avoid, and what we should do, that is live in the Spirit, and walk in the Spirit, and be led by the Spirit, even the Spirit of God. That such may be the desire and life-long effort of every saint, is my prayer. Amen.

ALEX. H. SMITH.

A Letter on the Latter-Day Work. No. 3.

"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."—Gal. 1: 8.

Perhaps, by this time you are ready to ask, in what respect do the Latter-Day Saints differ from the other churches? We all believe in Christ, and in repentance; many also believe in baptism by immersion; and hold baptism as a saving ordinance, I cannot see that you do any more, only claiming a prophet for a leader, which is to say the least, very unlike *iy*. If you differ from the churches, in what does the difference consist?

My dear friend, if you will study the organization of the apostolic church—the church of Christ in the days of its purity, and tell me the difference between that church and the churches of the present day, then will your question be answered. Let us then for a moment, refer to the organization of this church. Turn to 1 Cor. 12: 28, and you will read: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Observe dear M—Who hath set these in the church, for here is the first great distinguishing feature, between the Church of Christ, and the churches of the day, which we hold are not of Christ, and as we shall presently show, by the word of God and by their own confession, have not within their pale, from the highest archbishop, to the humblest pastor of the village flock, a single legally authorized ambassador of Christ. Far would it be from me to say this, my friend, did I not know it to be true, and in accordance with God's words. Many of them I know are honest, conscientious men, men who exert, so far as morality is concerned, a

vast influence for good, but as far as the power of God is concerned, if you ask them in regard to it, they would be either grieved or indignant, were you to doubt their authority; but they would be much more so, did you for a moment suppose, they had authority in the only way the Bible declares it can be obtained; namely, by direct revelation from God. Hear what Paul says in his letter to the Heb. 5: 4, "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, this day have I begotten thee."

Can any thing be plainer than this? No man taketh this honor unto himself. Even the Son of God, in this, as in all else, submitted to the will of His Father. The apostle says: "God hath set some in the church," and that he did not delegate to them His power in this respect, witness the confession of Paul in regard to the source from whence he derived his authority, and further, he expressly declares, they must be called as was Aaron. You will doubtless remember dear M—that at the time Constantine was seated upon the throne, the church had become so powerful, that he as the representative of the state, sought her hand in marriage. The ceremony was celebrated with great pomp and solemnity, and the name of Constantine, was crowned with honor. But alas! for the church; her beautiful garments were sullied, her purity departed, and though she still clung to the form; the form was all she had, for, from that day to this, the church and all her daughters, have denied the power of godliness. This truth the Bible plainly reveals, and profane history corroborates it. The church lost the power on account of apostacy from the gospel Paul preached, and because forgetting the injunction of the blessed Savior, they became conformed to the world. Alas! for christianity, when it becomes popular, and for any one who thinks to inherit the kingdom of heaven, when their heart is set upon the kingdom of this world. Since the apostacy, and since the darkness of the middle ages, history fails to show one, (Joseph Smith excepted) who even claim to have been called by direct revelation of God to establish again His church: one who claims to have received his authority as did Paul, and as Paul teaches, was the only way it could be obtained. Did Luther, Calvin, Wesley or any of the host of great and good men,

who from time to time, shook themselves from the existing corruption, and came out as reformers, and established churches: did any of them claim to have direct revelation to guide them? If so I am not aware of it, for in our day, it is considered a fit subject for ridicule.

Search the Bible, and if you can find a single text in it, which will support the ministry of the present day, in the claims they advance, then will I be more than happy, to know where it is. In England it is a common practice among the nobility and wealthier class, if they have a son who is not very promising in intellect, he must study for the ministry, and in our own country, how often do we hear the remark, when a minister preaches an eloquent sermon, and displays an unusual amount of learning and eloquence, What a fine lawyer was spoiled, when that man became a preacher, or what a politician he would have made. Yes dear M—you have heard such remarks, more than once, and I have heard them too, and have often wondered, where the line of distinction was to be drawn, for truly in some cases it would be a nice distinction. Paul truly foresaw and wrote concerning this as you will see by reference to 2 Tim. 4: 3: For the time will come, when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables." Just mark this one distinction, and I close upon this point. In the apostolic church, "God hath set some," here "they have heaped to themselves teachers." Unto which are they like, the church of God or the churches of men?

Here then, as I before remarked, is the first broad distinction, and is the foundation of every error, and corruption.

Christ said unto His apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues: They shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16: 15-18.

Here are set forth the signs, by which the believers of Jesus were to be distinguished from all others, and we hold that if the churches of the present day, have any authority from Him, they have also the

power to do whatsoever Christ said His apostles should do, and if they have not this power, then is the conclusion inevitable that they are not sent by Him. Here Jesus is addressing His apostles, they are the ones spoken to, but those who should believe on His name, through their ministry, are the ones who it is here expressly stated, these signs shall follow. We are well aware that it is taught, that these, were for the establishment of the church, and were necessary for the church during its infancy. Here again dear M—is a doctrine, for which there is not a shadow of foundation, Christ gave to His church, signs by which they were to be known in the nineteenth as well as the first century, and if they have not these gifts and blessings, it is an evidence as clear as noonday, that they are not His, and are acting without authority: a very good reason for their not being acknowledged.

In 1 Cor. 12: 7-12, Paul says: "But the manifestation of the Spirit's given to profit withal. For to one is given by the Spirit the word of wisdom: to another, the word of knowledge by the same Spirit, To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles: to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

From this quotation, two very important facts may be learned. First, that these manifestations of the Spirit are given to profit withal, and secondly, that though these manifestations are various, it is one and the self-same Spirit. Now if the churches of the day, have this Spirit, as they profess to have, where are the fruits? "By their fruits (said the Savior) ye shall know them." Either the God we worship must be changeable, or they have not His Spirit. God is not changeable, therefore, they have not His Spirit, and not having His Spirit they are none of His, therefore He does not acknowledge them. Hear what Paul says these gifts were for, in his letter to the Ephesians 4: 12-15. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we hence-

forth be no mere children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Is there proof in any of this, that these things were given only to establish the church? Nay dear M—and what is more, there is no proof of such a nature to be found between the two lids of the Bible. Let us then see if apart from what has already been said, we have any proof, that this Holy Spirit was to remain. Upon one occasion, when Jesus was seeking to comfort His disciples, whose hearts were heavy because He had told them He must leave them, He says: "And I will pray the Father, and He shall give you another Comfortor, that *He may abide with you forever.*" John 14: 16. In the 12th verse of the same chapter, He says: Verily verily I say unto you, he that believeth on me the works that I do, shall he do also, and greater works than these shall he do because I go to my Father." Here we see that Christ promised His Spirit to His disciples. Peter upon the day of Pentecost bears witness to its being the Spirit promised; and Paul after giving in detail the manifestations of the Spirit; bears testimony to its being one and the self-same Spirit. Now if the ministers of the present day, have this Spirit, they have authority to lay hands upon those who have been admitted into the church, for the gift of the Holy Ghost, and if they walk uprightly, they have a right to claim from God, the promise, for Peter says: "Ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now my friend let us for a moment consider what is to be done upon our part that we may receive this gift, and be enabled to know that Jesus is the Son of God, for this the scriptures assures us, we can not know, but by the Holy Ghost. Paul in 1 Cor. 12: 3, says: "Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Here then is an important distinction between those who believe and have not obeyed the gospel; and those who have both believed and obeyed.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in

earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater." 1 John 5: 7-9.

ELDERS' LETTERS.

FROM BRO. CHARLES DERRY.—I attended the Conference at Decatur after you left me, on the 29th of October. The weather was very unfavorable, and there was not a large attendance. There being no special business, I occupied the time, by request of Elder Morey and the saints, in setting forth the object of the gospel and the necessity of the saints being united, and the blessedness that would result from such a union, "even the blessing of life evermore." I found that "certain lewd fellows" had made threats to drive the saints from the neighborhood; but it had ended in smoke. In the evening I endeavored to show that popular opinion had seldom, if ever, been on the side of truth; and that the legacy that Christ had left with His saints was, "in me ye shall have peace; but in the world ye shall have tribulation."

On Monday evening I preached in Eldorado, and showed that the doctrine of the Church of Jesus Christ of L.-D. S., as established by God under the hand of our martyred Prophet; and as re-established under the presidency of his son Joseph, were strictly in accordance with every principle laid down in God's word, and with all true philosophy and common sense; and defied proof to the contrary. It was a mixed congregation, and although right in the place where the mobocrats lived, the discourse was received with great favor, and I was requested to preach the next night, but my previous appointments prevented me. On the next day I left the Little River Branch, having the blessings and good wishes of the saints in my favor.

I returned in time to meet the Fremont and Mills County saints in Conference at Plum Hollow, on the 4th, and 5th, of November. The attendance was not large, but the brethren assembled were in earnest. Elder Baldwin presided, and gave some very useful and soul thrilling instructions. Elders James and George Kemp addressed the Conference; after which I made a few remarks on the kingdom of God. At the Conference it was resolved that it was the duty of every elder in the same, to preach the gospel to the world, whether he had a special mission or not; for his very calling was a standing mission; and that it was the duty of all the elders to report their labors to every Quarterly Conference of

the District. It was also resolved that the several branches in the Fremont Conference would sustain their President, Father Baldwin, by monthly contributions. A spirit of union and peace prevailed throughout.

I preached in the Union Branch, to a crowded house, on the 9th. I preached in Bluff City on the night of the 12th, to a very respectable audience. A good spirit prevailed. Elder Henry Kemp was chosen President of this branch, in place of Elder James Judkins, removed to Indiana. After visiting among the saints in this and the North Star Branch, I went over into Nebraska, and preached twice in De Soto, to a very attentive audience. The people seem quite interested. There was no branch there then; but I presume there is one organized now. I went on to Bell Creek, and found one man on my way back, who told me he would be baptized when I returned. I presume his family will unite at the same time. On my way back home I preached in Calhoun, six miles south of De Soto. The believers in De Soto came to hear; but the people in Calhoun were afraid of being caught in the net, hence only about half a dozen of them turned out. On my way through Florence, I visited the Florence Branch, and preached to them at night, shewing the glorious mission of the people of God in these last days. I was greatly blest, and so were the saints, as they declared. I am compelled to say that the saints in Nebraska are a good people. Elder Z. S. Martin has a good influence throughout the district. Some evils have tried to manifest themselves among them, through men who ought to have more wisdom and integrity; but the firmness of the President, and the majority of the saints, will keep those evils down. I thank God that the church are determined to keep down corruption, whether it comes in the shape of polygamy, free loveism, or in the unwise, unholy, and unfaithful conduct of married men leading, or riding about with other women, whether married or single; while their wives are left at home Sabbath after Sabbath. Have we not suffered enough from the corruption of the past?

I returned home in time to attend the Quarterly Conference of the Pottawatomie District, on the 25th and 26th ult. A goodly number of elders were present, but I am sorry to say, owing to the neglect of the branch presidents, only a few branches were reported. This is a serious neglect, and should be guarded against; and the presiding elders of the branches were instructed to examine the branch records, and see that they were kept in order; and if the clerks were too dilatory to keep the

records, appoint better and more energetic men, that correct reports may be handed in. I am pleased to see that the elders of the North Star Branch endeavor to discharge their duty by preaching the gospel in the adjoining neighborhoods. All the other branches were instructed in this duty, and I trust will follow this example. I have heard of some men who were called seventies, and others elders, who would feel slighted if they were not called up to preach every Sabbath in the branch; whereas it is their duty to preach the gospel to the world, and leave the duty of instructing the branch to the presidents and officers of the branch. Elder Lenore Graybill desired to be released from the presidency of the North Star Branch, that he might devote his time to preaching to the world. He was honorably released, and appointed to labor under the direction of Bro. Sweet, in Cass County, or elsewhere. Elder W. Williams was appointed to preside in his stead. From the urgent necessity of the case, it was resolved that any elder of this district, found drunk after this time, should be silenced for the first offense, and if he persisted in the same he should be cut off; and if a lay member was found guilty, he should be dealt with and warned, and if he persisted in drunkenness, he should be cut off. Bro. Daniel K. Dotson was appointed to labor in Cass County, and where opportunities offered, with Howard Smith. Other local missions were appointed.

Resolved, That this Conference consider that the action taken in the case of John Clark, in Bluff City Branch, was illegal, and that he should be restored to his standing as an elder in the Church of J. C. of L. D. S. He was accordingly restored.

I and Elder Sweet preached in Bluff City on the evening of the 26th, and had very good company, and I think it is likely that the work will take a start there now. There was a good feeling through the Conference.

On the 27th I started for Galland's Grove Conference, passing through and preaching in the branches on my way; and everywhere was well received, and had crowded houses, with one exception. I attended the Galland's Grove Conference on the 2d and 3d inst. Only a few elders turned out on the Saturday. Bro. John McIntosh urged me to take the chair, on account of his deafness, and I did so. A good spirit prevailed. By request I preached twice, and was blest with the Spirit of truth, and the saints generally expressed their satisfaction, and testified to the blessings of God, at the close of the Conference. Bro. John was sustained by the unanimous vote of the

Conference, as President of the District. Eli Clothier and a brother by the name of Jackson, were appointed to go on a mission in Calhoun County, Iowa, and to extend their labors wherever they could. Bro. John Hunt will labor in company with Elder McIntosh. A resolution was passed, declaring that the Galland's Grove District would respond to the call of the Bishop, to provide for the families of the the elders who go out to preach the gospel. But it is expected that the elders will fill their missions before they return home for good. We have had a number of elders in the west who have gone on missions, returning home after an absence of three or four weeks, and concluding that their missions were fulfilled. Such men lack endurance, and will also lack the reward the persevering receive.

A resolution was passed, requiring all scattered members belonging to this district to report themselves to the Clerk of the district, at least once a year, dating from this conference, said clerk's address being Nathan Lindsey, Manteno, Shelby Co., Iowa. Conference also passed a resolution, declaring that every elder is in duty bound to labor all he can in preaching the gospel outside of the branches, and report to each quarterly conference of this district.

Here too are a good people; in fact they are all through western Iowa; and I can not make a distinction among the people generally. Yet we all need improvement. I am sorry to say that there are some men who are elders in Israel, and profess to love the work; yet they are busybodies and tattlers; fault finders, whose minds are only active in devising mischief, and raising questions that are wrapt in mystery, which Paul calls "unlearned questions," and they fix them up according to their own notions; and if the President of the church, or any other person, does not come up to their notions about these matters, they will rail against him, and denounce him as being wrong, or at least in the dark about their favorite mysteries. Such deal only in mystery, and hence are in the dark all the time; and I am at a loss to know of what use they are, unless it is to try the patience of others and keep the scum boiling to the top, so that it can be taken off. They profess to out off the erroneous views of the false prophets, and yet they cling to them; and dribble them out every time they get an opportunity to poison the minds of others. But I am happy to say that such men are only occasionally found in the church, and can easily be known by the amount of bragadocia they have about them; for they generally know all that God has revealed,

and more too; and all the world beside them are Lilliputians in knowledge. I think Solomon says: A fool is known by the multitude of words. If this is true we may easily know them. Watts tells us that

"Satan finds some mischief still,
For idle hands to do."

Hence I think if these elders would confine themselves to the gospel of Jesus Christ, and go out to the world and preach it faithfully, we should have a more favorable report to give of them, and I am sure they would be more blessed in their deeds.

The work is onward generally, and is fast gaining ground in the hearts of the pure and high minded, and if the saints will discharge their duties, the world can have the gospel preached: and when this is done, we can gather home to Zion; but if we do not do this, we never need to expect that the Lord will gather us to a place of safety from the scourges that must come upon Babylon.

BOOMER BRANCH, IOWA, Dec., 15, 1865.

FROM BRO. JOHN SHIPPY.—As it has been some time since I notified my brethren of my doings; perhaps a few lines from my pen would not be amiss, although they may not be very interesting, for most of my time during the summer and most of the fall, was spent in Kent County, C. W., preaching to all who would come and hear. I was also engaged in trying to get my family circumstances so arranged that I might devote my whole time to the ministry. Well, thanks be to the good Lord, by the Lindsey and Trafalgar saints helping me, I have been enabled to reach the long talked of province of *Nova Scotia*, to preach the gospel. I left the Lindsey Branch, in company with Elders George Shaw and Asa Vickery, in November; and on our journey we visited the Trafalgar Branch, and found them well and strong in the faith. They expect Elder J. W. Gillen will make them a visit this winter. We preached while there, to an attentive and respectable audience.

We then came to Boston, Mass., where we were detained one week, waiting for a packet to sail for Yarmouth. We would have visited the brethren in Boston, mentioned by Bro. Lewis in his letter, while on his way to England; but we did not know where to find them, because he did not mention the street on which they lived. So permit me now to say to all the traveling elders, when you find brethren in large cities and write concerning them, be sure to mention the street and number of their residence, or give some plain directions, so that other elders traveling through those cities can find them; and all saints in large

cities, who want the travelling elders to visit them, should remember the above and identify themselves through the *Herald*.

We left Boston, Friday, Dec. 1st, and arrived in Yarmouth on the next Sunday. Since that time I have been visiting the friends and relatives of Brothers Shaw and Vickery, and with them have been engaged in trying to get churches and houses to preach in. We are the first elders of the Reorganized Church of Jesus Christ of Latter Day Saints that have ever been here, so it is hard to get a public hearing. The Baptist churches have been closed against us by the deacons and directors, but the major part of the people want to hear, so we are preaching from house to house, and in this way we have warned dozens. One man has opened his house to us and I have preached once publicly, to an attentive congregation, and to-morrow I preach again in the same house. Some seem to believe what we say; and others try to make the people believe that we are Brighamites in disguise, but this they cannot make the honest in heart swallow, and I trust they will see their folly ere long. There were some Brighamite preachers here twelve or fifteen years ago, and they deceived a few with that abominable doctrine, (polygamy,) taught by Brigham in the "Salt Land," and that answers for a hobby for some while they calumniate us. What the result of our preaching will be is yet in the future, so we can only leave the result with God. We have been treated kindly by many people, and my prayer to God is that He will reward them for their hospitality.

YARMOUTH, N. S., Dec., 23, 1865.

FROM BRO JOHN T. PHILLIPS.—I arrived at Mineral Ridge on the 15th of the last month, and I met with the old saints there, and was well received; and I labored faithfully until the 21st, and I know that the Lord was with me. On the 22d, I left for Brookfield and arrived on the same day, and there also I was well received. On the 23d I gathered nearly all the saints together, and in the evening I preached to them, and to some of the Brighamites. On Wednesday evening, the 26th, they all came together, and the house was full of brethren and sisters, and some from the world, and I preached to them. Most of them stood up and bore their testimony to the work, and they all are determined to go on, with the help of God. I gave an appointment to preach on Friday, 29th, and the house was full and they listened well. On Sunday, 31st, we held a prayer meeting at 8 o'clock in the morning. We came together at 2 o'clock, and the house was crowded. I

preached to them. Again we gathered together at 6 o'clock. The house was crowded, and again I preached to them, and I know that the Lord was my helper, and I know if the saints will live faithful to the work, that there will be a large branch raised here. I am going to leave for Hubbard sometime this week, to see what I can do there. I intend to be back here next Sunday; and after Sunday I will go back to the Ridge:

If any one would desire to write to me, address as follows: John T. Phillips, in care of Wm. E. Davis, Mineral Ridge, Mahoning Co., Ohio.

BROOKFIELD, Ohio, Jan. 1, 1866.

FROM BRO. WM. SWETT.—I have been to Bryant Station, three miles south west from this place, and visited, and distributed some tracts. Bro. Braby, together with one or two more of the brethren sent out to that place, succeeded in getting out an appointment to preach. They went, some half dozen brethren, with Bro. Braby. The house was well filled. Bro. Braby preached, on the principles of the gospel. Many were very attentive, and seemingly interested, while many were disposed to disturb, and caused much confusion. There are, from what I can learn, some honest ones in that place.

The branch in this place is prospering. Five have been added by baptism since Conference, one by letter, several others have moved into the place on account of the privilege of being with the saints, others for labor. Our meetings are well attended, and many more we believe will unite with the branch soon. The saints have extraordinary good meetings. The gifts are abundant in almost every meeting. In fact there are none without them. We have much good instruction through the gifts to the saints. Our meeting house is not yet completed, which we very much need, there being no place large enough for the meetings. I can say truly, the prospect is very encouraging. The interest is increasing, and I have no hesitancy in saying, that if the saints continue on in the glorious way they have done and are still doing, there will be a great work done here. The saints are told, through the gifts of the Spirit, that great trials await them in this place, but that if they are faithful to the instructions given them, they shall overcome; that they need not fear what men can do or say, so they are faithful and diligent in keeping the commandments of God that great blessings await them, and many, very many, will be added to their numbers. The saints here do not doubt,

these things. In fact they believe when they ask they do receive. Great blessings already attend them in their meetings. Their trials have already commenced to some extent; but they know and can see that inasmuch as they are obedient, all things will work for good to them, and for the advancement of the cause and kingdom of God.

We had a very good meeting yesterday. New Year's day the saints in general suspended their labors, and came together with hearts glowing with love and gratitude to the Giver of all good. The songs of praise, the fervent prayers, the gifts of the Spirit graced the meeting, filling us with joy and gladness.

I feel truly thankful to my heavenly Father for the privilege of being associated with the saints in this place. I find them very hospitable and kind, ready to impart of their substance to those that stand in need, and I feel a growing attachment towards them. At the commencement of the new year, I felt, and still feel, like setting out anew in the glorious cause in which I am engaged, and to double my diligence, which I humbly trust I shall be enabled to do, through Christ strengthening me. I expect to stop in this place awhile longer, perhaps until the conference at Kewanee.

CANTON, Fulton Co., Ill., Jan. 2, 1866.

FROM BRO. CHARLES DERRY.—I am on a visit to the saints in Nebraska, and have been to see my aged mother, and am happy to say that she, with my brother and his wife, are rejoicing in the truth. I expect a good work to be done here. I preached in DeSoto last Sunday, twice, to a numerous and attentive audience. Many are enquiring. Yesterday I met an old Brighamite Mormon, on my way from mother's, and he told me that when I came back again he would be baptized, and I believe most of his family will. Bro. Zechariah S. Martin is the president of this district, and he is a worthy man. The saints in my pastorate are generally well and rejoicing in the work of God, and I am happy to say they remember with love and gratitude our beloved brother, Wm Blair and his family. I have heard that Bro. Lytle expects to return to Iowa in the spring, with forty families. May God speed him.

"The notable things" that transpired at our Conference were, that peace and harmony prevailed; and the Spirit of God was powerfully manifest in the teachings and testimonies of the saints and servants of God; and in the gifts and blessings so that every heart rejoiced. Even the Gentiles were overcome by the manifestations.

One lady, who had no connection with the church, and who was known to have looked upon us with contempt, was so overcome by the manifestations of tongues, interpretations and prophecies that she nearly fainted away, and wept tears of anguish, lest the saints might after all be right, and she told her brother that she did not know that she was right. Her brother is one of nature's noblemen. The lady is a member of the Baptist Church at the present time.

Another lady, the wife of George Martin, now a worthy brother, was much opposed to the work. He was not then connected with us, but was a believer. She heard one of the brethren, who during part of the conference was sick, testify that he had been healed by the power of God, through the laying on of hands, by the elder who had a short time previously administered unto him. This testimony excited her contempt, and she told her husband the man was "a fool for talking so." Her husband reasoned with her, but to no purpose; but the Lord produced one of *His strong* reasons. She was seized with a violent fever, so that she thought she must certainly die. Her mind was softened down by this affliction, and she requested the elders to lay hands upon her. They did so, and immediately the fever left and she recovered; but her tongue retained its fever coating, which was very thick, for several days. The result was she bowed before the strong reason of the Most High, and was baptized before she left the conference ground, and her husband, who was a believer before, has since been baptized.

A little girl, a daughter of another Bro. Martin, who lives in the Union Branch, Iowa, was thinking of her departed brother, who had fallen a victim in the war, and "wondering if he would have received the gospel if he had been permitted to be present," when she was carried away in a trance. Hundreds saw her lying helpless in the arms of her friends. She saw her departed brother, who beckoned her to him. She followed where he was, when he told her that the gospel was true, and he desired her to tell an elder sister that he wanted her to be baptized for him; and he told her to tell her brother William to obey the gospel; and to tell her mother that the Lord had given her (the mother) a gift, and that she (the little girl) had the gift of prophecy, and many other things he told that were good and true. The little girl said that "she should have staid with him; but that her friends were praying for her to return to life." The result was that several young people of her acquaintance, who saw her in

the trance, have since obeyed the gospel, and I trust will make bright ornaments in the cause. These are only a few of the things that the Lord did for us. Many were convinced of the truth of the work, and declared that the foundation was so broad and deep that it could not be moved.

DE SOTO, Nebraska, Nov. 22, 1865.

FROM BRO H. P. BROWN.—I presume you want to hear whether those holding the priesthood are doing anything or not, therefore I make it a point to write often and keep you posted as regards my jurisdiction.

I am preaching every Sunday at some place; and introducing the work into new places as opportunity opens. I have a very extensive territory to preside over, and but few saints in the territory. I shall not therefore be accused of reaping where I have not sown. I presume none of the brethren will be jealous of me under such circumstances.

I am gaining ground every day, and only regret that there is not more means that can be employed in furthering the work. Those tracts that I got are doing a good work, and I need several thousand to distribute through my district. It does seem to me, that in districts where there are a good many members, as western Iowa and Illinois, that they might contribute something for districts situated as mine is—that they might donate enough to supply me with all the tracts that I could give away to the people in my district.

We have men of talent in the church, who, if they could be brought out, would honor God and the latter day work, but no provisions adequate is made for their maintenance, or their families, and hence they must stick to their occupations to support themselves and families.

WAVERLY, Bremer Co., Iowa, Dec. 30, '65.

FROM BRO. JOHN D. JONES JR.—The enemy of all righteousness is scheming plots and plans to destroy God's work in this place. The wolves are raging around us, seeking our destruction, as we have been told by the Spirit; therefore we have a day of fasting and praying to-morrow, that our Heavenly Father may soften their hearts and bring them rightly to understand the true nature of the latter-day work. O God of Israel, have mercy on the workmanship of thy hands!

CANTON, Ill., Jan. 9, 1866.

FROM BRO. MEACHAM CURTIS.—The brethren are preparing to emigrate as fast as possible, to Kansas or Iowa. I think a train will start in the spring, for that direction,

We received a letter to-day from Bro Lytle. He was down with the rheumatism. BANDERA, Texas, Dec. 3, 1865.

FROM BRO. GILES COOK.—Elder John Adams is laboring in this place and vicinity. I hope his labors will be attended with success, for he truly is laboring faithfully.

VICTORIA, Knox Co., Ill., Jan. 1, 1866.

CONFERENCES.

Pittsburg Conference.

Minutes of a District Conference, held at Pittsburg, Pa., Dec. 17, 1865.

Bro. Josiah Ells was chosen President, and Edwin Hulmes, Clerk. The President addressed the Conference, showing the necessity of having an eye single to the glory of God, being men of clean hands and pure hearts, discharging their duties faithfully. He gave some valuable instruction in regard to the binding and sealing power, and a short history of his labors in this place, ending with a report of his labors since last Conference. He had not been able to do what he had proposed, that was to visit the branches in his district, on account of ill health, not being able to render any assistance to the elders abroad, but had confined his labors to this branch which was in a prosperous condition. He returned thanks in behalf of the branch, to Sisters E. Hulmes and M. E. Parsons, for the valuable assistance rendered by them in the distribution of tracts, which resulted in much good. He desired to call the attention of the sisters generally to this means of spreading the truth.

Official members present: Of the Twelve, J. Ells; High Priest, Jesse Price; Elders, Jas. Wagner, Jas. Brown, J. Parsons, F. M. Willbraham, J. Reece, Wm. H. H. Brown; Priests, J. Winders, C. H. Hutchinson, P. Ray, E. Hulmes.

Reports of Branches: Monongahela: 12 members, including 2-elders, 1 priest.

Fish Creek: 14 members, is not fully organized.

Valley Branch: 23 members.

Moundsville: 12 members.

New Brighton: 30 members., 2 elders, 1 priest, 1 teacher.

Pittsburg: 5 elders, 1 high priest, 2 priests 10 added since last reported.

The following question was proposed for the benefit of the elders present: Why is it necessary to re-baptize members of the different factions of the church wishing to become members of the Re-organization?

Bro. James Brown spoke in reference to the question, stating that it repeatedly came

under his notice, and had been the cause of some trouble.

The President then answered, by setting forth the perfect law of the kingdom of God and its bearings on the question, showing that when the church was rejected, all the offices growing out of that organization of the priesthood ceased, but the priesthood itself remained, every man being responsible for that which he held, they having no authority to officiate in any faction, therefore their acts are and have been illegal. But the case was of such a character that this Conference could not take action upon it, but would have to wait the action of the High Council, and General Conference.

Bro. James Brown preached on the first principles of the gospel, with beautiful order and clearness. Bro. Josiah Ells followed on the priesthood, with much power.

SUNDAY SESSION.

At three o'clock the Sunday School exercises began, which consisted in recitations by the children, and the singing of a few select pieces by the school. The prizes were then distributed by Bro. Ells with a few words of advice. After which he addressed the school with a few appropriate remarks.

EVENING SESSION.

Reports were received from the following officers: Joseph Parsons, Jacob Reece W. M. Wilbraham, C. H. Hutchinson, E. Hulmes, Wm. H. H. Brown, Jesse Price, and Alma Price.

New Brighton Sunday School reported 25 scholars, and is increasing.

Resolved, That Bro. James Wagner labor from two weeks to two months, as circumstances will permit, in New Brighton.

Resolved, That C. H. Hutchinson labor two weeks, or as long as circumstances will allow, in West Virginia.

Resolved, That Joseph Parsons and E. Hulmes continue as before, under the direction of the President of the District.

Elder James Brown reported his mission in West Virginia progressing. He will resume his labors there in two or three weeks. He thinks that there is much good to be done where he has been laboring.

Resolved, That W. H. Willbraham and J. Reece labor as before.

Resolved, That in view of the increase of the church in this district, that this conference petition the publishers to establish a book agency in this place.*

*Bro. Joseph Parsons is appointed Book Agent in Pittsburg, Pa.

Resolved, That this Conference sustain by their faith and prayers, Joseph Smith as President of the Church of Jesus Christ of L.-D. S., and all the officers in their respective offices and quorums.

Resolved, That this Conference adjourn to meet at New Brighton, Pa., on the 20th of March, 1866.

JOSIAH ELLS, PRESIDENT.

EDWIN HULMES, Clerk.

POETRY.

For the Herald.

LOVE.

Love is a calm and gentle flame,
Its origin divine;
In vain we bear the Savior's name,
Except this virtue shine.
No sex confines, nor kindred ties,
Impartial in its aim;
Around the boundless space it flies,
And weaves a golden chain.
In every heart a link it finds,
Where genial warmth responds;
And blending minds together, binds
In sweet and holy bonds.
Nor would it shun the rankling breast,
Where grows the seeds of hate,
'Twould gently calm the mind's unrest,
And bring a happier state.
Where envy's baneful feelings dwell,
'Twould nobler thoughts inspire;
Suspicious dark emotions quell,
And fan the latent fire
Of human love, for human kind,
Impressed on every soul;
The spring of life, by heaven designed
To recreate the whole.
O love divine, our hearts inspire,
And on our hearts distill,
As Hermon's dews, thy softening fire,
'Till peace our bosoms fill.

WE SHALL CONQUER YET.

TUNE—"Old Lang Syne."

Should solemn cov'nants be forgot,
Or lightly sway the mind?
Should any saints have sinful spots
That Satan's eye can find?
Oh no dear saints we must be pure,
And ne'er our vows forget;
Temptation's power is great 'tis sure,
But we shall conquer yet.
Should passion's peace destroying flame,
Escape the will's strong guard;
Or should the Fiend's impure desire,
Our heavenly course retard?
Oh no, to quench the first we will
A stream of patience get,

With holy love the other kill,
And we shall conquer yet.

Should selfishness pinch up the heart,
And close compassion's door,
Or whisper when we would impart:
"Remember you are poor?"

Oh no, the crying elf we'll fight,
The deed we'll ne'er regret,
We will resist with all our might,
And we shall conquer yet.

Should the hearts of saints be filled with
Or in rebellion be; [pride,
Should they the priesthood's words deride
Or ever disagree?

Oh no, all sin we will oppose,
Our heart's on virtue set,
We'll struggle with our inward foes,
And we shall conquer yet.

THOMAS KEMP.

MARRIED.

MARRIED—At Waverly, Bremer county, Iowa, by Elder H. P. Brown, Mr. HENRY MILLER, to Miss JANE MATILDA ZIMMER, all of Waverly.

On the 11th of Jan. 1866, at Fox River, Kendall Co., Ill., by Pres. J. Smith, Bro. LUCIEN B. RICHMOND and Sister HANNAH LAMB. Peace and the good will of heaven attend them.

DIED.

At Monticello, Jones Co., Iowa, Oct. 20, JANE, daughter of Charles and Harriet Sheen, aged 1 year, 6 months and 24 days.

RECIPTS FOR HERALD—W. F. Randall, J. Yongg, M. Woods, M. A. Sevoar, M. S. Myers, T. Revell, R. Lambert, F. Burley, N. Tibbits, G. Cook, Mrs. Sechrist, L. Price, G. Allen, H. N. Kent, J. Warner, R. Humphry, each \$2; R. K. Dennis, J. Price J. Winders, M. Hulme, E. Liston, J. Ells, L. Van Buren, D. Griffith, T. Handby, A. Bronson, J. H. Davis, O. Smith, S. Rogers, C. Church, D. Griffith, J. Reese, H. Wilbraham, H. Fanestick, J. D. Jones, Mrs. Richardson, S. E. Cooke, each \$1; I. Funk, \$1.90; O. Guinam, \$1.75; W. Redfield, \$2.10; A. German \$0.55; D. Williams, (Canton) \$15.; D. M. Montgomery, \$1.77; J. A. Newberry, \$5.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences

that Joseph Smith the Martyr was a Prophet of God—Brighamite Doctrines—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.—The Legal Succession of Joseph Smith, Son of Joseph Smith the Martyr.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—Newness of Life—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5.—Consciousness After Death.—The Kingdom of Christ—The First Principles of the Gospel.—Need of Revelation.—Universalism Examined, Nos. 1 and 2.—Antecedents of the Millenium.—John Wesley on the Spiritual Gifts, and Thomas Job on the Captivity and Redemption of Zion.—A Letter of the Latter-Day Work. No. 1.

Eight copies for 10 cents, 24 for 25 cts.; or 100 for \$1.

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hymns, with an Appendix,	.55
The same, (gilded)	.85
The Voice of Warning (revised,)	.50
Ten Blanks for Branch Reports,	.20
Book of Mormon, bound in Muslin,	1.15
“ “ Extra bound,	1.35
Photographs of W. W. Blair, and others,	30
“ by the dozen,	2.65
50 Envelopes with scriptural texts,	.35
Herald, 12 copies of any old numbers,	1.00
Revelation on the Rebellion, 20 cop.	.10
History of the Priesthood, by B. Winchester, published in 1843,	.40
New Lute of Zion: Sacred Music,	1.75
Last Day Tokens,	.25
Brown's Concordance of the Bible,	.55
Cruden's “ (Sheep)	2.30
Brown's Bible Dictionary,	2.50
Book of Jasher,	1.80

VARIOUS PUBLICATIONS are advertised in the last number of the HERALD.

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 JOSEPH SMITH.

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

REMITANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

M E R A L D.

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

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

No. 3.—Vol. 9.] PLANO, ILL., FEB. 1, 1866. [WHOLE No. 99.]

History of a Short Month—A Leaf from Memory's Book. No. 6.

I set out upon my journey with a very heavy heart, almost heart sick I might say, with contemplating the spiritual condition of the church. I was also determined, if possible, to make such use of my eyes and ears as would enable me to point out some of the things retarding the saints in their spiritual progression. One thing I noticed and must speak of, was a bodily and mental *laziness* in very many otherwise good saints, and as a sentinel set to warn of danger, I hereby notify the saints that, laziness is a crime, having for its punishment loss of vigor, loss of the Spirit, and consequent exclusion of the joys resulting from cheerful intercourse with the Spirit of God. Another thing having its source in the first is a want of personal cleanliness; and how can a saint, or one professing to try to live the life of a saint expect that the Spirit of God will dwell richly in the heart of an unclean body; now again I warn the saints that personal cleanliness is a cardinal virtue, and worth striving for in that we prize the high calling of a true saint in Christ.

There is yet another thing; and that which I regretted to see most of all, was a *power of evil* manifest by some to traduce others of their brethren, thereby destroying their influence for good among their fellows. Now, if my brother does me a wrong and that is not a sin unto death I am commended to pray for him; not to

parade his misfortune unto the world, nor yet unto his brethren. Is it a sin, or a misfortune to be in lack of judgment? I am of the opinion that it is a grave misfortune, and as such is to be pitied and to be prayed for, not ridiculed, or published abroad.

I found a strange disposition to cast the blame for individual blessings upon the authorities of the church, and once or twice I found it necessary to inquire into the causes for complaint, and quite as frequently I discovered a lack of diligence, or some direct dereliction of duty which prevented the individual advancement.

I thought once that I detected a very reprehensible spirit of self exaltation, or to speak more properly, a desire to be lifted up; but upon applying the test, "how is it with self?" found that I dare not condemn it, in others, for lurking within, like the hidden devil which it is, there it was; and with tears of shame I confessed to the Lord asking Him for power to exclude it from me, praying Agur's confession and prayer with a realizing sense of the frailty of man, and of myself in particular.

I found, moreover, quite a feeling of local jealousy existing in some parts, which has a tendency to prevent that united action necessary to the successful publishing of the plan of salvation in the neighborhood where it exists. This is entirely wrong and ought to be suppressed, and it is no valid excuse that others do so, for if the true charity of the gospel

resides in the heart, where is the room for that most mischievous attribute of his majesty of the cloven foot, *jealousy*.

Now I am aware that the brethren in the church are zealous in their minds for the spread of the work, and wonder frequently why there is not a greater degree of activity in the ministry. Now the ministry is only one part of the church, and delve they never so deep, or continuously in their calling, they must be supported by the confidence, faith, prayers and lives of all the saints. I do not mean by this that their lives must be sacrificed at the behest of another, but that in their walk, works and conversation, there must be a correspondence with their professions, or they paralyze the efforts of the ministry. I know that this subject is not sufficiently understood, but where understood there is rather lax discipline of the mind, or we would not be so powerless (comparatively speaking) in opening new places for the spread of the work.

Old and beaten paths are easily trodden, but whoso would gather the loveliest flowers and largest and sweetest fruits must get out of the dusty road, or narrow path, into the broad meadow, and deep forest. While the plain lies before us the ripening grain all ready for the sickle, the timid reaper stands sidly near the edge content to bind a broken sheaf, or wander in the swath of some bolder reaper whose heart is alive to the great work there is to be done, knowing that the sun is past the noon-tide and night fast approaching, is gathering his sheaves where the heat burns fiercely, where other and adverse reapers are strongly contending for the prizes; subject to the assaults of the adversary, open to fatigue, hunger and thirst, and yet always reaping onward regarding only his labor and the will of Him whom he serves. What a crown shall be his! What a joy! And this crown and this joy is for all who will *reap*. For shame then to the timid and the fearful. Who has promised and can He perform His promise? Man empowered by God, ambassadors for Christ, ought not to fear the loss of wages promised; but the loss of the Spirit by which the promise is claimed ought to be feared.

Was there any fault finding, evil speaking, contention, or strife. I fear there was. It seems to me that I remember seeing it cropping out here and there in places unlooked for and unsuspected, in ways in which truth ought to have had exclusive foothold to the extinction of evil things. I groaned in spirit when I

saw them and to me yet there is a sore spot where the recollection of joy and peace ought to have been.

I had left home under adverse circumstances, there were clouds of trouble impending upon the horizon all round, I felt troubled for Israel and for the advancement of the cause. I heard the remark frequently made; "If *such* and *such* things were true then I am done with Mormonism," referring to acts of authorities, abstract principles of doctrine, interpretations of law, and other matters of like character. Now the reason why this grieved me was this, I reflected upon my position as connected with the work of the last days, and thought I saw clearly, that for me there was no retreat, no hope of release short of complete and glorious triumph, which should give me the rewards of victory, life eternal, a glorified body with celestial happiness: or an ignominious and absolute defeat, bringing with it degradation and misery as the consequent condemnation. If so with me, is it so with any one else? There can be but the one answer.

What of evil, whether it be a design to prey upon the hopes, fears, affections, or *pockets* of the saints with the ultimate view to the largest self aggrandisement, or whether it be the giving way to vice, getting drunk, gambling, dancing, or walking disorderly and unchristianlike, tattling, evil speaking, fault finding, bickering and contending (no matter what, so it be evil,) that would render me subject to just censure and that would have a tendency to weaken, or destroy altogether the confidence of the brethren in me, is alike reprehensible in any one belonging to the church. There is another thing which I wish to impress upon the saints. A philosophical truth gives us to understand that where a number of balls are hung in line and a blow is struck upon either extreme those more nearly in the center are not affected by it, but the other extreme is made sensibly to feel the blow. So it is with the church. Were I to be guilty of some hideous crime, or given a prey to meaner vices, the church would quake to its center, and would only be saved by sturdy efforts of the right and good. Now if this be true, does not the church suffer in a corresponding degree from the positively wilful transgression of the few, and the careless disregard of the many. I am of that opinion and was strongly confirmed in it by my last fall trip of a month's duration.

Now what is the remedy is the natural-

ly suggested query. This is more difficult to determine and must call for a strenuous effort upon the part of all who may happen to see and feel these defects.

For the present I would suggest and as a watchman upon one of the outposts urge it upon the attention of the saints, that a more careful and considerate application of the rules of honesty, virtue, uprightness of walk and of purpose, steadfastness and integrity, be made by all latter-day saints, not only in their intercourse with their brethren, but with those termed the world.

Vice in every form must be shunned, studious care must be taken to instil the principles of truth into the young, also to so cultivate the *public opinion* of the church that it shall become the rule, not the exception, to find men and women noble by the cultivation of the Spirit, or rather of those gospel graces which will, if they be and abound, make their possessors neither barren nor unfruitful in the knowledge of the Son of God.

There remains one other thing for me to do in this connection. I found much to cause me to rejoice, and something to lament. I met with Bro. Redfield when I arrived at home, slowly mending which gave me comfort, and closing, I ask a pardon if I have hurt the feelings of any, and that I may be increased in the confidence and esteem of my brethren for good works' sake is my prayer, while the redemption and salvation of Zion and her converts is my hope. Amen.

JOSEPH SMITH.

CORRESPONDENCE.

A Letter on the Latter-Day Work. No. 4.

"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."—*Gal.* 1: 8.

Peter tells us, it is necessary to repent and be baptized, and then the promise is ours, but none can legally baptize us, unless they be sent of God, nor is baptism legal, unless administered in the form that Christ instituted. Perhaps you will say, did not Cornelius receive the Holy Ghost, before he was baptized? I answer that he did, but the mere fact of his having received it, is no warrant for you or any one else to hope or expect it. You must remember that Cornelius was a Gentile, and despite the vision that Peter had

had, his mind was still clouded with prejudice, and he could not, as it were, comprehend how salvation could be sent to the Gentiles. But after God poured out His Spirit upon them, his last doubt was swept away, and he commanded them to be baptized. It was not until after the baptism of Jesus, that the Holy Spirit rested upon Him, nor can we find a case on record, save Cornelius and his house, and here the reason is so apparent, that no one who does not wish to, need misunderstand.

When Paul came up to Ephesus, you will remember, "he found there certain disciples, and said unto them, have ye received the Holy Ghost? They said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what were ye then baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Christ. When they heard this they were baptized in the name of the Lord Jesus, and when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied." Take this in connection with the plain direction given by Peter, to the three thousand upon the day of Pentecost, and like Paul we may well enquire, unto what are the churches of this day baptized? Hear what he says when writing to Timothy, in regard to this class of persons, in the last days:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 4: 1-5.

Oh! the clearness of prophetic vision! Think you that Paul could have described the present state of society better had he lived in our day? To one feature of this description however, I wish to call your attention in particular. Those were professing christians, for Paul expressly states, *they have the form of godliness, but deny the power.* This dear M—is the vital principle of christianity, the Spirit which bears witness with our spirits, that we are the children of God. Without the

Holy Ghost, neither you nor I, nor yet any one can say that Jesus is the Lord, and with the Holy Ghost, all the gifts and blessings of the apostolic church, will be restored.

It will be no difficult matter now, to determine wherein the churches of the day differ from the Latter-Day Saints. We hold that the gospel in its purity and power was restored by an angel, as John the Revelator, foretold it would be. In Rev. 14: 6, 7, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

By no authority less than the authority of God, and made known by direct revelation, dare any man preach His word, much less organize and establish a church. We hold that when on earth Christ gave to His apostles authority to preach His gospel, and to organize His church, and no church can be His which has not the same form and government which His church then had, the same officers, and the same gifts.

We worship a God unchangeably the same yesterday, to-day and forever, and we know that He does manifest Himself to His saints in this day, even as He did formerly, and here is the beauty of the pure religion of Jesus; you need not doubt you need not be uncertain, in regard to whether you are in the true way, for God is pledged to give you a knowledge, not by the gifts and blessings bestowed upon others, but by His Holy Spirit, bearing witness with your spirit, that you shall know for yourself and not for another. The world cry, *delusion, fanaticism*, and smile upon us with scorn. But oh! my friend, what is that to the soul, that in the solitude of the midnight hour, or in the closet upon the bended knee, can feel His Spirit almost as visible presence, bearing witness with theirs, that they are following in the footsteps of their Redeemer. Christ said to Nicodemus: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh or whither it goeth: so is every one that is born of the Spirit. Nay my friend, the humblest follower of God, if he lives near to Him, has a knowledge that all the sophistry and learning of the world combined, cannot take from them.

This is why they are willing to suffer persecution, and why they count as naught all else, for the excellency of the knowledge of Christ.

Take a Latter-Day Saint, (one who has lived to his privilege, and consequently been blest of God,) take such persons, and isolate them for years: Let them see no one who believes as they do, and let them all this time sit under the droppings of the most eloquent, uninspired sanctuary, and then let them hear that God has again remembered His people; that way off yonder, in an obscure place, He has a few humble followers, upon whom He is pouring out His Spirit, and not more quickly did the disciples of old, leave their nets and follow Jesus; then will they leave all and hasten to be numbered with His people.

The Saviors said; "If any man will do His will, *he shall know of the doctrine*, whether it be of men or of God." Oh! how broad is the distinction between *believing* and *knowing*. Jesus has not left us comfortless, but has sent the Comforter, whereby we know when we are following Him. The apostle teaches in Eph. 4: 5, that there is one Lord, one faith, one baptism, and in 1 Cor. 12; 13, "By one Spirit are ye all baptized into one body." If this then is the gospel of Christ, unto what gospel are the churches of the present-day removed? Many faiths, many bodies, many baptisms; but they say "so we are *conscientious* therein, it does not matter." Just think of this doctrine for a moment my friend. The *fallible conscience of man*, is placed *above* the plain rules of the pure gospel of God, which Christ sealed with His blood. Jesus says: "In vain do they worship me, *teaching for doctrines, the commandments of men*." "Enter ye in at the straight gate." "He that cometh up any other way, the same is a thief and a robber." I do not ask you my friend, to believe as I believe one moment longer than my belief is conformed to the Bible. But I do ask you to study your Bible, and if you would be a member of the body of Christ, *obey the gospel*, and then the Son of God is pledged to give to you and to every one so doing, a *knowledge* for themselves, whether the *doctrine be of Him*.

And now a few words upon one other point, already alluded to, and for this time I will say adieu I refer to the express declaration of Paul, in his letter to Timothy, "You and all that will live godly in Christ Jesus, shall suffer persecution." Perhaps you will say that the day of persecution is past, that in a land of liberty

such as ours, no people would be persecuted for their religion. Even bad as the Salt Lake Mormons have become, no one persecutes them: they are tolerated though their doctrines are infamous. Cheerfully will I admit the last statement, for I know the devil takes care of his own. But if you will go back in the history of this church, to the time when they were a pure people, and enjoyed the gifts and blessings of God, you will see them driven from their homes in mid-winter, delicate women and tender children exposed to the fierce blasts, without a roof to shelter them, or a crust to satisfy their hunger. You will see them imprisoned, and what is horrible to relate, the flesh of their own brethren, who had been massacred, offered them as food. These facts are too well established, to be successfully contradicted, and this was at a time when their worst enemies are compelled to admit, that it was *only done through prejudice and jealousy* of their rapidly increasing numbers,

Oh, Missouri! in the dark and terrible days of thy late conflict, when you have been made to suffer as no other State has, in this dreadful war, when neighbor has raised his hand against neighbor, and brother has sought his brother's life: have you once called to mind the wrongs and injuries, which your sons heaped upon innocent people; yea upon the people of God? If you have not, then know that God has not forgotten it, and into His ear has come the cry of His saints, and their blood has been, and shall still be answered upon your State.

And now dear M—if you have followed me thus far with kindly attention, and perchance desire to know more upon this subject, send to I. Sheen, Plano, Kendall Co., Ill., and purchase from him, a work on the priesthood, by B. Winchester, or the "The Voice of Warning." Send also for a tract by I. Sheen, "Evidences that Joseph Smith was a prophet of God," but above all things search your Bible, and pray to God for light to direct you; and just here let me say to you, that no one ignorant of the scriptures, can be a Latter-Day Saint, and what is more, there is not between the two lids of the Bible, from the first verse of Genesis to the last verse of Revelations, a text which does not support our doctrine. And why? Simply because it is the doctrine of the Bible, the gospel preached by Paul, and the truth of the everlasting God, unchangeably the same, yesterday, to-day and forever. M. F.

Triune Baptism.

This subject has been handled time and again by different parties and for different purposes, many doubtless being as honest in their course as I am in mine. Charity is a Christian virtue that we should all love and cherish, and while we may endeavor to set others right, we should not lose sight of our own liability to err, and hence use all the charity that the occasion requires, if we are capable of doing so.

I take the position that it is just as necessary for one to be baptized that he may be entitled to be saved, as it is that he should repent and forake his sins. In proof of this the reader is referred to Acts 2 : 38, 39 ; John 3 : 5 ; Mark 16 : 16 ; Matt. 28 : 19, and Heb. 6 : 2.

It is not my purpose, however, to investigate this point at length, but I design more particularly to investigate the manner in which this ordinance should be administered.

The point will readily be admitted by all immersionists that, except baptism be administered in a proper manner, that it is not worth the ashes of a pipe stem; and hence it is very important that we should know, that we may do what we do rightly. If baptism is one of the principles upon which our salvation depends, and that ordinance has to be administered in some specific manner, then it behooves us to ascertain, if possible, what that manner is.

All Christians generally go to the Bible for information on religious subjects, fully believing that book to contain the revealed will of God to fallen man, and from that book is drawn the many sects and isms that Christians generally are divided into.

I take the position again, that baptism should be administered by immersion, and that single immersion constitutes baptism. This last position some take occasion to differ with me on. Some contend that the Godhead comprises three separate and distinct names, and that the candidate for baptism should be immersed in each of these three names, and that anything short of this is short of a legal baptism.

The above, then, is the point which I wish to occupy a little time in discussing, for if this be true, verily the most of mankind, especially of the nineteenth century, will be lost forever, *i. e.*, if the balance of their theory on the plan of salvation be true; for if I understand them rightly, man *must* either save or condemn himself while in this life, arguing "as the tree falleth so it shall lie," adding "as death leaves us, so the judgment shall find us," referring to all mankind of all ages of the world.

It is my purpose to undertake to disprove this treble immersion to make-one-baptism doctrine, believing it to be false, and without scriptural support.

In the first place I do not remember of ever having seen the injunction written anywhere in the Bible enjoining us in so many words, to be immersed three times in order that we may be entitled to be saved, neither do I think it is anywhere to be found in holy writ. The nearest to the point is the following :

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (See Matt. 28: 19.)

And this is all within the lids of the Bible, to my knowledge that bears upon the subject at all, and this, it is claimed, is a positive command to immerse three times. It is an easy matter for us to make assertions, but it is quite another thing to prove them either logically or scripturally.

I will here state that the class of Christians to which I refer are known as German Baptists, though I do not mention this as a reproach upon them as religionists, for they have the same right to their religious views that I have to mine; but as this article will be likely to fall into the hands of some who hold to the doctrine of triune baptism, I wish to be distinctly understood that I do not wish to offend any person.

It is argued by Triune Baptists that the foregoing quotation, from its elliptical form, clearly and incontrovertably proves the doctrine of treble immersion. The ellipsis supplied by them reads about as follows: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, baptizing them in the name of the Son, baptizing them in the name of the Holy Ghost;" from this construction they claim the implication is clear that triune immersion was commanded by the Savior.

But let us try this method of reasoning. If it holds good in this case, it will hold good in all like cases; if in this case the ellipsis implies more than one operation, then all like ellipses will imply the same thing. The following like elliptical sentence when examined closely will clearly illustrate this position:

"Wherefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh." (See Gen. 2: 24.)

If we fill the ellipsis in this sentence, it will read as follows: "Therefore shall a man leave his father, and therefore shall a man leave his mother, and he shall cleave unto his wife, and they shall be one flesh." Now, reader, how many leavings are there in this sentence? Does its being an ellip-

tical sentence make it imply more than one leaving? You will doubtless answer, no.

But let us examine the similarity of the ellipses.

Baptizing them in the name of the Father,

Baptizing them in the name of the Son,

Baptizing them in the name of the Holy Ghost.

Shall a man leave his father,

Shall a man leave his mother.

It will be clearly seen that if one implies threefold baptism, the other implies twofold leaving, for they are, so far as ellipses are concerned, exactly parallel passages. So that threefold baptism can not be claimed on the elliptical nature of the passage.

And again, it is just as logical that as the injunction is, "therefore shall a man leave his father and his mother," that two separate acts of leaving is meant, as to assert that Matt. 28: 19, implies three acts of immersion. I have shown that the ellipses are the same and hence the meaning must be the same. So if three acts are implied in the first instance, two are implied in the last. It is easy to see the inconsistency in the last case, because we are willing to let the language have its true import; but in the first it is not so easy, because some of us want it to mean what our notion of the thing tells us it should mean; we are not willing to be governed by its true import. It is easy to see that when the son leaves his "father and his mother," he has but to go out of both their presence, and that he can go out of both their presence at once; but it is hard for some to see, and I think sometimes, it is because such an individual does not want to see, that, with exactly the same form of ellipsis, baptism can be performed by a single immersion. We will now examine the case logically.

It is claimed that if I should take a candidate down into the water and only immerse the person, I should be telling two lies to one, that is, if I should make use of the usual form of "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." It is claimed that the officiating clergyman should say, "I baptize you in the name of the Father," and then immerse the candidate; again, "I baptize you in the name of the Son" and again immerse the candidate; again, "I baptize you in the name of the Holy Ghost," and again immerse the candidate.

It is also claimed by these same individuals that immersion is baptism, and that baptism can be performed in no other way, and that the word baptize should have been rendered immerse.

In the first place I will state that a singular inconsistency is here presented: namely, that it takes three immersions to make one baptism. This may seem to be an unjust conclusion, but the following tests will show it is not. If I should take a candidate for baptism into the water, and should say, "I baptize you in the name of the Father," and should immerse him, would I not baptize him? The answer *must be*, yes. If I should again say, "I baptize you in the name of the Son," and should again immerse him, would I not again baptize him? The answer *must be*, yes. If I should say again, "I baptize you in the name of the Holy Ghost," and should again immerse him, would I not again baptize him? The answer *must be* as in the two former cases. Then this presents us with the strange and rather unnatural inconsistency that it takes *three* baptisms to make *one* baptism.

The Lord was very particular to impress upon the minds of His followers the importance of baptism, and so were the apostles. The Lord says, "He that believeth and is baptized shall be saved;" thus giving His followers clearly to understand that though a person should believe, and neglect or refuse to be baptized, his believing would avail him nothing whatever, and so did the apostles and other primitive preachers of the gospel. The eunuch seems to have been taught its importance, and seems to have understood it, for it is written that he said: "See here is water; what doth hinder me to be baptized." Peter, on the day of Pentecost, seems to have understood it, for when those who had been convinced of the error of their ways, enquired what they should do to be saved, they were told to repent and be *baptized* every one of them; yet not one of these men, in the most remote manner, intimated that there is any importance attached to the number of times or immersions it took to make one baptism. Peter failed to say, "repent and be baptized three times every one of you," but the simple enunciation was, "repent and be baptized." If there had been so much importance attached to threefold baptism as our brethren of that persuasion seem to attach to it, Peter certainly would have said something about it. Even the Savior, when talking with Nicodemus did not mention the importance of threefold baptism. He says, "except a man be *born of water*, and of the Spirit, he cannot enter into the kingdom of God." Is it intimated that a man must be born twice or three times of water ere he can "enter into the kingdom of God"? I think it is not, not even in the remotest manner,

It is claimed that Eusebius and other ancient church historians state, that in primitive Christianity baptism was performed by a threefold immersion of the body, yet I never saw the passage myself, nor any direct quotation in favor of this argument; and I am very much of the opinion that such passages are not found either in Eusebius or any other ancient history. Eusebius and Mosheim, in particular, both tell us that baptism was performed by the immersion of the whole body in water, and so does Gahan, but neither of them tell us a word about this threefold baptism, to my knowledge. So that neither Bible nor history gives us any definite account of this rather strange and inconsistent theory of threefold baptism—three-baptisms-to-make-one-baptism doctrine.—All that can be found, especially in the Bible, with regard to the matter, is merely inferential. Nothing direct can be found in the Bible, and I doubt very much whether anything in ancient history.

I will now leave the subject with the reader, with the hope that he may search the Scriptures, "for in them," says the Savior, "ye think ye have eternal life, and they are they that testify of me."

Yours in the Gospel,

NATHAN LINDSEY,

Wayside Hints,

Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for where in thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." Rom. 2: 1.

The reader is respectfully invited to read the whole chapter, and then decide concerning its meaning or import; then read Rom. 1: 28-32, and he will discover that backbiters are classed with a very mean set of people. Did any worshiper of God of any denomination ever think how mean and ungodly it is, to be backbiting even one's enemy?

But this is what I want to come at; every man and woman is so liable to excuse themselves and accuse others, that if we do not look well to it, it will send some of us to the bottomless pit, as it doubtless has others before us. How common it is for us to magnify the faults of our brothers or sisters, whilst we partially if not totally exonerate ourselves from blame. Is this the true spirit of godliness? We must answer, no. We are told that one of the fruits of the Spirit is long suffering, (See Gal. 5: 22, 23.) and I would ask, how much long suffering there is in snatching the very first opportunity which presents itself, to hold up our broth-

er's or sister's faults in the very worst light possible, for the gratification of our own spleen? Is it long suffering to peddle a brother's faults from house to house, or even from person to person whilst we are exonerating ourselves with such extreme care? But do any of us do this? Let us examine ourselves lest we do, and consequently come under condemnation.

Let not the reader of this say within himself, that I am accusing *him*, for I am not, God is his accuser, and God will bring us all to judgment. Would it not be more god-like to tell a brother's fault to his face and let it go no further?

But we do not like to be told our faults. Then why should we be so willing to peddle our brother's faults? Is it because any good can come of it? Suppose I am in a habit of going to my brother when I find him in a fault, and talking to him of his fault, and never afterwards mentioning it except to reclaim my erring brother, would not much more good come of it, than to go about magnifying his faults? It would at least do much more good than to tell everybody else within our immediate circle of acquaintances of it before we tell him.

But there is one thing we should particularly bear in mind, which is, that inasmuch as we do not like to have our own precious selves the subject of a circulated fault, we should be very careful not to "go and do likewise." We should be very careful not to *magnify* the faults of others, to say the least. How natural it is, and indeed I may say how *common* it is, when our brother happens to cross our path, inadvertently or otherwise, to attach as much of the blame to him as we possibly can! In nearly every case our honored selves are too likely to be pronounced righteous, whilst we strive to make our brother appear a very bad man to say the least, and, sometimes, "the chief of sinners." How common it is for us to make such expressions as these; "I was not to blame so much as my brother was. I did all I could to avoid the difficulty, whilst my brother did all he could to bring it on. I did not get angry till my brother provoked me to anger." In every case the honored "I" must have the preference to the exclusion of all others.

How easy it is for us to see the faults of others, and how hard for us even to *acknowledge* the faults of our own exalted selves! When we fall out with a brother whom we are commanded to love, how hard it is for us to go to him, and confess ourselves even half as faulty as we are in the case. Our inclinations, and our impulses, are to stack the *whole blame* upon his

shoulders, whilst honored self is not willing to take so much as he can lift with one of his fingers upon himself. Then we discover that if self has his own way, long-suffering means about this:

"You must always take all the fault to yourself, because you are much worse than my innocent self can be. Let not *your* right hand know what your left hand does when you give alms, and do not sound a trumpet before you, but as to myself, folks will never know how much I give to the poor if I do not tell them of it, and as a consequence, my liberality will never be known. Therefore I have a right to let people know how righteous and liberal I have been, because it is I. You should do unto others as you would have others do unto you, but as to myself, when another misuses me, or slanders me, or defrauds me of my just rights, or takes usury of me, or oppresses me because I am poor and can not help myself, or does me any other grievous wrong, I think I have cause enough to retaliate without doing much harm, to say the least; and if I do take a little usury, or oppress the poor a little, or let them suffer from want a little whilst I have plenty, why, I cannot see any thing very wrong in it, especially since my money is all my own. I worked for my money, and why not others do the same? My money is my own, and I think there is no harm in keeping it, or buying cattle and horses, or houses and lands, or improving my lands with it, that I may open a more extensive way of getting more with it. If I am not minded to give now and then a little to the poor, whose business is it?

"But *you* have plenty of money, and if you do not comply with the law by opening your purse as well as your heart to the poor, *you* shall lift up your eyes in hell, being in torment.

"You are not a model saint or servant of God; you do not pray regularly in your family; you do not return thanks at the table often enough; you seldom give alms to the poor, and when you do, you sound a trumpet before you; you oppress the poor without a cause; you break the Sabbath to get gain; you take usury; you profane the Lord's name; you revel in your house of plenty, whilst the unfed beggar totters from your door; you are an idler, and eat the bread of the laborer. When you go to the house where prayer is wont to be made, you shrink from your duty. When you see your brother in a fault, instead of with long-suffering endeavoring to reclaim him, you go about holding up his faults to others in the very worst light; but I am very far from doing any of these things, or at least

but very few of them. If I am not a model worshiper of God, it is because my brethren do not see me as I see myself. I am sure I cannot see why I am not at least as respectable a saint as my brethren, and if I do not pray regularly in my family, I am sure there cannot be so much harm in the omission, since I am a pretty good fellow otherwise. Then the idea of giving to that brother I do not think would be charitable from the fact that he can earn his own living, or he in turn gives to that great lazy son or daughter, or sons and daughters of his, or if he is able to walk about, he is able to work; and besides that if it really is necessary for me to give, I would like for it to be made as public as possible, though I confess that it should be done rather slyly, but I want people to know that I am liberal. Yet I cannot conceive that that would be sounding a trumpet before me, which is a thing we should all avoid. I cannot conceive that I oppress the poor. I have been very liberal with all the poor about me. All my brethren know that I am very zealous in regard to the Sabbath. You stacked your wheat on the Lord's day, and tried to excuse yourself by making the flimsy excuse that it was the first day it had been fit to stack since it was cut, and that fearing it would rain again to-morrow and continue to rain, you profaned the Lord's day by stacking your wheat; and you did more than that. You hitched up your team and drove twelve or fifteen miles on the Lord's day, so that you would be at the proper starting place on Monday, to put in a good week's work. I only topped off my stacks a little on the Lord's day, to prevent them from getting wet. True I did it on Sunday, so that Monday morning would not be broken into, but I cannot see that there is any great harm in that.

As to usury, every body knows I do not take that. I sometimes take a little more than the law allows me to take, but I don't do that very often. I am generally honest in my deal between man and man. If others propose to pay me a little more than the law requires, they know their own business, and I cannot see any great harm in taking it.

"I know I don't work much, but here are rich brethren reveling in high living every day, and they will never miss what I eat. True I could earn my bread, but then my health is so poor, and my brethren being rich, can well afford to feed me. The Lord may prosper me in some mysterious way sometime, and then I will repay them."

Thus, dear reader, self goes on reasoning from one thing to another, always excusing his own dear self. Let us pray that we may

be as much divested of self as possible.

Yours as ever,

NATHAN LINDSEY.

CONFERENCES.

Semi-Annual Conference for the District of California.

Minutes of a Semi-Annual Conference of the C. of J. C. of L.-D. S., held at Washington Corners, Alameda Co., Cal., Oct. 6, 7, 8, 9, 1865.

Conference organized Thursday, at 10 o'clock A. M., by choosing E. C. Briggs President, and J. M. McLam, Clerk.

The President stated the object of the Conference, that we had assembled to transact business to further the L.-D. work, and that we had met to receive blessings from the Author of every good and perfect gift. He then, after some very appropriate remarks, gave the meeting into the hands of the saints, to testify, pray or sing, as they might be led. The time was well improved, and many good testimonies given.

AFTERNOON SESSION,

Sermon by Elder G. Rodgers, on the first principles of the gospel, showing that the Church of Jesus Christ was an extension of the authority of heaven. What revelation is—the nature of repentance—the nature of religion—we must sacrifice—"he that loveth father or mother more than me, is not worthy of me." Love God—love your neighbor.

EVENING SESSION.

After a few words of exhortation and encouragement by the President, this meeting was devoted to singing, prayer, and in giving testimonies.

Sister Bonar bore testimony to the healing power, stating that she had been afflicted many years, and spent a great deal for doctoring, to no effect, but she was healed by coming into the church. The spirit of prayer and supplication was poured out to a great extent in this meeting, and the same spirit prevailed during the entire Conference.

OCT. 7, FORENOON SESSION.

Official members present. high priest, 1; sevens, 2; elders, 13; priests, 2; teachers, 1.

Reports of elders called for.

Bro. Whitlock reported: "I have labored almost incessantly since last conference. I have visited all the branches on the coast, and I believe there is a general good feeling and unity among all the branches on this coast." Considering the number

of laborers that we have had in the field, the prospects are truly encouraging. I look forward with the expectation that great good will be done in the next six months."

Report of Elder Webb: "I never felt more earnest and zealous, and never enjoyed more of the Spirit of God than at present. Wherever I go, many ask when is that man coming here to preach again; the general cry is, come and help us."

Report of Elder Rodgers: "Since April Conference I have been travelling. The last three months I have been in San Francisco. This branch numbers 21, including 5 elders, 1 priest, 1 deacon, 8 baptized. San Francisco Branch has raised since April, \$178.50 for hall rent, elders, and poor funds, books and tracts included. We intend in the city to adopt a system of delivering tracts. No travelling elder should go abroad without tracts. Let us warn the world, and let them work out their own salvation."

Report of Bro. Hyrum Falk: "I am glad to meet so many who carry a love of the truth in their countenances. I can say that God has accepted my labors, and I know by the Spirit that the work of God is onward."

Bro. Hutchings said he was appointed to labor in Santa Cruz District, and that with all his heart he entered into his labors, the Spirit of God assisted, and the cause is in a prosperous condition; a spirit of enquiry pervades."

Bro. Edmonds reported: "The Alameda Creek Branch numbers 18, including 3 elders, 4 baptized, and 6 baptized during the Conference."

Bro. Young's Report: "I embraced the gospel for the love of the truth, and if religion is worth anything to me, it is worth equally as much to others. I endeavor to preach with the Spirit at all times. Preaching without the Spirit is vain."

Bro. D. Bonar's Report: "I went to Mont Diablo. I there found the enemy of truth and righteousness had sown the seeds of discord. I have since been more fully informed that there are only three members there. I then went to Stockton, and found the Stockton Branch in a good condition as men, women and saints. They mind their own business. They are united, and a good spirit pervades their meetings."

Bro. J. M. Newman said, "I was appointed one year ago to labor with Bro. Adams in Watsonville and Santa Cruz. After laboring sometime, I returned to settle some business and by accident I broke my limb, which prevented further labor."

Bro. Burgess said, "I rejoice to hear the reports I have heard. I feel that every

one that has spoken has spoken by the Spirit of God. I am a member of the San Francisco Branch. I am required to labor every day with my hands for the support of my family; but I believe the time is near when every one who desires to labor in the vineyard will have an opportunity. We have adopted measures to raise funds for travelling elders and the poor, by receiving a freewill offering after the administration of the sacrament, sabbath afternoon."

AFTERNOON SESSION.

Report of San Francisco Branch, received by private correspondence, through Bro. Whitlock. The work commenced there like casting a net into the sea. All kinds were caught, and they have had their trials, but the branch now is in general good feeling.

Remarks by Bro. Webb. "I do not wish to appear in your midst as a stranger, but, as the hymn says, 'like a child at home,' for I do indeed feel at home." He gave a short and beautiful discourse on the ushering in of the glorious gospel truth. Celestial light clothes us, and it is light as noontide. The voices crying in the wilderness; in the wilderness because ye cannot see it. ¶

Remarks by Bro. Newman. Contrasted the nations with the children of Zion. He said, "I have never entertained a doubt of the truth of this work, even in the darkest and cloudiest day."

Bro. Nithercot said he knew by the Spirit of God that the day was near at hand when Satan would be bound.

EVENING SESSION.

Report of E. C. Briggs. Since last Conference I have been incessantly laboring among all the branches. The branches are united. A spirit of peace, love and harmony prevails, and the priesthood is united in all good feeling, all declaring the same things, doing all they can for the good of the world and the scattered sheep of Israel. There is a prospect of much good being done in the future.

I was much pleased to see the elders give in their reports, they manifested a spirit so meek and humble.

SABBATH FORENOON.

Bro. Whitlock preached from 1 John 5: 7, 8. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, the water and the blood; and these three agree in one." He spoke of the great responsibility of preaching the gospel. The injunction to preach the gospel, and the penalty of preaching any other.

It becomes us to fix our eyes upon the great Author. It is necessary to understand the nature of God, the application of the blood of Christ, application of the water, the reception of the Spirit, the Comforter, the calling of the ministry, the disciples commanded to tarry, the rushing wind, the endowment. These are the latter days, the fig tree putting forth her leaves, her branches are yet tender, a promise to us as to the ancients that signs shall follow the believers.

The saints arose to sing the 126th Hymn,

"How foolish to the carnal mind,

The ordinances of God appear;

They count them as a puff of wind," &c.

This was precisely at 15 minutes of 1 o'clock, and just as we began to sing the hymn, the house began to tremble and sway by the heavy shock of an earthquake. Some few friends next the door began to make a break, when the President called out, "have no fear, be quiet." Bro. Whitlock said, "the Lord is only moving the house." The saints in general were calm and self-possessed. I cannot describe with my pen the melting, burning influence of the Spirit that immediately followed the shock. The saints felt to thank God with overflowing hearts, realizing the truth of these words, "After your testimony, cometh the testimony of earthquakes," etc., and I speak of the saints manifesting no fear, for their love had cast out all fear.

We have been informed that the inmates of stores, rum shops and dwelling houses, escaped as soon as possible into the open way.

SABBATH AFTERNOON.

Prayer meeting. The sacrament was administered, after which Bro. Briggs read Isaiah 1: 1-12, chap. 2: 12 to close.

TEXT, Matt., 13: 52.—"Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old."

MONDAY FORENOON.

Prayers and hymns. Some remarks on preaching and on tithing, by Bro. Edmonds. He said, like Abraham of old, he was willing to give the tenth of all he possessed. Bro. Briggs delivered a sermon on the law of tithing, clearly setting forth the duty of all the saints on this point, proving his position alike from the Old Testament and Book of Doctrine and Covenants.

MONDAY EVENING.

Bro. Briggs addressed the saints from the following text: "In my Father's house there are many mansions: if it were not so,

I would have told you." Bro. Whitlock then spoke at some length on the power of faith.

Ten members were confirmed, and three children blest during the Conference.

Resolved, That local and traveling elders have no right to interfere with the presidency of a branch.

Resolved, That this Conference acquiesce in the measures adopted in the General Conference held at Amboy, Ill., with regard to the European Emigration Fund, that we will contribute to the extent of our ability for that purpose, and that the president of each branch be instructed to carry into effect this resolution, by receiving monthly contributions.

Resolved, That this Conference acquiesce in the measures adopted by the Conference in the east, to send out tracts, the little preachers.

The following resolutions were also adopted: that Bro. Thomas Dungan be appointed by this Conference to preside over Humbolt Bay District, bounded north by Eureka, east by Shasta, south by Tehema, west by Cresecent City—that Bro. Johns be sustained as President of Nevada District—that Bro. Webb be sustained President of Sacramento District—that Bro. G. Adams be sustained President of Santa Cruz District—that Bro. G. Rodgers be appointed to preside over San Francisco and Petaluma Districts—that Bro. D. Bonar labor under the Presidency of Bro. G. Rodgers—that Bro. J. M. Newman labor under the Presidency of Bro. G. Adams—that Bro. C. F. Garvey be ordained a priest—that Bro. C. T. Garvey labor under the Presidency of Bro. Rodgers—that Nicholas Stam be ordained a priest—that Bro. N. Stam labor under the Presidency of Bro. Webb—that Bro. J. M. McLam labor under the Presidency of Bro. Webb—that Bro. H. Falk receive a mission under the Presidency of Bro. G. Adams—that Bro. Peter C. Briggs be ordained to the office of an elder—that Bro. P. C. Briggs labor under the Presidency of Bro. Rodgers—that we sustain Bro. J. T. Andrews, our book agent—that we appoint Bro. B. Turnbull Church Recorder for the Pacific Slope—that we sustain Bro. Joseph Smith as President of the Church of J. C. of L. D. S.—that we sustain Bro. William Marks, his Counsellor—that we sustain the quorum of the Twelve—that we sustain the Standing High Council—that we sustain the High Priest's quorum—that we sustain the Seventies' quorum that we sustain the Elders' quorum—that we sustain the Bishop, I. L. Rodgers—that we sustain priests, teachers, and deacons in righteousness—that Bro. H. Whitlock ac-

company Bro. E. C. Briggs to San Bernardino Conference.

It is recommended in this Conference that elders and priests are required to labor to the extent of their ability, as the Spirit may dictate.

Resolved, That this Conference furnish elders and priests with licences signed by the President and Clerk of the Conference.

Resolved, That we sustain Bro. E. C. Briggs President of the Pacific Slope.

Resolved, That this Conference declare the baptism of Wm. Potter by Bro. Davis null and void, on account of misrepresentation, saying that he had been reconciled to parties in Conference by whom he had been cut off.

See *Times & Seasons*, vol. 5, page 458: "We here continue to say, let such expelled person be reconciled to his brother, and then bring forth fruits meet for repentance, or in case of dissatisfaction with our decision, take an appeal, and reverse it if found wrong."

Resolved, That this Conference adjourn till the 6th of April, 1866.

E. C. BRIGGS, PRESIDENT.

J. M. McLAM, Clerk.

Nauvoo and String Prairie Conference.

Minutes of a District Conference held in String Prairie, Lee Co., Iowa, Dec. 9, 10, 1865.

Resolved, That Elder John Lake be chosen President, and Elder Henry Cuerden act as Clerk.

Conference opened with singing, and prayer by the President.

Officers present: Quorum of the twelve; 1; seventies, 1; elders, 14; priests, 3; teachers, 3; deacons, 1.

Reports from the following elders were received: R. Lambert, Solomon Tripp, D. H. Smith, F. Rowley, D. Griffith, Alex. H. Smith, H. Cuerden, T. Pitt, — Doty, John Lake.

EVENING SESSION.

Elder Alexander H. Smith then presented the minutes of the Conference held at Nauvoo, Nov. 20, 1865.

Branch reports were then called for.

Montrose: 34 members, 3 elders, 1 priest, 1 teacher. S. Suthers, President; F. Burley, acting Teacher.

String Prairie: 11 added since last reported.

Resolved, That when a branch is organized, with a presiding elder, priest, teacher, and deacon, and these officers refuse or neglect to do their duty, that any member may report these delinquent officers to the

President of the District, that the wrong may be adjusted.

Resolved, That when such difficulties arise, and complaint is made, it is the duty of the President of the District immediately to call a council of elders, to assist in settling all such difficulties.

Resolved, That a committee of three be appointed in Nauvoo District, to attend to the wants of the families of those who devote their whole time to the ministry.

The said Committee consists of Richard Lambert, Solomon Tripp, and Clark Lewis.

Resolved, That a committee of three be appointed in the String Prairie District, to attend to the wants of the families of those who devote their whole time to the ministry.

Said Committee consists of D. Comstock, S. Allcot, and Benjamin Durphy.

Resolved, That a committee of three be appointed to examine the books of the bishop of this vicinity, and report the same to the conferences every three months.

Said Committee consists of Wm. Anderson, R. Lambert, and H. Cuerden.

Missionaries Appointed: S. Tripp, C. W. Lewis, and G. Redfield, to go on a mission to Golden's Point, Elvaston, and Lima; T. Revel, and E. B. Webb, to McDonough Co.; D. H. Smith, and Uselus Austin, to Appanoose and Sonora; R. Lambert and H. Cuerden to Pilot Grove and La Harp, if not otherwise engaged, and all the elders and priests in this vicinity, labor to the best of their ability to forward the cause of truth.

SUNDAY MORNING.

A prayer meeting was held, in which all seemed to rejoice. There were three volunteered for baptism. John Lambert was ordained a priest, and Joseph Lambert, teacher.

At 11 o'clock preaching began. R. Lambert and D. H. Smith addressed the Conference on the more excellent way. The congregation felt to rejoice.

The meeting at night was addressed by Elder Garley, on the gathering of Israel.

MONDAY MORNING.

There was much amicable discussion on points of law and doctrine.

Resolved, That the minutes of this Conference be sent to the *Herald*.

Resolved, That a two days' meeting be held in Montrose, on the second Saturday and Sunday in February.

Resolved, That we adjourn to meet at Montrose, on the second Saturday and Sunday in March, 1866.

J. LAKE, PRESIDENT.

H. CUERDEN, Clerk.

ELDERS' LETTERS.

FROM BRO. J. W. LEWIS.—I sailed from New York October 3rd, and landed in Liverpool October 17th. I remained in Liverpool two days searching for friends of brethren in Florence and Council Bluffs. I found all the friends above referred to, I believe good was done among them. I left Liverpool on the 19th, and arrived in Sheffield about 12 o'clock. Having no address of the saints, I traversed Sheffield four days, and on Sunday evening just as they were commencing their evening meeting, I found them, and for the first time I learned that Bro. Revel had left for America. The brethren and sisters received me as a messenger of peace and good will, their kindness was great, and I must say, they are saints indeed and of a truth. I was the more pleased as Bro. Revel had left a holy savor behind him. Would to God that every servant of God leaving places for other missions, or returning home may leave behind such hallowing influences as Bro. Revel; although not acquainted with him, I feel to ask God our Father to bless him for his faithful labors. While in Sheffield, I visited all the places I could. I felt impressed by the Spirit to go to London. I resolved to follow the dictates of the Spirit. I informed the brethren of my intention, but wanted an elder to fill the place of Bro. Revel. Until that was done, I could not leave, I felt this mission laid upon me till Bro. Jason Briggs arrived. I felt glad to find one faithful good man, that Bro. Revel baptized, and I informed him that he was wanted for the ministry, to travel in Bro. Revel's place, in Sheffield, Chesterfield, Blaby, Birmingham, Nottingham and all places which should open to him, and when I should be in London, to commune with me on all matters till the arrival of other authority, when all would submit to that authority. This brother consented to do so, as soon as he could settle things at home. This has been done and he is now in the field laboring; I believe, faithfully. I remained in Sheffield two weeks. The President is a good man, and he, with other of the brethren are doing their best to roll on the work. After leaving Sheffield, I passed through Lincolnshire, visited many of the Brigantes previously forewarned of my coming to England, by the authorities, and directed not to allow us to come into their houses, nor to feed, or lodge us in any way. Several of these saints told them, "they should not take that council," they would hear what we had to say when we (Bro. Derry as report goes was coming with me) came. We, that

is, Elder Charles Derry and myself, were once good men, they had been blessed under our ministry in years past, and if we had altered they could soon detect the same. Many of the old standards left last spring, those who remain were making ready, but have turned their course. I have been in London six weeks. Every opposition that can be set in motion is now tried. I can stand almost any thing, but to hear the scandalous, scurrilous falsehood in circulation against the family and wife of the martyred prophet is more than I can bear, I never have endured such a trial of patience in all my life as at this time. I have endured temptations of such a character, that had I yielded would have driven these liars out of London.

This week, in Birmingham, they are going to baptize from ten to twenty, of the old stock, and the last day of this month they will open a room in the center of Birmingham, I expect a good work will be done there. I have wrote to Bro. Pointon to pay strict attention to Birmingham, and round about, for a season, till the work has got a good hold. In Sheffield, this week they are going to baptize a few. Last night I baptized a first rate man, an old tried elder. He is a man that will do great good I believe. There is another old elder and a good man will shortly obey. There are three persons just on the water's brink, they have got the Mormon fever, and nothing but water will cure. I received a letter last night, to come about one hundred miles from London, they want to see me, they are of the old school. As soon as I can go I shall.

What is Bro. Hatt doing? How is it he does not come along? Please write to him and tell him, I want him to come as soon as possible. The cry is come over and help us. Many in Birmingham want to know when Bro. Briggs is coming? Orson Pratt and others from Salt Lake, are making great efforts to stop the progress of the Reorganization, but they are futile. God is with us. In a short time they will see the work onward in England, although it has been, and is still very tardy. I shall leave London in about ten days for Hertfordshire, Bedfordshire, and Buckinghamshire, but will leave three good men to stand by the work. Next Saturday, I shall get out one thousand of Bro. Attwood's tract, on "Is Brigham Young, President of the Church?" These we will send over the country and London. The brother with whom I abide, found me a home eight, teen years ago when upon a mission. I visited him soon after my arrival in London. He enquired my business, I told him and he

felt astonished. He enquired how I got along. I told him the foxes had holes, the birds of the air, nests, but I was not worthy at present to lay my head any place. He informed me, that he found me a home many years ago, and he would have the honor this time.

LONDON, England, Dec. 20, 1865.

FROM BRO. THOMAS J. SMITH.—As the progress of the kingdom of God is something dear to the hearts of all true saints, I will, at the request of Bro. Z. S. Martin, president of this district, drop you a word of information, respecting its progress in this part of God's vineyard. Although we are somewhat isolated here from the rest of the church and kingdom, and have been debarred from preaching much by untoward circumstances, yet I can truly say, that the cause is gradually moving onward.

Since the fall conference we have raised up a branch in this place, numbering at this time, twenty two members. Others will soon be united with this branch, and throughout the district, several are asking baptism. An interest has been aroused in the hearts of many, and I think will terminate in their uniting with the church. The elders in the Florence and Columbus Branches are doing good to the extent of their circumstances. The prospects in this district, are fair for raising several more branches, which we will proceed to do as soon as the weather will allow, God granting us health and His Spirit to guide us.

DE SOTO, Neb. Jan. 11, 1866.

FROM BRO. LARKIN PRICE.—I live in rather a remote corner, as far as hearing the gospel preached is concerned. I have been living here ten years, and have never seen but one elder of the Reorganized Church of Latter-Day Saints, and that was Wm. H. Kelly. We have an abundance of what is called preaching here, known as Campbellism, but it can not possibly pass for the gospel. Our accommodations for preaching will be good in a short time. We are about completing a church building 36 by 60 feet, capable of holding all the people in the immediate settlement, and I would like to see some elder of the church come this way and preach for us. Such an one as could have time to stay a few days, or even weeks, would be a great comfort to your friend and well wisher, and brother in the covenant of the latter-day work of the Lord.

ALBION, Marshall Co., Iowa.

[Will Bro. Jason W. Briggs attend to this request if possible, or send some one?

J. SMITH.]

FROM BRO. A. W. MOFFITT.—Brother Bays and myself have been preaching in

Leon the past week, in the Court House; to a large and attentive congregation. We have been attacked by the champions of the, so called, Christian Church. Bro. Bays is to have a public discussion, commencing next Monday evening. Bro. Bays affirms that the Book of Mormon is a revelation from God, and they deny. They attacked us in our lectures, and we replied. Their church members said they got defeated on every point. There is a great enquiry after truth in this region of country.

NINE EAGLES, Iowa, Jan. 12, 1866.

FROM BRO. HUGH LITTLE.—I have only baptized one this winter, and 40 last fall. My health is very bad this winter. I shall start home soon, as I am not able to do the walking necessary for a mission in this country. There are many believing here, but are not yet ready to obey.

HOUSTON, Texas, Jan. 3, 1866.

POETRY.

An Address to Brigham Young.

With greeting, Brother Brigham, my old friend,

Some things I cannot fully comprehend.
An explanation humbly I request,
Through any medium you may think the best.
Do't you believe that President Joseph Smith

Is an elect, of God by divine grace,
And has a right confirmed in his birth,
Forward to step and take his father's place?
That he, to his high office was ordained
By his dear father, when he was a boy?
Then, called of God, and legally sustained
By that great Conference held at Amboy?
If you deny you do, why do you need
Reville and laugh to scorn the prophet's seed?
If you are safe, and in no way afraid,
What need to scoff, to slander and upbraid
Young Joseph Smith? What Brigham is the aim

Of calling him the lawyer, and proclaim,
Him infidel, then to accuse his mother
Of vile rebellion, homicide and murder?
What the grand object was to sneer, and tell
That all of Joseph's house are full of hell?
What to insult the servants of the Lord,
Abusing Brother Briggs and Brother McCord?

If you are a prophet, and with God converse
Can in the providence His footsteps trace,
From the foundation of the universe,
And his mouthpiece to all the human race,
And know all nature's laws as you pretend,
Holding all truths as on your finger's end,
What is the reason then of your passion,

Curling the lip, and turning up the nose?
Truth is a thing, that hurts only oppression.
You are not afraid of falsehood, I suppose.
Shall I depose these queries at your door,
Or shall I have the privilege of making more?
Is this the promised land of liberty?

The clime of bliss, where Ephraim's sons do
 roam?

Are these the boasted vallies of the free,
The Zion of the saints, the righteous home?
Is this the city of the pure in heart,
That New Jerusalem, heaven's special mart?
Is this the famous golden temple street,
Where angels, gods, and men can freely
 meet?

Then Brother Brigham, by all boasted rights,
Why do you persecute the Josephites?
Why warn your bishops, with mandates
 august,

Against a missionary, (who'll believe me?)
To cast him out, and treat him with disgust,
And excommunicate them that receive me?
"If any dares to harbor that old scamp,
From our bee-hive, out drive him as a drone,
Offstrip him of his trappings, and then tramp
Upon his neck, and peck him to the bone."
Why do you strive to bind the pen and
 press?

Is it the germ of freedom to oppress?
Why force *The Telegraph* and *Deseret*
With double issue, hard on every man,
And read the destiny of the *Vedette*,
By that old planet of the *Valley Tan*?
Why valid truth to falsehood must suc-
 comb?

Must tongue, and pen, and press always be
 dumb?

Must we to tryants hush and bend the knee,
Or shall we stand, or fall for liberty?
Why cannot Job with Brigham, and Mc-
 Leod,

Each have the right of serving his own God?
Why can't I walk on these wide streets
 about,

Without a bloody hound set on my track?
Why can't I preach, talk or converse with-
 out

Pistols, or guns about my ears to crack?
What Brother Brigham, do you get the
 worse?

Does the contest grow so tremendous hot,
That you so often need to have recourse
To arguments of rocks and pistol shot?
Hark, Brother Brigham, with due reverence
 and,

One thing I want you to fully understand,
No rattling rocks, on windows; or on doors,
No pistol pops, or gun, or cannon roars,
No levying mobs, no tearing houses down,
No threats, nick names; no sneers, scoffs,
 or frown,

No closing doors, no locking bread and
 cheese,

With brow erect, he'll walk from north to
 south

No sending dogs to bite, or children tease,
Shall reach this boy, or padlock his wide
 mouth,

And every soul shall hear the tidings glad,
From utmost Colorado, to Malad.

By Lincoln's grave, this place for one shall
 be

"*The home of the brave,*" "*the valley of the
 free.*"

THOMAS JOB.

SPANISH FORK, UTAH.

The Joys that are With Us.

Some sigh for age, some sigh for youth,
Some sigh for joys to come;

The one at home still looks abroad,
The traveller at home.

The poor man views the rich man's land,
And wishes for his wealth;

The rich man sees the poor man toil,
And wishes for his health.

This should not be, we ought to love
The joys that are around,

Rejoicing in the happiness
That can at home be found.

The flowers that bloom in other lands
No doubt are fairer far,

But should we love the flowers less,
That all around us are?

The joys that come in youth, no doubt
Are lovely to behold,

But do they make the joys the less,
That come when we grow old?

The freedom of the aged is,
A blessing to receive,

And tho' we have it not in youth
It should not make us grieve.

Then let the joy and work that come,
To-day receive our care,

Remembering that for the hour
All things sufficient are.

D. H. SMITH.

MISCELLANEOUS.

NOTICE.—We publish in this issue an ad-
dress sent by Bro. Thomas Job, to Brigham
Young. We do this not by way of bravado
nor to stigmatize, but to show the energy
and pluck of Bro. Job.

We trust that the day of fear of man, or
devil has passed away, and that all the min-
isters of Christ shall be God fearing, truth
loving men, and scorning to do a mean act or
a criminal one, either publicly or privately.

EUROPEAN MISSION.—We are requested
to notice that Bro. Josiah W. Briggs will

not start on his mission to England at present, being prevented by severe sickness of himself and family. Saints in England please notice.

Books.—We expect to have a new supply of Hymn Books and Doctrine and Covenants in a few weeks, when those persons who shall have paid for any of them will be supplied.

WANTED:—At this office, as soon as possible, the names of "an hundred and forty and four thousand," who can read their titles clear to an inheritance of eternal life.

CONFERENCE for the Western Iowa Pastorate, Chas. Derry presiding, will be held at Council Bluffs, March, 2, 3, and 4, 1866.

ADDRESS.—J. W. Lewis, No. 23 Wellington Street, Shakerwell Lane, London, England.

OBITUARY NOTICES.

At Ellis, Hardin Co., Iowa, Oct. 18, 1865, **HORTENSE AVIRA**, eldest daughter of J. W. and Louisa Briggs, aged 17 years.

On the 7th of Nov. her brother, **ETHEL ADELBERT**, eldest son of J. W. and Louisa Briggs, aged 20 years.

He seemed to have had a presentiment of what awaited him, for the day before he was taken down, he requested baptism, and was baptized and confirmed a member of the church.

Nov., 3, 1865, Bro. **JOHN WYBREW**, aged 86 years.

Jan. 3, 1866, Sister **SUSANNA WYBREW**, aged 61 years.

She was a member of the old organization, and was baptized into the re-organized Church, Feb. 27th, Feb. 27th, 1864, and followed her Master through evil and good report, and after three weeks sickness, fell asleep in the arms of Jesus. She died full in the faith, leaving many friends and saints to mourn her loss, but with a glorious hope of meeting them in the morning of the first resurrection.

At the Swan Creek Branch, Dec. 24, 1865, **ESTHER S.**, daughter of John W., and Samantha J. Hutchins, aged 2 years, and 3 months.

Also, Dec. 15, 1863, **SAMANTHA**, wife of John W. Hutchins.

At Kewanee, Ill., Nov. 17, 1865, Sister **ROSANNAH WHITEHOUSE**, aged 58 years, 1 month, and 2 days.

In Mission, La Salle Co., Jan. 10, after a few days illness, **BURTON M.**, infant daughter of Henry and Esther Johnson, aged 7 months and 16 days.

Of diphtheria, at Batavia, Ill., Jan. 18, 1866, **DOTHA F.**, daughter of Eber J. and Helen F. Blakeslee, aged 3 years, three months, and 15 days. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12 : 7.

RECEIPTS FOR THE HERALD.—D. Hitchcock, W. Gamet, D. H. Smith, H. C. Holcomb, D. P. Hartwell, J. Hall, C. Lewis, F. J. Moore, W. S. Morrison, S. Tyler, S. G. Holman, J. Fuller, M. Brunson, M. McBaker, L. P. Russel, S. E. Russel, E. Reed, H. Harvey, R. H. Dancer, J. Brown, S. C. Winegar, A. Vredenburg, N. B. Gose, S. Woodstock, Z. S. Martin, G. W. Martin, J. Taylor, (Neb.) each \$2; J. Hougus, H. A. Stebbins, I. Parish, M. Ruby, J. Black, J. M. Tousley, J. Barker, W. Lamb, T. Entivistle, S. Whitehouse, C. Williamson, N. H. Ditterline, M. Hunter, E. R. Briggs, A. W. Moffit, D. H. Bays, A. Rigley, R. Jones, E. Ladner, T. Williamson, W. Hartshorn, G. Watson, J. W. Mather, D. B. Morey, G. Morey, W. Fisher, L. A. Hall, C. Herzung, D. D. Williams, D. M. Lewis, W. D. Williams, A. Griffith, H. Kemp, Thos. Thomas, J. Hodges, V. B. Smith, E. Shoebridge, J. Plested, H. Jones, G. Derry, R. C. Elvin, J. W. Webb, each \$1; R. C. Hendricks \$3.25; R. Mader \$2.50; W. F. Cook \$30; M. Lynch \$5; S. G. Holman \$22.50, for the poor; F. Campbell \$4; E. Tyler \$3; W. C. Matthews \$1.50; M. H. Forscutt \$4; T. J. Andrews \$5, also \$60 in gold; M. J. Borland \$0.50; H. Parker \$2.10; J. Black \$1.50; N. Jaques, \$1.

VARIOUS PUBLICATIONS are advertised in the last number of the HERALD.

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 **JOSEPH SMITH**.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to **ISAAC SMITH**, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

HERALD.

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

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

No. 4.—Vol. 9.] PLANO, ILL., FEB. 15, 1866. [WHOLE No. 100.

Crime.

It is continually being said that crime is on the increase. Now, while willing to admit that the publication of crimes committed show a larger number of evil deeds than periods of like duration in the past reveal, it may be a question, if a greater number of criminals compared with the number of the population, exist now than have existed before.

If it is true that "crime is on the increase," may we not trace its commission, in part, to the manner of treating the guilty?

By a careful perusal of the journals of the present day, it will be found that they are employing a fair space in their columns for the express purpose of portraying the evil there is in man, by furnishing a catalogue of his crimes.

This seems to us to be wrong, and the idea is suggested to us, that while man may by a course of crime, wrest from his fellow man his desires of this world's goods, and finally, after committing murder as a natural outgrowth of his lawless course, receive from the society he has outraged and defied, a penitent absolution of his sin and a prayerful exit from this world, with all the noise and notoriety his crime can produce; in its commission, his arrest, care and attention, spiritual advice, execution, and a degree of piety apparently genuine always attending erring humanity, crime will not cease.

We are of the opinion that the church should begin to take high moral ground in regard to very many abuses in society, which can only be reached, to correction,

by a strong setting in upon them of the current of public opinion.

The morbid desire there is in man to publish abroad the missteps of his fellow mortal, and to gloat over his punishment when caught transgressing, is a moral disease and needs moral medicine, and all the physical punishment which by any possibility can be inflicted fails to reach the disorder; while one criminal brought to punishment, as it is now fashionably brought about, is productive of moral corruption, not only in the minds of those witnessing the execution, but in the minds of very many others caught by the false glitter lent to the scene by the glib and pleasant pen of some ready writer.

Let us then, as brethren, begin to raise our voices against the cultivation of that disposition of rabid curiosity, which leads the mind to bear without remonstrance the contemplation of crime, ultimately resulting in entertaining the proposition to commit it, so that, when opportunity offers, or is made, the evil is done and a man is gone to destruction.

JOSEPH SMITH.

A Hint to Elders.

In this number of the HERALD, please read an extract of a letter from Mrs. L. Smith, Navarino, Onondaga Co., New York. Let the elders read and reflect; and reflecting, let them give heed to the lesson taught.

Our missionary labors should be more concentrated. An elder preaching for a sermon or two, in a place where likely no other labor can be had for years, is not an

effective way of propagating the gospel, and as in the case of Sister Smith, those who have once tasted of its fruits are profited; but those who have never been permitted to hear it, to whom we are so anxious it should be preached, not only are not benefited, but are positively rendered dissatisfied with so slight a knowledge, that there may be a possibility of there being a truth, of which, the opportunity to learn is passed away from them.

Like presenting a cup of cool water to the lips of a perishing soul and snatching it away as he begins to drink of its life giving contents, so is the preaching in this desultory way. Opening the gates to the city, bidding men and women to look within, getting their gaze arrested and abruptly closing up the gates, departing from them while they would fain enter in. Brethren this is too bad, too bad. We speak in contention, for we have hitherto thought we were impelled through a mission like a missile hurled from some impetus-giving force, and have been brought to a sober, realizing sense, of how little real good is done by such scattered effort, and how much good may be done by a steady and calm, consistent well directed effort in one place.

The old Romans used to destroy the strongest walls by the application of a "battering ram" upon them, in one place till a hole was broken through them. So in our day, Fort Sumpter is a mass of ruin from the steady pounding of those attacking it.

All honor to those of the elders who will preach at all, but more sheaves would be added to their reaping if they spent more labor in one locality.

JOSEPH SMITH.

Questions and Answers.

Q 1st.—Has the President of a Branch the right to select presiding priest, teacher and deacon, and to object to others being nominated, or is it the right of the members to nominate men of their own choice?

Ans.—The President of a branch has no right to make selections of officers and insist upon their reception. He must use his discretion in assisting the branch to make a wise selection. His recommendation, if wise, should meet favor with the branch, but others may be legitimately presented for the consideration of the branch. He should not object to their being presented.

Q 2nd.—Has an elder in the Reorganized Church the right to preach in his own house, or in the house of his neighbor if requested to do so, at times when

it does not interfere with the regular branch meetings?

Answer.—We answer, yes. With the knowledge and consent of the presiding officers of the branch, if within the precincts of a branch.

Q 3rd.—When an elder is appointed by Conference to preach in a certain district, has the President of a Branch the power to stop him from preaching in that place, because he (the president) has preached there prior to the elder's appointment, though it is eight miles from his branch?

Ans.—No. No such power is given the Branch President.

Q 4th.—Does the President of a Branch preside over a certain dominion, or over organized meetings alone?

Ans.—He is the presiding officer of an organized body of men, women, and children, constituting a flock in Israel. If he had as territory the State of Illinois and no flock, he would not be a presiding officer. Certain limits are usually understood as the precincts of the branch, differing in space as where thinly and thickly populated. In some cases their limits are named, in others not.

JOSEPH SMITH.

Millennial State.—No. 1.

The Millennial state of the earth will be the renewed state, which will precede the eternal state. In Rev. 20: 1-3 we read that John said:

"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, that 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."

It appears from the foregoing quotation, that there will be a thousand years during which time Satan will be bound, that he may "deceive the nations no more, till the thousand years shall be fulfilled." The nations which he shall then deceive "no more," are evidently the nations of the earth which he had been deceiving, otherwise the words "no more" would not only be superfluous, but they would be inappropriate. John saw that whereas the nations of the earth had been tempted by Satan, during the thousand years, they shall be tempted no more. In the three following verses, (the 4th, 5th, and 6th,) we read that John said:

"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."

Some people say that the reign of the saints with Christ a thousand years will not be on the earth, but I think that this opinion is contrary to the foregoing quotation, for it is there shown that the nations of the earth shall not be deceived during the thousand years. At the commencement of the thousand years reign of Christ with his saints, Rev. 11: 15 will be fulfilled, which says:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The words of the song which John heard will then be fulfilled. We read that he said:

"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." Rev. 5: 9, 10.

These texts collectively show that the saints will reign with Christ a thousand years on the earth. The next remarks in Rev. 20, show that the nations of the earth which will not be deceived during the thousand years, will be deceived "when the thousand years are expired," and that then "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." The statement is as follows:

"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." Rev. 20: 7-9.

The saints will be on the earth during the thousand years, otherwise how can the nations of the earth compass the camp of the saints about, and the beloved city? If the camp of the saints will not be the abode of the saints who will have lived on the earth in the Millennium, how can there be a camp of the saints at the end of the Millennium? Is that the time spoken of by Jude? He says:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Will the Lord come with ten thousand of his saints, at the end of the Millennium? Zechariah prophesied that the Lord his God shall come in that day, or age, when His feet shall stand upon the mount of Olives, and when all nations shall be gathered against Jerusalem to battle. We read that Zechariah said:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 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: 4, 5.

The foregoing texts, and others that I might quote, show that the Lord and all His saints will come to the earth at the commencement of the thousand years, and not at the end of it. It will be at the commencement of the thousand years that it will be said, "the kingdoms of this world are become the kingdoms of our Lord and of His Christ." Then the saints will be made kings and priests and will reign on the earth. Some people believe that the saints will be resurrected at the coming of Christ, but that they will then be taken to another part of the universe, and that they will there remain until after the end of the thousand years. The prophecy of Paul in 1 Thes. 4: 17, is used to support that opinion, but the text in connection with Paul's remarks in that verse, presents the subject in a different light. Paul is there represented as saying:

"But I would not have you ignorant,

brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 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."

In the foregoing quotation we have read that God will bring those who have slept in Jesus with him when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." This prophecy agrees with the prophecy in Rev. 20, where we have shown that those who shall reign with Christ a thousand years, while the nations of the earth shall not be deceived by Satan, will be resurrected at the commencement of the thousand years. In our last quotation we read that the Lord himself shall descend, when the dead in Christ shall rise, but we do not read that he will ascend or descend from heaven after that time, neither do we read that God (Christ) shall bring those who slept in Jesus with him the second time, nor that Enoch prophesied that the Lord cometh the second time with ten thousand of His saints, nor that Zechariah said that the Lord my God shall come the second time with all his saints. But as we have already said, some assert that the saints will not be on the earth during the thousand years, because we read that Paul said that when the dead in Christ shall rise, "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."

Now I understand by the foregoing remarks that when the Lord Jesus shall be descending with all the saints who have slept with Him, that they who shall then be "alive and remain" shall then ascend to the clouds to meet the Lord in the air, and escort Him to the earth, so shall they ever be with the Lord. They will not "ever be with the Lord" in the clouds nor in the air, for John heard the saints in heaven singing "we shall reign on the earth," and that they shall live and reign with Christ a thousand years while the nations of the earth shall not be deceived by Satan. To

meet is to come together from different directions.

I. SHEEN.

Reports of Branches.

"It shall be the duty of the several churches composing the Church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time, and also if any have been expelled from the church, so that their names may be blotted out of the general church record of names." *B. of C.* 17: (2) 25.

Reports of branches should be prepared by the clerks of the branches, and after a clerk has made out a report for his branch he should present it to his branch, and the branch should approve, alter or amend it, and then and not till then should the branch authorize any person to present their report to the District Conference. If a clerk or any other member of a branch prepares a report for his branch and does not present it to the branch for examination, and if the branch does not decide by vote that it shall be their report, it should not be received by a conference as the report of said branch. It is only the report of one man.

Reports of branches should not only contain the aggregate number of each class of official members and lay members, but "the names of the several members uniting themselves with the church since the last conference." The names and all the necessary particulars, as they are provided for in our blank Branch Reports, should be inserted in branch reports. The names of all the members of all the branches in both Europe and America with all the necessary particulars should be presented to the District Conferences and then they should be presented to the Annual or Semi-Annual Conferences of the whole church by the presidents of districts, that they may be recorded in the General Church Record which is kept by the General Church Recorder. There continues to be a prevalent neglect of duty in reference to this subject, which we have continued from time to time to remonstrate against, and to show the impropriety of. It is very desirable that there should be uniformity in making and presenting reports to all conferences of the church.

I. SHEEN, GENERAL CHURCH RECORDER.

COMMUNICATIONS.

War and the Relation of Saints Thereto.

The discussion of this subject in the *HERALD* thus far, illustrates the observation, that objects assume different aspects as they are viewed from different standpoints. Thus, in attempting to show another, some distant object though the person may be but a few yards from us he perhaps cannot be made to discover the object until he steps into our track and looks from our standpoint, look as we look and then he sees as we see.

The bare mention of *fighting saints* generates in our minds incongruities, a chaotic mixture of opposites, distorted images of lambs with claws, and doves with talons and fangs—misery with veins of bliss running through it. In the history of the world, war occupies the foreground. Its originators and conducting chiefs fill the seats of honor. To war nations owe their greatness and often their existence. War is a power in the earth, a first class power, and therefore fully competent to make itself respected. It is the aggregation of the animal forces. Its language to its enemies is thus articulated by the warrior Napoleon: "The thunders of war shall crush him in a moment." War is a monster; a desolator, a scourge; the sum of all the calamities that flesh is heir to, all this is conceded in the abstract by christian men as well as saints; but war it is alleged, must have two parties and two sides, and one party must be wrong, but the other may be right, and to engage on the right side and fight is lawful and right for saints. Hence we often hear of holy wars. Each party in all wars suppose some God to be on their side. If both parties are christians, each supposes the same God to be on their side, as if war was the offspring of some of the attributes of God. We will settle this last idea as we pass along.

"Whence come wars and fightings? * * * even of your lusts." James 4: 1. The first "*overt act*" of war on record was the attack of Cain upon Abel, whether Abel resisted and fought valiantly before he fell is not stated: but the scriptures associating the blood of Abel, with the blood of Christ as a type, together with the fact Christ when attacked did not resist and fight, implies that this first war and fighting was all on one side; and subsequently we learn that the sin and condemnation was all on the *same* side. The

sinews of war is its power to crush, and these sinews are furnished by the rich, the capitalists take the loans and so enable war to act itself out; and hence God charges upon such, among other crimes that of killing the just and "he doth not resist you." Here again the *just* is killed and "does not resist," James 5: 6. Jesus said: "If my kingdom was of this world then would my servants (the saints) fight, but now is not from hence." Therefore they will *not* fight to defend it nor their king. Now here is a very pertinent question. If the saints are not permitted to fight to defend the kingdom of God, to defend their king, their own Shepherd and Savior, are they permitted to fight in defense of other lords and other kingdoms? That is, if the Savior has by His own example in not fighting when attacked, and by precept forbid it to His servants directly, has He indirectly taught, or left a loophole for them to slip through the inhibition and "fight?" There can be no doubt that Jesus Christ was a non-resistant, and when His teachings become the rule of nations war will have ceased. All concede this. Now who is a saint? Is he not one who adopts the precepts and has the Spirit of Christ? Certainly. Then, if when the nations are converted they will not "fight" nor go to war, how can the saints who now are converted do so? That is can they fight without violating the precepts of the Savior, or is it a moral duty to go to war and fight? We decidedly think not. But the law of the land requires, or may require saints as citizens to fight and we are not to break the law of the land to keep the law of God. See B. of C. Sec. 97 (:95: 2.) "And that law of the land which is constitutional supporting that principle of freedom in maintaining rights and privileges belonging to all mankind." Such laws of the land God justifieth the saints in befriending, and if such laws of the land could require us to go to war and fight, why did the Lord say in the next paragraph "Therefore renounce war and proclaim peace?" Can the saints obey this commandment and yet fight?

Human governments it is alleged have a right to defend themselves and cannot discriminate among its citizens, and if saints are citizens they are liable to be called upon to fight. The conscription law is a law of the land. etc. Now nations do discriminate among its citizens, as follows, over and under a certain age all are exempted citizens on the ground of physical disqualifications, the imbecile

and insane for mental disqualification, and again a certain class whose conscience forbid them to fight are exempt for moral disqualification. A real christian is one who obeys the teachings of Christ as he understands it, and this is his religion, for which he is accountable to no human authority, and this principle is distinctly asserted by the 15th Article of the amendment to the Constitution of the United States. Where Congress is forbidden to enact any law respecting an establishment of religion or prohibiting the free exercise thereof.

Now if I understand Jesus Christ to forbid going to war, or fighting, can I be forced to fight, and yet be left in the free exercise of my religion? Then here is the safety of the saints who are averse to war. The authorities by their own supreme law are bound to discriminate in their favor. Moreover God has promised to protect his own and one way of protection was the moving the framers of the Constitution to recognize the right of conscience. Hence I can conceive of no constitutional law of the land compelling a disciple of Jesus Christ to fight where conscience tells him that Christ forbids it. Conscience is a creature of education and if we are taught to believe that fighting is, or may be a part of the duties of saints our convictions or conscience will correspond and of course no exemption can be claimed either from the powers that be or by the interposition of God. Hence it would seem to be most essential that the saints decide the question, whether or not, they are to "fight" the battles of the Gentiles (for they are not required to fight the battles of Zion) and if they decide in their own conscience that war is no part of the duties of saints then the Lord God "maketh us free," the law (of the land) also "maketh you free."

This is the image of the subject reflected from our standpoint, but we confess it is not the patriot's standpoint. The views of the first article on this subject was taken from this point. Patriotism is no mean sentiment or emotion, but it is a political virtue not a moral one. It is the amplification, or estimation of self-love, or to borrow a phrase, it is "our best selfishness." It is bounded by rivers, mountains and latitudes. The gospel ignores all this and he that possesses the spirit of the gospel is a cosmopolite, the world is his country and the human race his countrymen. Patriotism is one thing in one locality and an opposite thing in another. British patriotism tramples un-

der foot Irish patriotism, Russian patriotism crushes out Polish patriotism. Patriotism in short is on both sides of every question and every struggle, it is the inspiration of all wars, it furnished the last motive for the crucifixion of the Son of God. Says the Jewish Patriot: "if we let Him alone all men will believe on Him, and the Romans will take away our place and nation." Again, "it is better that one should die, than that the nation (our nation) perish not." Patriotism as a ruling sentiment flatly contradicts the gospel, for it teaches to love our own, and despise others. Hence patriotic duties may or may not agree with moral duties.

The kingdoms of the world are to be broken in pieces by the stone that represents the kingdom of God. The kingdom of God is composed of saints in all lands. Does God require them to fight for the perpetuity and integrity of those nationalities that he has determined to "make a full end of." Patriotism may require it but God cannot. But has not a nation as well as an individual a right to repel invasion, or to defend itself? We answer undoubtedly, the same right that a bear has to defend himself and this right is derived from the same law of nature--self-preservation, but not from the gospel. The natural man is not subject to the law of God the gospel, any more than the bear, neither indeed can he be, the law of nature is for the stronger to rule the weaker; hence the law of nations give belligerent rights, that is, a right to attack as well as defend, whereas the gospel gives neither; hence the only perfect teacher of the gospel says: "if they smite you on one cheek turn thou the other," but the law of nations--the natural man--and patriotism, as well as the wolf and the bear says smite them back. Peter smote the servant's ear off, but patriotism would have made it heroism had Peter smitten his head off. Jesus rebuked this attempt at defense and healed the wound. Jesus says: "The children of this world are wiser in their generation than the children of light."

The infidel objects to the religion of Christ on the ground that God could not, or would not constitute a world upon one plan and a religion for it upon another, which (say they) "with regard to christianity is apparently the case. The love of power, riches, honor and fame, are the great incitements to generous and magnanimous actions and yet by this institution are all these depreciated and discouraged. Governments are essential to

the nature of man, and cannot be managed without certain degrees of violence, corruption and imposition, yet are all these strictly forbidden. Nations cannot subsist without wars, nor war be carried on without rapine, desolation and murder; yet are all these prohibited under the severest threats. The non-resistance of evil must subject individuals to continual oppression and leave nations a defenceless prey to their enemies, yet is this recommended. Perpetual patience under insults and injuries must every day provoke new insults and injuries; yet is this enjoined. A neglect of all we eat and drink and wear must put an end to all commerce and manufactures and industry, yet is this required. In short if these precepts were universally obeyed; the disposition of all human affairs must be entirely changed, and the business of the world constituted as it now is could not go on."

Apart from some of the consequences as named upon its adoption, we must confess that here is a better appreciation of what the gospel really teaches and forbids, than is to be found among a very large class of professed believers and advocates of the gospel of Christ. The infidels, or the children of this world understand that the religion of Christ forbids war and all violence; while the children of the kingdom are discussing whether or not the "Saints shall fight."

If saints are compelled by the government of this country to fight against their conscience and in violation of the reserved right in the constitution, it may be regarded as a punishment from God, at the same time it is tyranny on the part of Cesar, but can never be a moral duty, nor required by the gospel. The attempt to reconcile the kingdom of God and the requirements of the gospel, with the kingdoms of the world and the requirements of men, may be patriotic, but it is "enmity to God," Jas. 4: 4, again we are distinctly told to "be not conformed to this world," Rom. 12: 2. Jesus Christ could not preach and practice the principles of the gospel without incurring the hate of Cesar and Cesar's friends, and he has distinctly informed us that we can do no better in this respect than himself. "They have hated me and they will hate you." Why did the world hate Jesus? Because He would not "be conformed" to the principles that governed the world; hence it was easy to prophesy that, "whoever would live godly in Christ Jesus, should suffer persecution."

The ancient saints who had been with Jesus found it necessary to answer certain requisitions upon them as follows: Whether

it be right in the sight of God to hearken unto you more than unto God judge ye." And when they had prayed for an increase of power from God to act precisely opposite to the commandments of the rulers "the place was shaken; and they were all filled with the Holy Ghost"—they appealed to the higher law. "My Lord defines conscience to be 'our own judgment of the moral rectitude, or temperance of our own actions,' and it is a maxim of every law, human and divine, that a man ought never to act in opposition to his conscience," and if our judgment, or conscience is formed by the word of God, we think the saints will not be, either morally, or lawfully required to fight.

The freedom, liability of the gospel and the world as it is, is very palpably asserted in the following scriptures; John 16: 19; John 8: 23; Rom. 12: 2; Gal. 2: 6; Jas. 4: 4, please read these scriptures, and let us strive together for the faith of the Son of God which was once delivered to the saints whom the ancient prophets characterize as a "peaceable multitude." J. W. B.

Charity Beginneth at Home.

"Ye are the light of the world: A city that is set on a hill can not be hid."—Mat. 5: 14.

Some thoughts which this text has suggested to my mind, I propose to commit to writing, for publication in the *Herald*, and should you see proper to "send them greeting" to your readers, my prayer to God is, that they will not send them, as a free will offering, to their neighbors, until they first search their own hearts, to know whether or not charity beginneth at home. And let none think that they are peined by one, who needeth not to be fed upon milk, and therefore hath not sympathy with those who do, nay, verily they are not, but by one who feels that upon every member of the *body of Christ* this obligation devolves. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12: 12, 13.

Now to show the connection between this, and the text from Matthew, let me say a few words, in regard to the Latter-Day Saints being the light of the world. By a close examination of our doctrines I find, that we profess to have the light and truth as no other church in existence has it. That *we are emphatically, the light of the world.* If then *we be the light*, it behooves us to obey the injunction of our Savior, and to "let our light so shine before men that they may see our good works, and glorify our Father who is in heaven." It is a notable fact, that

In contradistinction to every church in the world, we profess that our ministers are chosen or rather are called, as was Aaron and Paul also, *by direct revelation from God*. Bear this in mind and then answer me, against whose work is he speaking who talks of *basewood elders, dead heads etc?* Is he or she obeying the injunction of the apostle: "make straight paths for your feet, lest that which is lame be turned out of the way?" One of two things is evident, either we pretend that our elders are chosen, *as they are not*, or those who use such expressions consider their wisdom to be above the wisdom of God. Which is it? Are we a set of vain boasters, or are we truly *that body* in which the head cannot say *to the feet* I have no need of thee? Truly did Paul realize the importance of *charity*, when he plainly declared that a person might have every gift and blessing known to the gospel, the philanthropy of a Howard, and the spirit of a martyr; and yet if destitute of charity or love they would be but a sounding brass, or a tinkling cymbal. Is this then the way in which love manifests itself? If it be, then have I not so understood it, or like the apostle "I have not so learded Christ." "Wherefore all things whatsoever ye would that men should do unto you, do ye even so unto them."

Again, are we taught by Christ, or by any of His apostles, that the prophet, the twelve, or any one set in authority is more deserving or more in need of our prayers, than the humblest elder in our church? I would to God that every member of the church, might enter into the sanctuary of their own hearts, and answer to their own conscience before Him who seeth in secret why it is that they uphold *one* by their faith and prayers, and another they hear only to criticize? If it be truly as we hold, that God has called them, then is the obligation imperative upon His people to *sustain them*, and if they *are not called*, then our professions, as a church, are false, and we are no more than the salt which has lost its savor. Is it or is it not a direct command "Speak evil of no man?" If it be, how then shall they excuse themselves, who not only disregard it *in general*, but are ready to take up an evil report against a brother or sister and roll it as a sweet morsel under their tongue. Oh! my brother, a thousand times do I bless God for the evidence I have which enables me to say that *I know* this is His church and the work is *His*. Were it not for this, I know I never could bear the wounds the church is receiving in the *house of its friends*.

We all talk much of the persecutions of the world, we sing of its scoff and frown,

but I tell you were we in reality suffering the wildest storm of persecution which could be brought to howl against us, the enemy of all righteousness would be less pleased, than he is when he hears one member of the body, speaking ill of another, and to hide their own culpability say, "I heard so and so." Would that the advice of Solomon might be followed by every one who is asked to listen to an evil report: "The north wind driveth away rain, so doth an angry countenance a backbiting tongue."

When the church is purified, when every member of the church can say that he loves the brethren, then will all men know that we do love the Lord, but it will be in vain for us to cry Lord, Lord, until we *do the will* of God, and the apostle says, "If we love not our brother, we are in darkness until now."

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." Rom. 13: 1, 2. Now if the strong ones are to bear my infirmities by speaking of them to my brothers and sisters, then will I gladly relieve them of the burden, for however harmless they may think such a course, to me it does not appear so, nor do I think it would appear *exactly* so to them, were the case *vice versa*. Oh! when will the church arise and shake her garments from such things? When will she be ready for the blessing which the Spirit testifies is waiting for her? When will we all remember to obey the apostles words? Let us not therefore judge one another any more, but judge this rather, that no man put a *stumbling block* or an *occasion to fall in his brothers way*." Rom. 14: 13. F. M.

Duties of the Saints.

"And again EVERY PERSON who belongeth to this Church of Christ, shall observe to keep ALL the commandments and covenants of the *ev' tal*"—B. of C., sec. 42, par. 21.

Will the *Herald* allow a weak sister the privilege of speaking through its columns to her brethren and sisters a few words of counsel?

There are many who have taken upon themselves the name of "saints," that really seem to think, if they do not steal, do not commit adultery, or do not kill, but pray and talk much about religion, they are living religious lives. Again, there are many honest ones who are really ignorant of the minor points of the law; and there are those who attach no importance to the little things being kept, but look upon them as optional with the members, as to their being ob-

served. Now every one who enters into this church *must* take the Doctrine and Covenants for an every day guide—to live by the law it contains, and if he does not live up to that law, by it he must be judged and condemned.

It behooves us then to study the word God has given us in all its bearings, and to strictly observe it. How *can* we inherit a *celestial* glory, if we cannot keep a *celestial* law?

Here are a few references taken from D. & C., and I wish to impress the saints with the idea that they are required to *live* by them daily and hourly.

“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.” D. & C. sec. 85, par. 38. How many saints are there who really think this should be observed, as well as the commandment not to kill?

“And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways.” Sec. 75, par. 5.

“And let them labor with their own hands, that there may be no idolatry nor wickedness practiced. And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.” 52 : 9.

“Be not ashamed, neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.” 87 : 5.

“See that ye love one another; cease to be covetous; learn to impart to one another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another.” 85 : 38.

“Thou shalt not speak evil of thy neighbor, nor do him any harm.” 42 : 7.

“Behold, I say unto you that ye must visit the poor and the needy, and administer to their relief.” 44 : 3.

“I say unto you that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive *all* men.” 64 : 2.

“And again I say unto you, concerning your debts, behold it is my will that you *shall* pay *all* your debts.” 101 : 13.

“Thou shalt stand in the place of thy

stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. 42 : 14.

“Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples.” 83 : 16.

“And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a *law* unto Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands: and they shall also teach their children to pray, and to walk uprightly before the Lord.” 68 : 4.

“And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.” 42 : 12.

“Behold I manifest unto you, * * * that you must take up your cross, in the which you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in *all* places.” 21 : 5.

“Also I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in *all* things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with

which I have commissioned you." 85 : 21.

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble, full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care." 11 : 4.

"Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you." 85 : 19.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay your devotions to the Most High; nevertheless thy vows shall be offered up in righteousness upon all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words that thy joy may be full. Verily this is fasting and prayer; or, in other words rejoicing and prayer. And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this the fullness of the earth is yours;" etc. 59 : 2, 3, 4.

"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." 85 : 38.

E. J. A.

Reasons for the Faith that is in Me.

LETTER OF A LATTER-DAY SAINT TO A FRIEND.

DEAR AND RESPECTED FRIEND: You asked me to give you a good reason for leaving all the rest to become a L. D. S. I will do so.

1. Because it is in strict conformity to the doctrine of the Son of God, as taught by Him and His apostles, in the New Testament.

2. Because it is perfect in its organization, like the old apostolic church.

3. Because there are none of the numer-

ous churches or organizations on earth that are organized like the original apostolic church, but that which is organized under the Presidency of Joseph Smith.

4. Because it is "a marvelous work and a wonder," that the Lord took an ignorant boy, who was only in the fifteenth year of his age, to preside over this work. There is no counterpart in the history of any sect raised up in like manner; but by human wisdom and learning sects and parties are built up.

5. Because ignorance could not produce a system in strict accordance with the scriptures, when all our great, good and learned men have fallen so very far short of such a system.

6. Because there is no system organized by man that can satisfy the human mind like the religion of heaven, as taught by Joseph, God's chosen prophet.

7. Because it is in strict fulfillment of prophecy. John the Revelator said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14 : 6, 7. That this doctrine is the everlasting gospel, there is not the least shadow of a doubt.

8. Because it is just what is wanted to redeem the world. It does not outrage reason or common sense. It agrees with itself and the Bible, and shows God to be just, as well as mighty, which is more than can be truly said of the God of the, so called, Christian churches.

9. Because it is a living church. It is the power of God unto salvation. It is the only apostolic church on earth.

10. Because it is the church for the poor, honest people, who have been misled. It will promote enlightenment and spiritual freedom and universal order where there is nothing but confusion, as at present.

11. Because it teaches all the virtues, and discountenances all the sins and vices of men.

12. Because it teaches unmixed truth, and is adapted for all men that love to do right, and do as Jesus commanded.

13. Because its doctrines are holy, merciful, and just, and will make all true believers happy and good. It teaches them to love to do right, to be kind, charitable, truthful, grateful, cheerful and joyful in the present time, and hopeful for the future. Trusting in the Son of God, His rod and

staff doth comfort them. Having oil in their lamps they go along rejoicing all the day long, knowing that all things will work together for their good.

14. Because it has confidence in the Divine Ruler of the world, and it has thefulness of the everlasting gospel.

15. Because it is a reality, and not an *ignis fatuus* or *will o' the wisp*, like many of the schemes of men, but the gifts and blessings are enjoyed in the church according to the ancient faith of its members, just like the Former-Day Saints.

16. Because it really teaches the welcome truth that the will of God will be done on earth as it is in heaven, and its members believe so.

17. Because it will make this dreary world, that has so much injustice, wickedness and abominations in it, a heaven, and prepare a people for the coming of the Son of God to reign on the earth.

18. Because its elders have authority from the Son of God to preach and administer the ordinances, and do not usurp authority, or, like the Protestant clergy, get authority from some college, or, at the most, from men that have been excommunicated from the Church of Rome.

19. Because its elders, even those who are not college learned, are powerful, having authority to preach God's word, which none of the Protestant clergy have.

20. Because, I have seen how impotent and feeble our Protestant ministers are on the question of authority, when disputing with the clergy of Rome.

Now, sir, I have given you twenty reasons, and they are all easily proved as you desire: and I could give you as many more if desirable. Now sir, you know I have investigated almost all systems, political, religious and social, from Atheism to Catholicism and Calvinism, Irving, Wesley, Luther, and Swedenborgianism, and many more isms. There is more or less truth in all of them, but none of them show that they are sent of God like Joseph Smith; and what is more, all these men were great and learned scholars. Joseph was not learned for a long time after the church was organized.

Now, sir, I would ask, how is it possible that a common boy could organize a system just like the early Christian Church, when many others have tried and fallen short? If he had been a very great scholar, it is just possible he might have come near it, but it is very improbable.

Now sir, how will you contend with the clergy of Rome, when you cant show from the Bible that you have any right to preach or administer in the Church of Christ?

What would the Post master say, if you were to set up a post office of your own, and carry it on in a manner quite different from him? Or were you to go to England to represent this nation on your own hook, what attention would be paid to you? Or what would be the result if you were to begin to act as justice in our courts of law, without being duly elected and qualified? This is the true condition of our Protestant clergy.

I will try and show that the Catholics have no more right from Jesus Christ in my next.

JOHN HOLT.

PAWBUCKET, R. I.

A Continual Need of Revelation.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." *Isa. 59: 1, 2, 3.*

"For, behold, the darkness shall cover the earth, and gross darkness the people."—*Isa. 60: 2.*

During the dark ages that succeeded the light of truth which emanated from the Church of Christ of Former-Day Saints, many doctrines were introduced into the world, which are certainly inimical to the God-given plan of salvation. As that church degenerated into a state of apostacy, false teachers, whom the people "heaped to themselves," gradually inculcated man-made systems of such a character that in a comparatively short time not a vestige of the primitive church was to be found. The faith of mankind diminished, the gifts and power of the gospel began to recede, and finally the church sank in a whirlpool of the most abominable apostacy. And as long as mankind suffer themselves to be bound down and circumscribed by the "precepts of men," just so long will they remain enveloped in that dark cloud that arose at the downfall of that church, and which remained like a dark pall over every department of the professedly religious world until the year 1830, [1827,] at which time truth sprang out of the earth, and spiritual light from the eternal world burst in upon the intelligence of men, and the universal darkness that prevailed for so many ages, over the minds of all men, was interrupted by a flood of divine light.

There were those who beheld its glory,

ous beauty, and appreciated its worth, and obeyed its requirements, and began to "increase their joy in the Lord." But to return to my subject.

The sound of the glad tidings of good things, went abroad in the earth, and the legitimate ordinances of the same were administered by divinely inspired men. And is it not mournful to contemplate the fact that this benign influence did not continue with men; that the kingdom of heaven was set up in power, with its proper characteristics, and yet in process of time was thrown down, and not a vestige of this beautiful structure to be found among men.

Now Paul knew, by the spirit of prophecy, (for he could know in no other way,) that a great falling away from the faith would transpire after his departure, for he said to Timothy, "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." See 1. Tim. 4 : 1.

We likewise discover that the great apostle to the Gentiles was very anxious about this matter, and the deep interest he felt for the continuation of the work of righteousness, prompted him to commit the following charge to Timothy:

"Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4 : 2-4.

Now, the apostasy of which I have already spoken, stands as an eternal monument of the divine authority with which that apostle spoke. The prophet Isaiah also had a plain view of this deplorable condition of the world, as you will see from the quotations at the head of this article.

The good Lord must not be charged with taking his spiritual blessings from among men without a just cause. Oh no. Therefore the real cause must rest with man.

Now, I want to take a brief view of the establishment of that system of things which demolished the primitive order of the church. Men of reprobate minds and corrupt hearts entered into the fold, wolves in the garb of sheep, and not sparing the flock, they brought in damnable heresies, and through feigned words made merchandise of the people. By this means the innocent and unsuspecting became tinctured with the spirit of antichrist, and the germ of that abominable apostate, the Papal Church, began gradually to take root, and

the fruits of the Spirit gradually disappeared from the earth. After the gifts of revelation and prophecy had almost entirely vanished from among men, there arose a great contention about those manuscripts which claimed to be the written word of the Lord. It will be remembered that no volume called the Bible was compiled at the period of which we write, but the manuscripts of which it is now composed, or which contained the writings of our Bible, had been scattered here and there through the church.

In order to settle the fermentation in regard to what manuscripts were of divine authenticity, a council was called to sit in judgment upon the word of the Lord. This took place A. D. 397, and was called the third Council of Carthage. And thus poor, weak, *un*-inspired men had the presumption to say, "this is the word of the Lord—that is not," and from the multitude of inspired writings which had been given for our "learning and comfort," by a succession of prophets and apostles through ages past, a few were selected—bound into a volume, and called the Bible, and the proclamation went forth from the blasphemous lips of that mother of abominations, that the canon of scripture was *full*, that divine revelation had forever ceased, that the diminutive portion of the word of God which they had selected, was a *sufficient* rule of faith and practice.

Now, it is obvious that the people of God were not only governed from Adam to Moses, but from Moses to the time of the falling away of the apostolic church, by *new revelation*. The word of the Lord given in any past age, was never considered by the *true* church, a *sufficient* rule of faith and practice. This idea was not in harmony with the relationship which had always existed between the God of heaven and His people, therefore this idea did not originate among the true believers. It was those apostates of whom we have spoken that originated the idea, and by them this mistaken idea has been transmitted to posterity, and all those who left her communion walked in the footsteps of their mother, in denying the propriety of new revelation. Are you aware, ye Protestant churches, that your notion with regard to the canon of scripture being full, had its birth at the rise of that church which you so lustily condemn.

The reformers from the Catholic Church are entitled to much praise for the good influence they exercised in a moral point of view, but as far as the immaculate gospel is concerned have they not, as a body, denied the power thereof, and inherited from

their parent, (the Papal Church,) the fatal delusion that divine communications to men had terminated, because a sufficiency had already been given? They not only concurred with her that the canon of scripture was full, but they suffered themselves to sink deeper still into the mire of apostasy, and actually concluded that it was *too full*; and therefore they assumed the responsibility of forming a new canon, leaving out some half a score of books that were in the first.

In the course of time another daughter of the Papal Church, the Lutherans, fixed up another Bible, and rejected several books that the English daughter retained. She left out St. Paul's epistle to the Hebrews, the epistle of St. Jude, and other writings of the New Testament scripture. Here then we have three canons of scripture, proposed to man. Which of these books shall we receive? It must be remembered that none of the compilers of these three volumes of scripture claimed any divine directions in their respective selections. It seems that they overlooked the fact that the Lord had declared, by the mouth of Amos, that He "will do nothing, but he revealeth his secret unto his servants the prophets." Surely He has not intimated through any of the prophets whose words we have, that it would be pleasing to Him for any set of uninspired men to compile their distinct canons of scripture, and then announce to the children of men that a sufficiency was contained in their respective volumes.

Dear reader, if you will take the matter into serious consideration, you will at once perceive that in consequence of "transgressing the law, changing the ordinance, and breaking the everlasting covenant," the children of men are excluded from receiving the gift of the Holy Ghost, even "the Spirit of truth," which will lead the human mind into all truth, and Jesus said it would show things to come. This would be a prophetic view of things, the enjoyment of which is not claimed by any sectarian fraternity of which we have any knowledge. Now, where this influence is not exercised over the minds of men, they can arrive at no definite conclusion as to whether the Lord accepts or rejects their operations in spiritual affairs. Our Savior told the people, in His day, that if they would obey the Divine will, they should know of the doctrine whether it was of God. But, says one, what is that will? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Jas. 1: 5.

It is certainly deplorable to see mankind continue to divide and sub-divide into con-

tending factions, with the word of the Lord so plain, and casting an insult upon the same, by claiming it as the man of their counsel. If the Bible contained such a medley of contradictions as the professedly religious world present, then we could heartily endorse the skeptical assertion that it is like an old fiddle. We do not believe that the schismatic condition of the religious world is the result of their being baptized by the Spirit of the Lord into different members, constituting the body of Christ. But we can safely affirm that by the spirit of contention, they are divided into a great number of man-made systems, and that each of these is striving to emulate all the rest in worldly aggrandizement, for "behold the darkness shall cover the earth, and gross darkness the people." "Stay yourselves, and wonder; cry ye out and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." Isa. 29: 9, 10.

It is plain to be seen, that the prophet is here speaking of the spiritual condition of the nations of the earth. He says that "darkness shall cover the earth," etc.; that "they stagger but not with strong drink." Now, the reasons assigned for this disordered state of affairs, is that they are deprived of certain spiritual leaders, such as prophets, seers, etc. For where there is no prophet or seer there can be no immediate revelation, and when revelation ceases, the kingdom of heaven must of necessity cease to exist among men.

The plan of salvation was devised by the God of heaven, and this plan is carried on upon a certain fixed principle, which must remain as immutable as God himself. There is a certain prerogative which the Lord always did, and always will reserve to Himself, in spite of every cunningly devised fable that man may institute. It is the calling of the ministry. Men may "heap to themselves teachers" in abundance, and pay them heavy salaries for preaching a set of doctrines, which, in all probability, will be "another gospel," for if they take this honor upon themselves, the Lord will not be likely to bestow the Spirit of truth upon a set of men who assume authority, without being selected and commissioned through that eternal means, viz., direct communication by the Spirit of prophecy, and the laying on of the hands of the presbytery. See 1 Tim. 4: 14.

WM. W. WOOD.

UNION GROVE, Harrison Co., Iowa.

CORRESPONDENCE.

Letter from Sister L. Smith.

I want to write to you about some things that are of importance to me and I think can hardly fail of being somewhat so to you.

You perhaps know that Bros. Lamphere and Stone came to New York. I want to tell you some effect of their coming and preaching. Their stay was short. They preached but two discourses. I was profited. Beyond that I know of no good being done. Soon after they left, a Miss Baker, our school teacher, an amiable Methodist girl, came here and told me that she could not reconcile the idea that such plain, sensible, candid men could, or would be trying to establish a falsehood, and their singing charmed her. After this an epidemic came into our neighborhood. Her brother was the first to fall by it. After his death she came to me full of terrible forebodings. She did not know, she said, as she was a christian, and would perhaps fall by the same disease, and wished me to pray for her. I did so, and she got happy. I told her she needed baptism. I told her what good it did me; that it seemed to me the key by which to unlock the scriptures; and another comparison which I made was, a casket full of untold treasures, gems, and pearls; would be useless to us unless we could get a key to unlock them. Such, I told her, was baptism.

I met with her once more. She then said, "I am breaking the news gradually to my parents that my mind is made up to be baptized by the Mormons, if they ever come here again." The next news was, she was prostrated with the aforesaid fever, and yesterday she was buried. Dear, precious girl, I mourn for her. She was so amiable, conscientious, and good.

Long ago learned that God knew what was best for me, therefore I am resigned; but this much I often think, can it ever be that any person that ever lived was so hungry for the bread of life as I am. All else in comparison seems valueless.

I have believed for some time that the Lord was about to remove me by death, or else He was going to pour me out a great spiritual blessing I believe it yet. What I wish above every thing else is that I might sit under the sound of the gospel, partake of its blessings, worship with God's dear people, and be prepared, to meet Him at His coming.

The *Herald* is a great help to me. If the re-organized church, as therein portrayed, is not the true church of Christ, then I know not where to look for it. I will just

here mention that over 20 years ago, while a torrent of opposition was being poured upon my head, one day in deep anguish of soul I went to my closet, and poured out my soul to God. I arose and read, "Thine eyes shall see thy teachers, and they shall not be removed into a corner any more." I was comforted; but what did these words mean. My teachers were at Nauvoo, not removed into a corner. But it has been done, and the good among them I am well assured will soon return. Whether I shall be spared to see any more than Bros. L. and S. I know not, but I do believe whoever are spared a short time, will see the good of God's chosen, and Zion established.

NAVARINO, N. Y., Jan. 17, 1866.

From Bro. H. J. HUDSON.—I thought a few words from this section would be acceptable, being a part of "God's heritage" not often heard from. We have a branch of the church of about 20 members, of whom it may be said, "see how they love one another." It is a goodly and a pleasant sight on the Sabbath day to see them come together, some from a considerable distance, to speak of the goodness of God in sending His servants among them with the covenant of peace, and exercising the gifts of the Spirit, bestowed by a compliance with the laws of adoption, as Jesus authorized His ministry to "freely give having freely received."

There are quite a number of the Brighamite faction of the church all through this section of the great highway to the Salt Land and the Pacific Ocean, some are halting between two opinions, others find nothing in us to gainsay, and some have let the word become choked through the deceitfulness of riches, until the light of truth has become darkened, and O how great that darkness; none but themselves only know. I have been lecturing in the Town Hall for several weeks past on alternate Sabbath evenings with the Rev. Jacob Adrian of the Methodist faith, a man by no means illiberal in his views, who does not wrap himself up in the sacerdotal garb of bigotry, thus affording the people an excellent opportunity of judging for themselves, and while his congregation has steadily decreased, mine has increased, and not a few exclaim, how strangely these things sound in our ears! And the past three Sabbaths successively, (in consequence of the absence of the Reverend Sir) I have been able to discourse on the apostasy of all christendom, and also of the Church of God, extorting the enquiry: "where shall we find the truth," which may the "God of all the spirits of men" enable me to direct by the Spirit and "power of God unto salvation."

COLUMBUS, Neb., Feb. 3, 1866.

FROM JOHN SHORP.—I am now preaching in Yarmouth, N. S. Bros. Shaw and Vickery are with me. We have now five houses to preach in. On the 18th inst., I baptized four; and one of them whose health was not very good, is getting quite smart, and one of them has the spirit of prophecy already. To God be all the glory.

YARMOUTH, N. S., Jan. 22, 1866.

CONFERENCES.

St. Louis Conference.

Minutes of a regular Quarterly Conference of the C. of J. C. of L. D. S. held in St. Louis, Mo., Jan. 7, 1866.

Opened by singing, and prayer by Bro. Thorp. Bro. Hazeldine was sanctioned President, and Bros. John E. Richards and Andrew Novis, clerks.

The President briefly stated the object of the Conference.

Official members present: 2 High Priests, 21 Elders, 4 Priests, 3 Teachers, 1 Deacon.

REPORTS OF BRANCHES.

St. Louis: represented by Wm. Smith, 122 members, including 1 High Priest, 13 Elders, 4 Priests, 3 Teachers, 4 Deacons, 12 expelled, 1 died and 5 baptized since the last Conference.

Chester: was represented through letter by Wm. Hazeldine, contains 7 members including 2 Elders, 2 Priests, all in good standing.

Blue Ridge: represented by D. Davies, 16 members, including 3 Elders, 1 Teacher, 9 removed by letter.

Dry Hill: represented by Wm. Gittins, 32 members, including 6 Elders, 1 Priest, 1 Deacon, 3 removed.

Gravois: represented by Joseph Slinger, 31 members, including 1 High Priest, 3 Elders, 2 Priests, 2 Teachers, 1 Deacon, 1 baptized, 4 removed, and 2 children blest.

Warsaw: represented by John Mantle, 13 members, including 2 Elders, 1 Priest, 4 baptized, and 9 children blest.

Wood River: represented by letter, 7 members, including 2 Elders—2 children blest.

Alma Mines: represented by B. Jones, 7 members, including 1 Elder, 1 Priest.

Carbondale: represented by D. Davies, 10 members, including 4 Elders, 1 Priest, 1 Teacher.

Caseyville: represented by Morgan Lewis, 16 members, including 2 Elders, 3 Priests, 1 Teacher.

Resolved, That the Conference accept the reports of the different branches:

Bros Benjamin Jones and Joseph Slinger

were appointed to audit the Bishop's books.

The following elders reported: G. Thorp, Wm. F. Cooke, Llewellyn, Perry, Molineaux, Beard, Clegg, Hazeldine.

Resolved, That the Conference accept the elders' reports.

Resolved, That the Conference give a vote of thanks to Bro. Hazeldine and the elders, for their faithful labors.

Bro. Thorp suggested that the elders give in a written report—names of the places they visit—what moneys they receive, and expenses incurred.

APPOINTMENTS.

Bro. Molineaux, to visit Spanish Pond.

Bro. Thorp, to visit Ogle Station.

Bro. Jones, of Alma Mines, and Bro. Lewis, of Caseyville, to exchange places every other Sunday.

Bro. Llewellyn and Bro. Perry, to visit Blue Ridge and Gravois.

Bros. Beard and Mantle were appointed to open a place for preaching in White Bush.

Bros. Smith and Anderson, (Bishop,) to visit Dry Hill.

Bro. Geo. Hall to visit Caseyville.

AFTERNOON SESSION.

Bro. Geo. Hall was reordained an elder, under the hands of Bros. Hazeldine, Smith and Jones.

Bro. Jones was called upon to address the audience. After which the sacrament was administered.

Order and unanimity of feeling characterized the Conference, and the saints in this place appear to be more united than they have been for some time past, and have in general a determination to keep the commandments, and gather into the body of the church.

Resolved, That this Conference adjourn to meet on the third Sunday in March next.

WM. HAZELDINE, PRESIDENT

JOHN E. RICHARDS, } Clerks.
ANDREW NOVIS, }

MISCELLANEOUS.

Annual Conference.

The Annual Conference of the Church of Jesus Christ of Latter-Day Saints, is appointed to be held in the Academy, in the village of Plano, Kendall Co., Ill., April 6, 1866. Plano is situated on the main line of the Chicago, Burlington & Quincy R. R., 57 miles west of Chicago.

Causes of complaint hang upon every bush by the way-side, to a perverse minded man; while to the cheerful and contented, every twig bears berries of pleasure and instruction.

Books.—We expect to have a new supply of Hymn Books, Doctrine and Covenants and Voice of Warning in a few weeks, when those persons who shall have paid for any of them will be supplied.

We have read the book, "Wonders of the Earth and Heavens," with profit and pleasure, and recommend its perusal to all inquiring minds. J. S.

An exploring party sent by Maximilian to the interior of Mexico, found in the midst of a large forest ruins of a city built long before the time of Cortez. This city is of considerable extent, having its streets paved with polished stone. Many fine specimens of architecture were discovered.

DIED.

At Elvaston, Hancock Co., Ill., Dec. 23, 1865, of typhoid fever, Sister SARAH JANE MOORE, daughter of Bro. I. J. Pierce, aged 19 years, 10 months and 21 days.

She had been a wife two months, but has now departed to test the promise of God.

At Rock Creek, Hancock Co., Ill., ALICE ANN, daughter of Henry Thomas, and Huldah Jane Pitt, born June 26th 1862, died Jan. 10th 1866.

For Paradise meet, but for earth too fair,
Her *dust* lies here while her spirit *lives* there.

At String Prairie, Lee Co., Iowa, Dec. 23, 1865, MILTON P., aged 8 years, 1 month and 22 days.

Dec. 28, 1865, SOPHRONIA N., aged 9 years 8 months and 22 days.

Jan. 7, 1866, LUCY A., aged 10 months, and 23 days. These three were the children of Bradbury and Mary Robertson.

May God in His mercy remember the living, while those whom He has called remain at rest waiting for the morning.

At the same place, Jan. 18th 1866, FANNY EMILY, daughter of Daniel and Lucinda Comstock, aged 1 year, 8 months and 10 days.

Blessed are those departed, for they live in Christ.

Feb. 5, 1865, in Harris' Grove, Harrison Co., Iowa, STUART ALEXANDER, Jr., aged 14 years, 3 months and 15 days.

Dec. 24, 1864, in Harris' Grove, Harrison Co., Iowa, Sister LUCENIA F. ALEXANDER, aged 19 years, 5 months and 12 days.

"Precious in the eyes of the Lord is the death of His saints."

RECEIPTS.—*For the Herald.*—S. P. Blankinship, G. Shaddicker, B. Larkey, C. Nichols, L. Ellison, D. Wilding, S. J. Ghriest, L. Jackson, B. T. Homer, S. J. Marmoy, L. Warren, H. Duty, A. Christian, A. Manchester, L. Lightfoot, H. W. Pomeroy, A. B. Anderson, A. Haver, W. Grimes, S. Terry, E. Robinson, E. Steel, J. T. Kaster, each \$2; E. Gibbs, T. Lambert, M. M. Gilbert, J. Trowbridge, E. Stone, A. W. Bell, W. Dereemer, M. S. Shaw, Jas. Parsons, D. K. Dodson, W. S. Chamberlin, J. Gold, S. E. Hull, P. Murie, J. Barrow, H. Hanson, J. S. James, O. Jones, D. S. Jones, J. Bailey, N. Peterson, E. Middleton, J. Crandall, J. Smith of Fall River, W. Pucell, G. Drake, J. Jargenson, J. Rasmussen, L. Lewis, A. K. Anderson, J. C. Christensen, A. Bennet, J. Huskins, W. C. Royle, A. Clements, D. Perdon, each, \$1; J. Elkins, A. Crowell, S. Davenport, J. Earnshaw, each, 50 cents; N. W. Empey, 3.10; B. Myers, 1.50; L. Kinning, 2.18; N. S. Cotton, 1.55; S. Epperly, 3.25; B. Chappell, 1.25; J. O. Thomas, 1.15; M. Colburn, 2.75; G. W. Weld, 2.40; D. Perce, 1.20; J. F. Jamison, 1.10; J. D. Bennett, 2.50; W. J. Davis, \$2.

For the Book of Covenants.—W. Franklin, T. Handley, O. Guinan, R. C. Hendricks, S. G. Holman, D. D. Williams, R. C. Elvin, each, 1.25.

For the Hymn Book.—T. Handley, T. J. Smith, J. Smith of Fall River, D. D. Williams, R. C. Elvin, each, 85 cents; W. Huskins, 2.25.

For the Voice of Warning.—O. Guinan, J. Weller, R. C. Elvin, J. Taylor of Hannibal, W. A. Ewing, each 50 cents; B. S. Parker, 45 cents.

For Tracts.—Thomas J. Andrews, \$25 in gold.

VARIOUS PUBLICATIONS are advertised in the HERALDS of January 1st, and 15th, but owing to a press of matter, are crowded out of this number.

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

M E R A L D .

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

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

No. 5.—VOL. 9.] PLANO, ILL., MARCH 1, 1866. [WHOLE No. 101.

Varieties.

When Jobsighed: "O that mine adversary had written a book," he must have had some conception of the probability there was that in a book his adversary would have committed, some how, an inexplicable mistake, or would, by some mischance, have advocated some portion of doctrine that might be reprehensible.

We feel to realize how man's thoughts having been given life and a permanent place among the children of men by being written, may sometimes rise up in judgment against him, more especially when these silent but sure witnesses fall into the hands of an adversary, and for this reason, are aware that extreme watchfulness is necessary in every one using the "pen mightier than the sword." That this should not prevent the freest exercise of thought and its transmission by the pen, is a clear and consistent proposition, while at the same time, it should operate to the entire exclusion of any but the most concise, clear and comprehensive trains of reasoning, relation of events, description of scenes portrayals of thought and feelings and expressions of decision, or opinion.

In this day, of which the prophets have had such clearly defined views, when to the making of many books there is no end, we are sure no man should be held for the views, or opinions of another, unless he become so responsible by affixing his own sign manual to the affirmation or negation. We have supposed, that

while man labored here under the consciousness of human fallibility, we should be held only to an account for our own expressed opinions, and not for the opinions, both expressed and proven, or unexpressed and unproven, or expressed and found untenable, of whomsoever might preach, teach, expound, or exhort, either by writing, or by speech. This supposition may be erroneous, but as yet we are unable to see it; and we are tolerably confident that when all see, and hear, and understand alike, the necessity for teachers, either of pen or tongue persuasion, is at an end. Hence those of like faith may exchange thought, and there the difficulty lies, if we hold our differences of opinion in the true spirit of christian forbearance and truth-loving research.

There is a trite saying upon record somewhere, that if you desire to make a man your friend for life, rush out upon him in the street, collar him, and, telling him you have been looking for him for a long time, the rascal that he is, kick him till you are tired; when, discovering your mistake, ask him to take a drink, beg his pardon, &c, &c, and if he is anything like a forgiving nature you have made him your friend. Now, we do not exactly approve of the recipe, although, it may once in a while succeed, unless it is tried upon an exceedingly crusty individual, in which case, the person experimenting repents the trial.

We understand that in some things that

that we have written, and in a good many that we have not written, offense has been given to some in the church, for which we would be pleased to make amends.

If that which has offended be pointed out, and if it be an error, we will acknowledge and abandon it; if it be a mistake, we will endeavor to rectify; if it be a fault we will strive to overcome and eradicate it. But would wish that the person pointing it out, should remember, what the wise man says about debating a cause with a neighbor himself.

It is noticed in the papers, that a body of Free Masons, at Palermo, Sicily, have excommunicated the *Pope* for choosing to disregard his obligations to the fraternity, assumed at an early day.

The Emperor of the French has announced the withdrawal of the French from Mexico, as being seriously contemplated. It is presumed that it is a step taken for pacification.

The scourge seems still to be lifted over the devoted land of Missouri. Let the saints get hearts of mercy, for the righteous indignation of the Lord is hard to bear.

When the saints get ready to acknowledge the positive existence of a *branch organization*, as possessed of distinct features of church government, not in anywise inimical, but essentially auxiliary to the great object of the latter-day work; viz: the *preaching* of the *gospel* as a witness unto the nations, that the end may come; there will be considerably less trouble among the *elders*, about recognizing the position and *official* duties of a *priest*.

That God designed His law, given for the establishment of His church, in such way that elders might congregate in numbers in a branch, and there remain idle in the ministry, waiting for the absence of the presiding elder to obtain an opportunity to preside, is obviously more than we are willing to admit. Neither are we willing to admit, that resident elders come within the saving clause of the law, "when there is an elder present," by *virtue* of their residence in the branch; and foreign elders are excluded, by *virtue* of their non-residence; which is a position assumed by all, (except one,) who have raised objections to a priest presiding, in our hearing or to our knowledge.

Now, we can have no objection to the law being magnified, but believe in the cheerful and consistent working of every part, hence, priests, teachers and dea-

cons, are made, by the law, standing ministers to the church: seemingly, for the express purpose of leaving the higher spiritual authorities at liberty to prosecute the propagation of the gospel, free from those cares consequent to much *anxiety for the things at home*.

We have been told, as decisive evidence upon the point, that "it was not so in the old church," *i. e.* "a priest presiding," and would how in deference to an old time precedent were it a correct one, and all testimonies agreed respecting it. But in the case at issue, the testimonies conflict; besides, we consider such a precedent, (if indeed it attained such a dignity,) erroneous. We are assured, by one class of witnesses, that the next in authority in a branch government, was the priest; and by another that it was the senior elder of the *branch*, and not the senior elder that might be present, unless he were a resident elder.

Now, if the declaration: "it was so in the old church," would settle all controversy in regard to the administration of the law, then, as it might be in the memory of an early saint so it would be decided, for the time, subject to be overturned by the memory of some one else, equally tenacious of opinion and prejudice, and thus the question ever remains an open one. JOSEPH SMITH.

Millennial State.—No. 2.

"Them that sleep in Jesus will God bring with Him." Then "the dead in Christ shall rise first," when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," as we have shown in our last quotation which agrees precisely with my quotation from Rev. xx, which shows that those who shall be "blessed and holy" shall have part in the *first* resurrection, and that they shall live and reign with Christ a thousand years. But the rest of the dead will not live in their bodies until the thousand years are finished. After the thousand years are finished, and after Satan shall have gone out of his prison to deceive the nations which are in the four quarters of the earth then will be the resurrection of the rest of the dead." After giving a description of these events, we read that John said:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, accer-

ding to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20: 12, 13.

By the foregoing we learn that *the sea* will remain on the earth until the resurrection of "the rest of the dead." During the thousand years therefore there will be a sea. But after the thousand years, and after the resurrection of the rest of the dead, we read that there will be a new heaven and a new earth and that there will be no more sea. Annexed to the foregoing quotation we read as follows:

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 14, 15.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21: 1.

From the foregoing quotations, it appears that the Millennial State is not the final or eternal state of the earth. After John had seen the new heaven and new earth in which earth there will be no sea, we read that he said:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." John 21: 2.

It appears therefore that this "holy city, new Jerusalem," will not come down from God out of heaven during the Millennium but after the new earth shall be created in which there shall be no more sea. In the same chapter there is an additional description of that great city, the holy Jerusalem," from which I learn that the manner of its construction, the style of its architecture and the circumstances which will be connected with it, will be very different from the construction, architecture and peculiarities of old Jerusalem, as it will be in its restored condition in the Millennium. In the description of the holy Jerusalem which will descend out of heaven, we read that it will have "a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." 12 v. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." 14 v. "And he (the angel) measured the wall thereof, an hundred

and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." 17-21 v.

Old Jerusalem will have no wall around it when it shall be re-established, and when the Lord shall be a wall of fire round about her, and when He shall be the glory in the midst of her, for in Zech. 2: 1-5 we have the following description of Jerusalem as it will "be inhabited as towns without walls."

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And behold, the angel that talked with me went forth, and another angel went out to meet him. And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

The foregoing prophecy has reference to a different time and a different Jerusalem from that spoken of in Rev. xxi. The prophecy in Zechariah will be fulfilled first and it will be fulfilled when death shall be swallowed up in victory, and when a series of remarkable events shall transpire, some of which are described in the following prophecy:

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering: cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people

shall he take away from off all the earth: for the Lord hath spoken it. Isa. 25: 6-8.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 1, 2.

Thus it appears that when the walls of Israel's enemies shall be pulled down—when the Lord shall take away the rebuke of His people from off all the earth—when the Lord God shall wipe away tears from off all faces—when the Lord shall come, and when Israel shall be glad and rejoice in His salvation, then, "in that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." This is the style in which old Jerusalem will be rebuilt when "Judah shall be saved and Israel shall dwell safely." Jerusalem will be "safely inhabited" without walls when the following prophecy shall be fulfilled:

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine presses. And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited." Zech. 14: 8-11.

From the foregoing prophecy it appears that there will be two seas on the earth when the Lord shall be King over all the earth, and when there shall be one Lord and His name one, that Jerusalem shall be "inhabited in her place," that there shall be no more utter destruction, when Jerusalem shall be safely inhabited. This will be the glorious condition of old Jerusalem during the thousand years. Israel and Judah will then be a righteous people. In that day the following prophecy will be fulfilled:

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring

them out of the land of Egypt; which my covenant they brake: although I was an husband unto them saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 31-34.

The holy Jerusalem which will descend from God out of heaven, will not be on earth during the thousand years, contemporaneous with old Jerusalem. For at the end of the thousand years we read that Gog and Magog will go up on the breadth of the earth, and compass the camp of the saints about, and "the beloved city." Thus it appears that there will then be only one beloved city. Old Jerusalem will be inhabited by saints during the Millennium, but it will not be built of such refined materials at that time as the holy Jerusalem will be when it shall come down from God out of heaven on the new earth which will contain no sea.

The building up of old Jerusalem and Zion is spoken of in Isa, 60: 9, 10, 13, 17, 22, as follows:

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. * * * The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. * * * A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

The foregoing quotation shows that old Jerusalem will be built and beautified with gold, silver, fir trees, box trees and pine trees, brass and iron. The New

Jerusalem which will come down from heaven will not be built of any of the before mentioned materials, but as follows:

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire: the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite: the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Rev. 21: 19-21.

I. SHEEN.

Chicago Tribune vs. Millennial Star.

The *Millennial Star* of August 19, 1865, makes some remarks in reference to statements which were published in the *Chicago Tribune*, concerning "an interview which took place in the month of June last, in Great Salt Lake City, betwixt ex-Speaker Colfax and President Brigham Young."

From the remarks of the *Star* I will extract the following:

"The literary jackal has graced Salt Lake City with his presence only a few days, when he presents the following choice morsel to the lion his master, 'We are assured that there is not an intelligent Mormon woman in the territory who, when her real sentiments can be known, approves of polygamy. Whatever opinions we may form of the men, all who know anything of the misery they suffer, must pity the Mormon women.' Mark and digest this! For years this question has been undecided. Contradictory accounts have been given forth to the world as to the workings of polygamy. Many travellers, although prejudiced considerably, have given it as their unbiassed opinion, that less real misery and unhappiness exist there than in any other community, while even those who have raised their voices loudest in its condemnation, have admitted that they were not privileged to see the system in its full workings, and that their observation was consequently limited and casual. But at last the Gordian knot is unravelled. No sooner does 'our own correspondent' make his appearance, than the magic doors open; from all parts of the country intelligence flows in upon him, signed, sealed and sworn, doubtless, and so 'from reliable information we are assured that not a woman in the whole territory approves of polygamy.' But

it does not cease here. 'All who know anything of the misery they suffer must pity the Mormon women.' Our philanthropist pities, and consequently must know. Tales of sorrow have been poured into his listening ear, and forgetting the degradation and misery in the centre of civilization, two thousand miles away, he becomes maudlin and sentimental over the fancied wrongs and sorrows of so called barbarians. To look at the subject seriously, we cannot really understand the inconsistency of such things, nor the apparent wilful blindness with which men wander through the world seeking for 'festering sores,' on which to place the balm of Gilead, while they allow civilization to purify itself by the hopeful process of exhausting its own corruption."

Now I shall proceed to show that some of the foregoing quotations from the *Chicago Tribune* coincide with statements which have been publicly made by Brigham Young and his councillors, Jedidiah M. Grant and Heber C. Kimball, and that if the foregoing quotations from the *Chicago Tribune* are false, then the above mentioned presidents of Brigham Young's church have also shamefully misrepresented the character, acts and feelings of the polygamous women in Utah, whom they call "mothers in Israel." If the correspondent of the *Tribune* has falsely asserted that "there is not an intelligent Mormon woman in the territory who, when her real sentiments can be known, approves of polygamy," then how much truth is there in the following statement of President Jedidiah M. Grant:

"And we have women here who like anything but the celestial law of God; and if they could, would break asunder the cable of the Church of Christ; there is scarcely a mother in Israel but would do it this day, and they talk it to their husbands, to their daughters, and to their neighbors, and say that they have not seen a week's happiness since they became acquainted with that law, or since their husband took a second wife. They want to break up the Church of God, and to break it from their husbands, and from their family connections."—*Sermon delivered Sept. 21st, 1856, reported in the Deseret News, Vol. 6. p. 285.*

If Mr Grant has told the truth, polygamy is "the celestial law of God," and "the cable of the Church of Christ," but (strange as it may appear,) there is scarcely a mother in Israel that likes the celestial law, and scarcely one that would not break asunder (polygamy) "the cable of the Church of Christ." On the same day Brigham Young also bore the following testimony concerning the results of polygamy in Utah:

"It is said that women are tied down and abused; that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly." [See the report of this sermon in the *Deseret News*, Vol. 6.]

President H. O. Kimball preached April 2, 1854, as follows:

"There are some of the ladies who are not happy in their present situation."

In the *Deseret News*, page 274, Kimball is reported to have preached Oct. 6, 1855, as follows:

"The principle of a plurality of wives never will be done away, although some sisters have had revelations that when this time passes away, and they go through the veil, every woman will have a husband to herself."

After the three Presidents of Brigham's church have borne such testimony concerning the "workings" of polygamy, we need not wait till the present generation of adults is dead, to see "the full results of the system" before concluding that polygamy is a great social and moral evil. The "*Star*" need not say, concerning the correspondent of the *Tribune*, that "tales of sorrow have been poured into his listening ear," for (as I have shown) the three supreme presidents have poured tales of sorrow into many listening ears, therefore their statements so far agree with those of the *Tribune*. In arriving at this conclusion it does not follow that we must do so by "forgetting the degradation and misery in the centre of civilization." It appears very evident that the *Star* would like to divert public attention from the "tales of sorrow" in Utah, by presenting for their consideration "tales of sorrow," "degradation and misery in the centre of civilization, two thousand miles away." The *Star* says:

"The 'Mormon' institutions, we are told, are unclean, abominable things, which must not and cannot be tolerated in a civilized Christian nation. How far so-called Christian nations and republics are free from abominations, is a question easily answered. The records of crime, murder, rapine and dishonesty existing under wholesome laws and beneficent governments, are such that surely no intelligent man can close his eyes to them. The London *Times* and *Daily Telegraph* a few days ago, contained an account of things taking place under the broad shadow of constitutional liberty and purity, which although mayhap punished in the end by the law of the land, reveal a state of social corruption and iniquity, which we would hope has few paral-

els. A trial which took place at Exeter, in England, disclosed the appalling fact that 'infanticide or child murder is a regular and lucrative branch of industry in this country.' No one can read the published facts of the case, without being struck by the systematic method in which such diabolical deeds are carried out, and the callousness and indifference manifested both by the mothers of the offspring, and the wretched panderers to sin and depravity. Commenting upon it, public journals observe—that 'the mortality of infants in London and the great towns, is at present absolutely awful, and that it would be too much to hope that the rural districts have a monopoly of the dreadful vocation.'"

What a miserable excuse it is for people who have departed from the faith, and turned the grace of God into lasciviousness, to plead that the abominations, "degradation and misery in the centre of civilization" surpasses Utah! Should people who profess to be saints excuse themselves in living in the practice of abominable crimes, because greater crimes are prevalent in Christendom? Because iniquity is increasing fearfully in the world generally, are God's requirements of his saints less than formerly? Can saints, prophets, apostles and elders, justly excuse themselves before God in living in sin because the world generally is growing more wicked? If these questions will admit of an affirmative answer, we will concede that we ought not to listen to the "tales of sorrow" which emanate from the salt land, and that we ought not to sympathize with the "mothers in Israel" who "say that they have not seen a week's happiness since they became acquainted with that law, or since their husband took a second wife;" but every true philanthropist will sympathize with the afflicted and oppressed in all lands, and among every class of the human race.

The *Star* claims that Utah is "a chosen and peculiar land," and boastingly says: "Has the world at last discovered that the Latter-Day Saints are in the possession of prophetic power? They have been declaring for many years that the country in which they dwell is a chosen and peculiar land, that the kingdom of God will there be built up and established, and now to cap the climax, an ex-Speaker of the American Congress comes forth declaring that there will be the seat of a rich and mighty empire."

It is true, Mr. *Star*, that "they, [the leaders of Brighamism,] have been declaring for many years that the country is a chosen and peculiar land," but Brigham Young and Orson Pratt have also testified that it

is an unproductive, undesirable, bare, cold and disagreeable land. See Brigham Young's *Journal of Discourses*, Vol 3, page 210, *Deseret News*, June 19, 1861, and the *HERALD*, Vol. 4, page 101. ISAAC SHEEN.

COMMUNICATIONS.

Fulness of the Atonement. No. 1.

"And I if I be lifted up from the earth will draw all men unto me,"—JOHN 12: 32.

Century after century had passed away, since God had given unto Adam, when He drove him forth from the garden of Eden, the cheering promise, that the seed of the woman should bruise the serpent's head. Time and again, unto His people, by the prophets and holy men had God renewed His promise. The coming of a Savior had been clearly predicted, and the fulness of His atonement declared, and sweetly had David sung of Him, when he would have soothed the troubled spirit of Saul, and have given rest to the Lord's anointed. Thousands of years had time in ceaseless cycles rolled away, and now by night, while shepherds watched their flocks on Bethlehem's plains, behold! Arising bright and clear, the star of Him, for whom all Israel waited; and while an angel from God conversed with them, suddenly there was with him a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." And as they were sore afraid, the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

And now, fellow travellers to the judgment bar of God, will you come with us for a short time and let us examine, what lot or part we or you may have in these "good tidings of great joy." More than eighteen hundred years have passed away, since to the humble shepherds, by angelic messengers, was brought the glad news "*which shall be to all people*," and therefore it pertains to us as much as unto them, despite the lapse of time. The wise man has said, "as cold waters to a thirsty soul, so is good news from a far country." We are pilgrims and travellers here, seeking a country where rest and happiness shall be found. We have a chart, marking out the way, and from that land good news has been sent. Is it for us?

Again the wise man has said, "where there is no vision, the people perish;" and strange as it may appear, so far have men

departed from the doctrine taught by our Savior; so many teachers have they heaped unto themselves, that when in the midst of the multiplicity of creeds and sects, the gospel is preached in its purity and power, by those holding authority to administer its ordinances; on every hand we hear it called, *a new religion*. When Paul was at Athens, and saw the city wholly given up to idolatry, his soul was moved within him, and while he reasoned with them, he said:

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom ye ignorantly worship, him declare I unto you."—Acts 17: 22, 23.

Were Paul this day to rise in the pulpit of any church denominated orthodox, and preach a gospel sermon, he would be called as before, "a setter forth of strange doctrines;" and as much as his epistles are revered in these same churches, he would find his bodily presence contemptible. Truly, where there is no vision the people perish, for man is fallible, and prone to do evil, and needs constantly to see and feel the guiding and directing hand of Him, from whom cometh every good and perfect gift, in whom there is neither variableness nor shadow of turning. Because christianity has become popular, men deem that the world is being won over to the church, entirely ignoring the fact, that the church is being won over to the world. The pure gospel of Jesus, never has and never will be popular till He shall reign whose right it is to reign. "In the world," said our Savior, "ye shall have tribulation, but in me ye shall have peace."

Behold the agony of yon mother as she bends above the earthly remains of the lovely babe, snatched from her embrace by the cold and withering hand of death. How still the little hand that nestled in her bosom, and the fond arms that twined around her neck. How smoothly from his brow is parted back the sunny locks that off the evening breeze has tossed in very sportiveness. How cold and dim the eyes so full of love and glad some light. Never again, fond mother, shall you press your boy with gladness to your aching heart. Never will his soft chubby arms entwine around your neck, his pattering feet make music as they haste to you. His breath will fan your cheek no more. Your boy is dead—dead! Shall I not in the great morning of the resurrection claim him mine? Nay, ask me not, for hath not He who gave; power over the clay, to make one vessel unto honor and another unto

dishonor? If he be thus elected, thou shalt meet him again; but if God hath not so ordained, then through a long eternity which thy mind hath not power to measure, thy bright, thy loved and innocent boy, shall dwell with spirits banished from God's presence, making his abode in hell. O, Father, thou that gavest the Son of thy bosom, to suffer and die the ignominious death of the cross, that we might have life and have it more abundantly, is this the good tidings of great joy which shall be to all people? Is it, can it be the message brought by angels to the earth?

"Suffer *little children* to come unto me, and forbid them not, for of such is the kingdom of heaven." "Except ye be converted and become *as little children*, ye can not enter into the kingdom of heaven."

Sweetly fell these words from the lips of Him, whose heart moved with the deepest pity, when he beheld the daughters of Jerusalem weeping, as He was led forth to be crucified, said, "daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Even the temporal misery, which He foresaw they were to suffer, touched that heart of tenderest love, and O, how little do they know of the love of God who thus present Him to their fellow beings.

Consider the character of your neighbors. Here for instance is a man pure and upright in all his dealings. His ear has never been closed to the cry of the poor and needy, and in all his relations in life he has lived according to the golden rule, and yet has failed in the one important point, of acknowledging his obligations to his heavenly Father. He has caused the widow's heart to leap for joy, and the orphan's tears to cease. To injustice and vice he was an uncompromising enemy, and ever the friend of down-trodden virtue. He is dead, and what is the state of existence upon which he has entered?

There is a man, if man he may be called, whose soul is sullied by the basest crimes. The assassin who steals with stealthy tread to stick the dagger in his victim's back, is merciful when compared to him. See you yon aged mother, with bowed head and silvered hair, weeping in speechless agony, above the cold remains of one pure as an angel, and of form as fair, lured from the path of virtue by his flattering tongue; and when her life was blasted by his touch, forsaken, left alone to lingering days and nights of misery, till death in mercy closed the scene, and left the aged stricken mourner to her night of grief. Mark thou his steps, blight and misery follow them. **Within his heart, he feels not one emotion**

of a noble nature, and has no pity in his soul. He dies, covered with guilt and crimes that fiends themselves might blush to own. Shall that man's soul be company to his who loathed such deeds? Shall both forever dwell together in torment side by side? Great God! shed into human hearts some light, some ray of love that shall measure thine and know "the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge."

For much of the subject matter of these pages, we cheerfully acknowledge our indebtedness to one who has long known that God changes not, and that He is as willing to give wisdom to those who lack it now, as He was when the apostle bore his testimony of Him. Should the subject present to you any light to cheer you on, and lead you to love your heavenly Father more, to God be all the glory. For neither he, to whom it was presented by God's Spirit, nor we who shall attempt to present it to you, desire any share of it; our only desire being to do good.

The first position, then, which we shall take is this: Christ died for all, who have lived upon this earth, since the creation of Adam, or will live until the end of time; and they will all be saved.

2d. We purpose to enquire, when is man in a saved condition?

3d. To show how many will be eternally lost who were once saved.

Upon the first point, such a multiplicity of evidence can be brought to bear, that it seems almost needless to refer to it. But, as it is a bold position for any but Universalists to assume, and as we are far from being Universalists, in the common acceptation of the term, we will examine the teachings of Christ and the prophets upon this subject.

When God commanded Abraham to depart from his country and his kindred, and his father's house, the promise was:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." Gen. 12: 2, 3. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." 22: 18.

This covenant we find renewed time after time. Referring to this, the apostle says:

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely in blessing I will bless thee, and multiplying I will multiply thee. And so after he had

patiently endured, he obtained the promise. For men verily swear by a greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 13-18.

The apostle here evidently refers to the promise made unto Abraham as before quoted, and in strong language portrays the unchangeableness of His fixed purpose. He that was as a Lamb slain from the foundation of the world, was slain that He might redeem that world from sin; not the original sin of Adam alone, but that He who should be testified of in due time, might also in due time redeem every creature from their sins and bring them to a knowledge of the truth. If this position be a surprising one to you, kind reader, bear with me till we have examined the light God's word brings to bear upon it, and then decide, for by His holy word both you and I should desire in all things to be governed, and take it as the guide of our life, and rule of our faith. Now that none may doubt that the extent and solemnity of this covenant, made unto Abraham, far from being limited to his own immediate descendants, embraced the whole human family, let us examine the testimony borne by God himself to His servant Isaiah. Speaking of the Messiah He says:

"I the Lord have called thee in righteousness, and will hold thy hand, and keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa. 42: 6. Again, the Lord in even plainer terms declares His mission in these words:

"And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles that thou mayest be my salvation *unto the end of the earth.*" Isa. 49: 6.

What language could be plainer than this? God here expressly declares, that in comparison with the extent of the atonement, the raising up of Jacob and the restoring of Israel was a *light thing*.

The Law of Tithing.

Having a desire to see the work of the last days roll forth and prosper, also, to see the saints, every where, feel interested in assisting to roll forth the cause of our Divine Master, I thought it not amiss

to ask space for my communication in the HERALD, thinking it would be somewhat interesting to the saints who are scattered throughout the different states, and especially in the western portion of Iowa and in Nebraska, that the saints may understand my views in regard to the position in which I stand connected with the Church of J. C. of L.-D. S.

Should all the vast number of saints, numerous as they are, be assembled at one given point and this question be propounded to them, viz: Do you believe that Joseph the Martyr was called of God to be a Prophet, Seer and Revelator in the last days? I think all would answer in the affirmative. Again, do you believe that all the revelations contained in the Book of D. and C. are laws by which we as a people are to be governed; is there one that would answer, *no*? I presume not one. Should we ask if you believe in the propriety of the various quorums of the church, all are ready at once to say, they are necessary. What then is the duty of the Twelve if it is not, to go to every nation and kingdom in all the world, and introduce the gospel there, assisted by the Seventies; to publish the terms of salvation that the honest may embrace the same. Were we to ask the brethren what the duties of a bishop are, all unan- imously would answer, to look after the poor, and likewise the families of the elders that are travelling to hunt out the honest in heart in every nation under the whole heaven.

Now brethren let me ask, is it a crime for the prophet to neglect his duty in the office of his calling? All are ready at once to admit that it is a crime. Would you consider it a crime for the Twelve to wilfully neglect or refuse to go to the nations of the earth to open the dispensation of the gospel unto them? All would say at once that it was a crime. If the priests and teachers should refuse to act in the duties of their calling, would such refusal amount to a crime? All are ready to admit it would be a crime. Would it not be equally as great a crime for the bishops to wilfully neglect the duties of their calling? Truly it would be a violation of the law of God. Now brethren let us trace this subject a little farther.

Should the members of the body of Christ (which members are ye) wilfully neglect their duty and fail to comply with a certain law, which is the law of tithing, and thereby compel the bishops to neglect their duties, and in consequence of this neglect, the poor would be

found crying for bread, and apostles and elders be compelled to tarry at home to provide for the necessities of their families and the result would be the gospel would not be preached, and many would perish for the want of the word of life. Now brethren on whom do you think the burthen of this great sin will rest? I submit this question for you to answer. A word to the wise is sufficient. If you want the blessings of heaven to rest upon you, remember the law of tithing—remember Bishop Rogers—remember the bishops in the west, bring in your tithes and offerings saith the Lord, and prove me herewith, and see if I will not pour you out a blessing, that there shall not be room to receive it. The presidents of branches in the Western District so far as my jurisdiction extends, will act as agents for me, to receive tithing and make reports to me once in three months, of their success, until it is otherwise arranged.

D. M. GAMET.

An Exhortation to the Sisters of the Church.

DEAR SISTERS:—It is with gratitude I write unto you concerning things which I have pondered in my mind. I think we, as sisters, should put forth a greater effort in spreading the gospel than we have hitherto done. I think if we would give even the tenth of the money we receive, it would be a great help to spread the work. I thank my Lord always for sending the gospel to this land, that I was permitted to hear and obey the same, therefore I feel very anxious for the nations who are yet in darkness to hear the gospel.

The tenth, I assure you, is not much to impart,

When it's given with a pure willing heart,
It is easy to reckon, and in a short time,
The cause will receive a dollar for a dime.

Then let us be liberal and do what we can
In sending the gospel to each foreign land,
That every nation and kindred and tongue
May hear of the work that is lately begun.

That we may be gathered together in love,
And crowned with the blessings sent down
from above,

And when the Messiah returns here to reign,
The reward of our tribute we then will obtain.

ESTHER TRAXLER.

LOUISVILLE, C. W.

Send the Little Messengers.

Before I came into the church, I accident-

ally learned that a friend of mine had once belonged to the old organization. He had not heard a sermon for years, neither had he heard of the re-establishment of the church; consequently he had lost his hope, and made no profession. I have sent him a few numbers of the HERALD, and have just received a letter from him, containing the following:

"I take my pen to thank you for your kindness. The Lord has visited us since you left, and I can truly say I have sought and found Jesus. Aid me by your prayers."

Brethren, here is one soul converted by reading four or five numbers of the HERALD. Remember that "he that converteth a sinner from the error of his ways, shall save a soul from death and hide a multitude of sins." Time is short. A great work is to be done, to prepare a people and make them ready for the coming of the Lord. Tracts and papers are the cheapest kind of preachers. Scatter them like the leaves of autumn. Send the little messengers out on their missions of love, and may the good news that others, through your instrumentality, have sought and found Jesus, cheer your heart as this brother's letter has mine.

AARON.

An Offering.

CHAPTER X.

"AND OF ETERNAL JUDGMENT." *Heb. 6:2.*
"AND THE HEAVENS SHALL DECLARE HIS
RIGHTEOUSNESS: FOR GOD IS JUDGE HIM-
SELF." *Ps. 50: 6.*

Bring me my mitre, robe, and censer now,
The morning airs are waking o'er the land;
I feel their gentle breath upon my brow,

Calling me to mine altar near at hand,
A subject now I have for sacrifice

That to the utmost will exert my
strength,

Last night's sweet resting will, I hope
suffice,

To give me strength to manage it at
length.

Spirit, descend from out the sky, as fire,
Spirit of Jesus, light mine altar flame,
Its diamond light, and warmth will me
inspire,

To brave all mystery in His dear name.
Eternal judgment! An expressive sound!
How many thoughts of fear to some it
brings!

Visions of fire and smoke come thronging
round,

Swarming with imps, and fiends, and
nameless things:

But unto me it brings an awe profound,
As part of that wise plan by which the
Lord

Has ruled, will rule, always to rule is bound;

A potent, faith-inspiring, mighty word. Discerning, choosing between bad and good,

Appointing unto men the good they earn, Blessing those souls who act, as act they should,

Attending to the evil souls in turn. The secret lieth here, God doth create An agency here on the earth below, Giving it powers of love, of fear and hate; Reason and sense, to think, observe and know;

Like its Creator it possesses mind, Part of His judgment, and like Him a will:

And if to good this agent is inclined, He will advance it higher, better still; But if this agent firmly turns aside,

Loving the evil, for its evil sake, Can God advance it? No! It must abide Among its works, and of their fruit partake,

Can God entrust an evil soul with power, And mighty gifts, such as He gives to those

Who do obey and serve Him every hour? Can He admit it to their soft repose? The power it gained that evil soul would use

Against the God who gave it, and His sons, Those gifts, that soul would wickedly abuse:

God puts a damper on such wicked ones. A righteous soul He will lift quickly up, Entrusting it with wisdom, power, strength;

Leading it kindly on from hope to hope, Until perfection is attained at length. For God is "perfect" in the utmost sense; Almighty, independent, self-sustained;

He wishes us to be like Him, and hence Our agency and trial are explained. Say what is being damned, but being barred

From out the place where peace forever dwells, With souls of evil who our choice have shared,

And as for torment, they torment themselves. When in malevolence mankind wax ripe, Past all endurance, *totally depraved,*

The flood, Gomorrah, Sodom, are a type Of sudden judgments. Yet the good were saved,

Though few in number, and in looking back Among the nations who have passed away,

When any of them set out upon the track Of doing good, God blessed them day by day.

Yet when they slew His prophets, burned His word, Trampling all right and justice under foot,

His gentle warnings all despised, unheard,

His judgment uttered the eternal *must*. The thunder speaks, the earthquake's awful voice,

The plague, the famine, war, or raining fire, Makes known His disapproval of their choice;

Yet God is slow in waking thus His ire. His mercy waiteth long, endureth long; Most swift to bless, most tardy to reprove,

As aptly set forth in King David's song, Or spoken of by Christ, whose soul is love.

In looking at the present, we shall find His judgment watches over us as well, By His unnumbered blessings, priceless, kind,

Causing our hearts with gratitude to swell. Though trials come sometimes to cloud our way,

We read that if we bear them patiently That there will come a mighty reek'ning day,

When we shall be repaid abundantly. And though the wicked of the earth do elude

Together heaping riches in their homes, To secretly oppress their fellow man, The judgment day to pay *them* also comes;

For God, the ancient preacher saith, shall bring All works to judgment, whether they be ill

Or good, with every hidden, secret thing, And all the dead and all the living will Be judged, says John, just as their works may be,

According to their deeds, by words that fill

The sacred pages of each book, you see, That God hath ever written. Now we will

At punishment and blessing take a look. (That line is odd, and gives the rhyme a crook.)

Of punishment some make a picture drear With all the horrors of a torturing hades. Leave such to serve their God through slavish fear, And paint their Tophet in its darkest shades.

Sufficient let it be for us to know,
 That God loves righteousness in us below,
 And that when from it wilfully we stray,
 His disapproval we shall meet some day.
 A mournful thing indeed it were to see,
 That blessed Holy One, who died for me,
 Turn from me, saying sadly, go; depart.
 I know ye not, why, this would break
 my heart;
 To lose His presence were indeed a curse,
 Without hell fire to make the matter
 worse.
 Now let us look with a more cheerful
 heart,
 Upon the ending of the other part.
 Come happy theme,
 Fairer than a poets dream.
 O, joy!
 Thou joy to come,
 The beauties of that happy home,
 Without alloy,
 That throws its golden glories far before,
 Even upon the less bright shore
 Of this our life;
 Making each trial lighter than of yore,
 Aiding us in the strife.
 First comes the peaceful part of doing
 right,
 Pervading all the mind with calm delight.
 Then comes the balm,
 The comforter of all life's heavy pain,
 The Spirit of the great *I AM*,
 Which testifies of truth, and makes it
 plain,
 Which, if we live till Christ shall come
 again,
 (That He shall come, the scriptures do
 declare.)
 Shall catch us up to meet Him in the air;
 Which' if we die, shall raise us from the
 dust,
 In the first resurrection with the just.
 What John declares concerning this *sal-*
vation,
 See twentieth chapter of his revelation.
 Then over us death shall have no more
 power,
 Sickness and sorrow cease from that
 glad hour;
 Our God shall wipe away each bitter tear,
 Confirm each hope, and banish every fear.
 The earth unto its beauty be restored,
 And lighted with the presence of her
 Lord.
 Then o'er our actions we need watch no
 more,
 For righteousness shall reign from shore
 to shore;
 From fighting our temptations we shall
 rest,
 For Satan bound, there's no more to re-
 sist.

And from the promises we also glean,
 We know as we are known, see as we're
 seen;
 In wisdom, joy, and glory to remain
 A thousand years on earth, with Christ
 to reign.
 Then all the righteous and the pure in
 heart,
 In the *new world* shall also have a part,
 In beautiful Zion, and Jerusalem,
 With God, the Son, and Holy Ghost.
 Amen.

There are three glories spoken of by Paul,
 With heavenly types to represent them all.
 The glory represented by the sun,
 The highest, happiest, celestial one,
 The fulness of the Father, Spirit, Son.
 The next, the silvery moon doth repre-
 sent,
 Christ and the Spirit unto it are lent,
 Terrestrial it is called, and radiant.
 The next presenting an unnumbered host,
 Enjoys the fulness of the Holy Ghost.
 The twinkling stars, that gem the robe of
 night,
 Do represent this kingdom of delight;
 Although the least, its majesty and bliss
 Are past the ideas of a world like this;
 And if so beautiful the lowest is,
 O! how intense must be the higher bliss.
 There is another, which God grant that
 we,
 The state of this, *No Kingdom*, ne'er may
 see,
 Nor now, nor ever, may it be revealed,
 But unto us be this forever sealed.
 But to the faithful souls who overcome,
 Be the possession of the highest home.
 All science, knowledge, mystery and love,
 From depths profound below, to heights
 above;
 All good from hidden center, sweeping
 out;
 All power in all space; all round about;
 All beauty from the smallest atom fine,
 To suns that in their grandeur roll and
 shine;
 The company, from never fading flower
 To angels; thrones, dominions, kingdoms
 powers;
 Above all this, more lovely I am sure,
 Unspeakeable, the joy of being *Pure*,
 All this expressed in one short word, just
 one
Superlative, INFINITE, PERFECTION.

In God's eternal judgment thus we find
 Reward for all the good of all mankind,
 And as the theme in every light we view,
 We find reward for all the evil too.

Mine OFFERING is over I am sad
That it is so, yet scarce know why.
I hope that it hath made you half as glad
In hearing, as in making it, was I.
Come, let us worship ere we say good-bye.

O Lord thou Holy. In the name of Jesus the blessed one, and of Thy Spirit the Comforter, I tender unto Thee my love, my gratitude, while the incense of praise, and the fire of adoration, arise from the altar of my devotion.

The morning hath dawned unto us O Lord, and the mountains are becoming illuminated, the rivers are like threads of silver among the hills, the birds and the bees are humming in the thickets, the animals are shouting on the plains, the tribes of men are busy, the glorious trees, the lovely plants are waving in the south, the song winds are hymning among the northern snows, the oceans laugh, the Earth turns upon her centre, and goeth round the sun, and these together wander round about Thy throne, where Thou sittest in purity, and Thy fingers are sweeping lovingly over the key-board of Thy great work, ringing forth dispensation after dispensation, that swell and peal, and sound through the universe until discord and inharmony shall cease in all Thy happy home. Praise, honor, glory, might, majesty, dominion, eternal judgment be unto our God. Amen.

ABEL.

CORRESPONDENCE.

FROM BRO. J. T. PHILLIPS.—I started to the Ridge on the 10th of last month, and on my way I turned to Thorn Hill where I met a family of old saints and was not well received when I went there, but I listened to them for a while and then they gave me a chance to speak. They were surprised after they understood what was my mission, and before we went to bed they were rejoiced in my coming there, and some of the Baptists were sitting there and they required of me to come and stay with them the following night, and so I did, and there they gathered together and there I defended the church, and by the help of God I was able to show them our doctrine to satisfy them, and the oldest man there confessed that he never received a testimony, but that it was a hard case for a man to leave his religion that he was brought up in from his boyhood, and I left the effect with the Lord. The next day I went to the Ridge and preached two and three times a week for a fort-

night. There is a good prospect there for a branch. I baptized one there and ordained him an elder, he has been a very good man in the church, and now he has taken his place as an elder and is determined to labor faithfully. There are many there who have promised to unite soon. I left for Brookfield and on my way I found out a few more of the old saints and talked and reasoned with them and they were very glad to hear of the Reorganized Church. Then I stopped at Thorn Hill on my way to Brookfield, and that old brother came with me. On the 4th of February we held a prayer meeting at 10 A. M. At 2 P. M. all the saints gathered together and some of the Brighamites and others, and I preached to them. In the evening I again preached to a house full of people, and on the 5th I baptized three. On the 6th I baptized four. There are two in Hubbard who promised to join next week. On the 10th I went to Sharon and found a few there, and they said if the church was reorganized that they would also follow the truth and they came to meeting on Sunday and were well satisfied and desired of me to stop over night before going away. We were old acquaintances. The brethren here are going to visit them. On Sunday the 11th we held a prayer meeting in the morning, and in the afternoon I preached to a house full of people and also in the evening. At the close of the meeting there were five who agreed to be baptized. I gave out that they would be baptized at 4 o'clock the next day. At the hour appointed they all came according to promise, and there was a large crowd of people looking on, and I know the Lord was with us. Many more promised to unite soon. I have distributed tracts around here. There are many here that would like to hear preaching in English. There are several within five miles of this place who are Americans and who were in the covenant in the time of Joseph the Martyr and are now led away as stray sheep on the mountains.

I intend to start for Pittsburg tomorrow morning, and will leave the brethren here rejoicing in the latter-day work. The Spirit of God is among them. There are five elders and one priest here, who have promised to do all they can in the work. I hope that the Spirit of the Lord will guide them. I thank the Lord for His help, for I know His Spirit is with me.

BROOKFIELD, Ohio, Feb. 13, 1866.

FROM BRO. M. G. NICKERSON.—When I last met with you in Council Bluffs Iowa,

I said that I expected soon to start for Canada. I was detained longer than I expected, but left on the 8th of December, and I will now give you a short outline of my travels and what I saw. On my return I called upon my brother in Wisconsin, and met with the brethren on Sabbath morning at Burlington, and was highly gratified to find them strong in the faith. Preached to them in the evening upon the gifts of the Spirit as being the distinctive features of the truthfulness of Mormonism. Called upon some persons in Genesee Co., Mich., gave out an appointment for the evening and held forth to an attentive audience upon the subject of prophetic history of the governments and their literal fulfillment for the past two thousand five hundred years. Then came to Chatham, where I had intended to stop for a few weeks, but found that Bro. Shippy had gone to Nova Scotia and would be absent for some time. Left some books with a good brother (McFadden) for distribution, and came to this place, have been talking much, but not publicly as yet, but hope to find an opening this week.

PORT DOVER, C. W., Feb. 5, 1866.

FROM BRO. THOS. DOBSON.—Brother Eli Clothier and myself have been laboring here, in the bounds of the Mason Grove Branch, with good success. The Lord blessed our efforts for the dissemination of truth. Many were awakened by the Spirit of God. Some of them were old professors, who came here a short time since with feelings rather opposed to us on account of what the world said about us, but the Lord was with us, and on the 24th of Dec., Bro. Clothier baptized two, and yesterday seven, and to day one more, all heads of families, except two, and many more are believing, that we think will come forward soon. The work is onward in this part of the country.

BOYER RIVER, Iowa, Feb. 8, 1866.

FROM BRO. T. E. JENKINS.—The good work is still moving onward in Wales, the feelings of the saints here are very good. Bro. Lewis works like a man of business in England, and there is a good prospect at present that he will prosper, and do a great work. May God bless him and make him a blessing to the English nation.

Correspondence and communications from brethren in America, (post paid) are solicited. Address Thos. E. Jenkins, No. 305 High street, Penydarren, Merthyr-Tydfil, Glamorganshire, South Wales.

SOUTH WALES, Jan. 8, 1866.

From BRO. SAMUEL POWERS.—The saints in these parts are well, and I trust mostly striving to live up to the requirements of the gospel. I have been trying to preach some the past season, in different places, from ten to fifty miles from home. I have baptized five, and several more are believing, who I hope will obey ere long.

BELOIT, Wis., Feb. 10, 1866.

CONFERENCES.

Amboy Conference.

Minutes of a District Conference of the C. of J. C. of L. D. S., held at Amboy, Lee Co., Ill., Dec. 25, 1865.

Conference met pursuant to adjournment. Bro. Z. H. Gurley was chosen President and W. H. Blair, Clerk.

Official members present: 2 High Priests, 1 Seventy, 2 Elders.

Reports from the following elders were received: Edwin Cadwell, Stephen Stone, Jotham Barrett, and John Leonard.

Resolved, That the elders seek places for preaching the word.

Resolved, That this Conference promote the circulation of the *Herald*.

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

Adjourned until evening.

Preaching by Bro. Gurley from 1 Tim. 2: 4. Adjourned.

Z. H. GURLEY, PRESIDENT.

W. H. BLAIR, Clerk.

Nebraska Conference.

Minutes of a Quarterly District Conference, of the C. of J. C. of L. D. S., held in Florence, for the Central Nebraska District, on February 3 and 4, 1866.

Conference organized by choosing Z. S. Martin, Prest., and Thos. J. Smith, Clerk.

The President addressed the Conference respecting the business before it.

Official members present: of the Twelve, 1; Elders, 11; Priests, 2; Teachers, 3; Deacon, 1.

REPORTS OF BRANCHES.

Florence: 27 members, 7 elders, 1 priest, 1 teacher, 1 deacon.

De Soto: 21 members, 4 elders, 3 priests, 1 teacher.

Columbus: (as reported by letter,) 16 members; 4 elders, 1 priest, 2 teachers.

REPORTS OF ELDERS.

Bro. Chas. Derry, of the Twelve, reported his labors in Nebraska, in which he had preached several times, with good effect, and had put to rout a "Christian" minister

In debate. James Hodges, George Martin, Geo. Medlock and Joseph Gilbert, reported their labors in their several localities.

Resolved, That Thos. J. Smith continue to labor in connection with Z. S. Martin.

Resolved, That John Taylor be called and ordained to the office of an elder. Ordained by C. Derry.

SUNDAY MORNING SESSION.

Bro. Derry addressed the Conference, urging the necessity of elders, doing their duties, showing that idleness bred divisions, and brought in mysterious doctrines.

Resolved, That Bro. Wm. Younger be ordained to the office of a Priest. Ordained by C. Derry.

Resolved, That the elders of this District extend their labors as far as possible, until next Conference.

Resolved, That this Conference send a resolution to the April Conference, in Plano, Illinois, requesting that Bro. Chas. Derry remain as pastor of this District.

Resolved, That this Conference sustain Z. S. Martin, as President of this District, Charles Derry as Pastor of the Western Conference, Joseph Smith as President of the Church, and all the authorities thereof, in righteousness.

Resolved, That this Conference sustain Bros. J. Hodges, H. Hudson and G. Martin as presidents of the branches in this District.

Resolved, That this Conference adjourn to meet in De Soto, Nebraska, on the first Saturday and Sunday in May, 1866.

Z. S. MARTIN, PRESIDENT.

THOS. J. SMITH, Clerk.

Pittsfield Conference.

Minutes of a Quarterly District Conference, of the Pittsfield District, held at Bro. Fisher's, New Canton, Pike Co., Ill., Feb. 3, and 4, 1866.

Conference organized on Saturday, by choosing Bro. Loren Babbitt, President, and Thos. Williamson, Clerk.

The President said that we had assembled to transact business for the furtherance of the latter-day work, and to receive blessings from the Author of all good. He spoke also upon the subject of tithing, showing the necessity of the saints attending to it, as far as practicable, according as God had blessed them.

The following official members were present: Of the Seventy, 2; of Elders, 8; of Priests, 2.

REPORTS OF BRANCHES.

Elkhorn: reported by Loren Babbitt; 13 members.

Pittsfield: reported by Thos. Williamson; 18 members.

Kiser Creek: reported by Geo. Tipler; 5 members.

New Canton: reported by Daniel Bowen, 13 members.

Atlas: reported by Henry Huffman; 16 members.

The following official members reported: Elders:—Henry Huffman, Daniel Bowen, Cornelius Mills, Jackson Goodale, Thomas Williamson, Geo. Tipler, Darius Wetherby, and Loren Babbitt. Priests:—John Miller and Horace Wetherby.

Resolved, That Bro. Hendricks be ordained to the office of an elder, the same as he held before he was re-baptized. He was ordained by Bro. Jackson Goodale.

Resolved, That Bro. T. Williamson act as Clerk of this District, and furnish all the officials with licences.

At the evening session the saints enjoyed themselves, by bearing their testimony to the work of the Lord, and praying and speaking in tongues.

On Sunday morning, Bro. Jackson Goodale preached a very excellent sermon, to a congregation of both believers and unbelievers, and Bro. Babbitt preached in the afternoon.

In the evening we had another testimony meeting, and a time of rejoicing that those that were present will ever remember. The Spirit of God was peculiarly manifest in the speaking and singing in tongues, and other manifestations. We had a pretty good attendance, considering the inclemency of the weather.

LOREN BABBITT, PRESIDENT.

T. WILLIAMSON, Clerk.

MISCELLANEOUS.

Annual Conference.

The Annual Conference of the Church of Jesus Christ of Latter-Day Saints, is appointed to be held in the Academy, in the village of Plano, Kendall Co., Ill., April 6, 1866. Plano is situated on the main line of the Chicago, Burlington & Quincy R. R., 57 miles west of Chicago.

The members of the Quorum of the Twelve are hereby notified that there will be a necessity for their assembling for counsel as early as April 1st, 1866, and they are requested to come to Plano, Ill., where the April Conference will be held.

The High Council will remember the notice given at the October Conference, and attend the April session.

JOSEPH SMITH, PRESIDENT.

RECEIPTS—*For the Herald*.—J. Hammar, J. M. Judkins, J. P. Hendrickson, D.

Chambers, W. Izutt, J. Gilbert, each \$2; W. Wilson, M. C. Foreman, R. H. Atwood, W. D. Ladingham, E. Davis, N. Ranyan, M. A. Whitehouse, S. Simpson, J. Boswell, I. Fletcher, M. Curtis, R. Booth, R. Warnock, each \$1; A. Healy, N. V. Johnson, each \$2.50; A. Darling, N. Chittenden, each \$1.50; M. H. Forscutt, \$10; N. Taylor, \$4; W. F. Cooke, \$1.20; W. Ostrander, \$1.00; Bro. Smith, \$1.00.

For *Hymn Book*.—I. Parish, R. C. Elvin, each \$1.70; J. Scanlon, J. F. Wilson, each \$0.85.

For *Voice of Warning*.—M. C. Foreman, \$0.50.

DIED.

Near Sandwich, DeKalb Co., Ill., Jan. 19, 1866, BETSEY, wife of David Rogers, aged 66 years, 9 months and 1 day.

The Lord loveth his own and giveth them rest, and though the waiting may be weary, the reward is glorious.

At Montrose, Iowa, Feb. 18, 1866, BRO. JOSEPH ELLIS, aged 81 years and 5 months.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Brighamite Doctrines—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.—The Legal Succession of Joseph Smith, Son of Joseph Smith the Martyr.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—Newness of Life—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5.—Consciousness After Death.—The Kingdom of Christ—The First Principles of the Gospel.—Need of Revelation.—Universalism Examined, Nos. 1 and 2.—Antecedents of the Millenium.—John Wesley on the Spiritual Gifts, and Thomas Job on the Captivity and Redemption of Zion.—A Letter on the Latter-Day Work, No. 1.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

Book of Doctrine and Covenants, \$1.25
L.-D. S. Hymns, with an Appendix, .55
The same, (gilded) .85
The Voice of Warning (revised,) .50
Ten Blanks for Branch Reports, .20

Book of Mormon, bound in Muslin, 1.15
" " Extra bound, 1.35
Photographs of some of the Elders, .25
" from an engraving of Joseph the Martyr and Hyrum Smith, .25
" by the dozen, 2.40
50 Envelopes with scriptural texts, .35
Herald, 12 copies of any old numbers, 1.00
Revelation on the Rebellion, 20 cop. .10
History of the Priesthood, by E. Winchester, published in 1843, .40
New Lute of Zion: Sacred Music, 1.75
Last Day Tokens, .25
Brown's Concordance of the Bible, .55
Cruden's " " (Sheep) 2.30
Brown's Bible Dictionary, 2.50
Book of Jasher, 1.80
New Testament—A new translation by the American Bible Union, .85
Coleman's Text Book and Atlas of Biblical Geography, 1.70
Manual of Phonography, by B. Pitman, .85
Herodotus, translated by Cary, 1.70
Testimony of the Rocks, by Hugh Miller, 2.00
Layard's Discoveries at Nineveh, 1.95
" Nineveh and Babylon, 4.40
Rollin's Ancient History, 2 vol. 5.00
Egypt and Nubia, by W. C. Prime, 1.90
Wrangel's Expedition to the Polar Sea, .80
Humboldt's Travels and Researches, .80
Buck's Theological Dictionary, 1.35
Catherwood & Stephens' Travels in Central America, &c., 2 Vols., 6.60
Travels in Yucatan, by same, 2 vols., 6.60
Mosheim's Ecclesiastical History, 2 vol. 4.50
Ecclesiastical History of Eusebius, 2.65
The Works of Josephus, 3.80
Hall's Expedition to the Polar Sea, 4.50
BOOKS TO BE SENT BY EXPRESS, EXPRESSAGE UNPAID:

Webster's New Illustrated Royal Quarto Unabridged Dictionary, \$12.00
Wonders of Earth and Heaven, 2 v. 5.00
Bible with Apocrapha - 5.25
Dictionary of Greek and Roman Antiquities, Revised by Prof. Anthon, 5.00

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

HERALD.

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

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

No. 6.—Vol. 9.] PLANO, ILL., MARCH 15, 1866. [Whole No. 102.

Pleasant Chat.

The April session of Conference is now near at hand; and in order that we can be approaching a more uniform method of business in the things entrusted to our care, it is necessary for the various branches to prepare their reports to the districts. If this has been done, the districts must be ready to report to the annual meeting of the elders, so that we may act in wisdom upon the wants of the church, and the means to be used for the extension of knowledge, not believing that the flourishing of the cause of true religion, depends upon keeping the people in ignorance.

If the elders have kept themselves free from the entanglements of vicious and angry contention, they can come up to Conference prepared to examine closely, and decide wisely upon the questions presented for their consideration. But if it be, that by undue zeal or misdirected sympathy, they are pledged in feeling to this or that cause, they are to a degree forewarned, and are not in a condition to calmly weigh and decide without bias upon matters of either trivial or grave import.

We are not old, but have seen much that tells man that it is unwise, and very impolitic, to take dogs by the ears, or to go out into the street seeking for a quarrel. He that does will find himself in possession of an elephant which he can neither sell nor give away; and will be a very fortunate man indeed, if he does

not carry marks of the fray, that will be long in healing.

It is made the duty of the elders to meet together often to confer upon things pertaining to the kingdom, and it is made the duty of the various branches to send one, or more, of their teachers to such conferences; also to send by the hand of some priest, their reports, names of members, &c., and it is fair to presume, that all matters upon which there may be doubt or controversy, are subjects to be embodied in such report. Advice and instruction is there to be asked and given, things pertaining to law, order, policy, and the general well being and advancement of the cause are to be considered; hence it is necessary for us all to be awake to the sacred importance of the calling of our hops.

We are able to see that with these multitudinous duties devolving upon the spiritual authorities of the church, in the promulgation of the gospel, there is wisdom in the exemption of the elders, as a body, from the immediate personal care of the branch. In all conventions of the church, of a general nature, it is but right and proper under the law, that the highest authority should preside. Accepting this as a truth, the parallel reasoning from it would be this: that if the next chosen representative of the branch was not the one to preside in the temporary absence of the presiding elder, it would devolve upon the highest authority present, by right; and a like reasoning would say, that when a branch is organized the

highest in authority *should, by right,* become the president of that branch, and the voice of the people would be powerless to prevent an unwise councillor, or unfaithful man from becoming their administrative officer.

Aaron recognized the right of the people to elect as to the god they would worship, and though unwise in policy, he made them a golden calf, for the worship of which they were punished. Now, if Aaron had faithfully striven in righteousness, to convince Israel of their folly, and failing to secure the desired end, had yielded at length to their solicitations, making a god to them, they might well be punished; though he might escape for the time being, yet should he not enter into the promised land.

It is intended that all things pertaining to the church should be held in righteousness; and the greatest possible good to the greatest possible number, should be the governing rule of the elders, when left to the exercise of their own wisdom.

A fair working principle must needs pervade the body of Christ, "by that which every joint supplieth," and it is very evident that as far as the exercise of those *joints* in the body of Christ known by the names of priest, teacher, and deacon is concerned, they have been suffered to get *creaky* and *rheumatic* for the want of use, scarcely one of them ever being permitted to *preach, teach, expound* or *exhort*, for the alleged reason that the lesser would be teaching the greater. Solomon says: (and we believe it) "give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning." And we think he might with propriety have added a proverb, like this: A wise man by the teaching of the simple will lay up treasure of understanding: but the overwise refuse instruction.

We often hear the expression that the body, *i. e.* the church, can not be well if the head be sick. The abstract truth there is in the saying we will not dispute, but its application is erroneous, and he who makes it, implies that Christ is not the *head* of the church. Now the opposite of the saying is just as true, and manifestly more probable when applied to the church upon earth, if Christ be indeed the head: that the body can not be well while the members are rebelling against the head. We use this only to show how lame and weak is the attempt to excuse ourselves for the non-performance of duty, by complaining of the sickness of some

other part of the body. Disease, looking through jaundiced eyes fails to see, that however sound the head may be, if the toes be gone, or powerless to do their part, the body can not walk without exhibiting signs of lameness. Palsy of the arm could scarcely prevent the head from thinking clearly what the hand should execute, but the hand can not move for the power is withdrawn from it. So, if the hand or foot be diseased to decay, the heart may feel the pain, the bowels of compassion move in its behalf, the nerves of life be stricken till they vibrate with the touch of death, and still the head may calmly view the approach of the adversary; weigh the chances of the fight, calculate the resources of the body, its degree of vitality and how long it will abide the assault; sometimes compromising by the loss of the member; sometimes waiting until the disease communicates to the whole body when the head bows in despair yielding up the struggle.

We do not wonder at the reports from various sources, of weakness in the branches of the church, but we do wonder that so many should seek to charge the blame upon those outside of them, and we wonder still more at the persistency with which they continue to betray their weakness by spreading it abroad, for if they were sound as an integral portion of the body, that part of the body would be sound at least. And it is not a valid objection to say, that the life-giving power must come through the body to reach the feet; for in this case the members are the body of Christ, and His Spirit is the life-giving power, and is given to each member for its personal obedience to the will of the Father.

How shall disease in the head be reached? Generally, by purgation of the body. How shall the foot be made whole? By an application to the head? Scarcely.

JOSEPH SMITH.

Millennial State.—No. 3.

Concerning old Jerusalem and Zion, we read that Isaiah said: "The sons of strangers shall build up thy walls, and their kings shall minister unto thee." Isa. 60: 10. But concerning the New Jerusalem we read as follows:

"The city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." Rev. 21: 16.

The height of the city is twelve thousand furlongs. It appears that old Jerusalem

and Zion will be built up by "the sons of strangers," but the holy Jerusalem which will descend from God out of heaven, will be too high for them to build. The last mentioned city appears to be that which is spoken of in Heb. 11: 16. We there read concerning Abraham, that

"He looked for a city which hath foundations, whose builder and maker is God"

In reference to the "foundations" of the city, we read as follows:

"The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21: 14.

When the Lord shall come He "shall suddenly come to His temple." In Malachi 3: 1; we read 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."

It appears therefore that there will be a temple of the Lord during the Millennium, for if the Lord shall come suddenly to His temple, will He destroy that temple at that time? We read also that John the Revelator said:

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7: 13-17.

It is also foretold in the following texts, that a temple of the Lord will be built in the last days:—Isa. ii. 1, 2; Micah iv. 1, 2; Ezek. xli. and xliii. c.; Hag. i. 7-9; Zechar. vi. 12, 13.

In the eternal state of the earth there will be no temple. We read that John the Revelator said concerning the holy Jerusalem:

"I saw no temple therein; for the Lord God Almighty, and the Lamb, are the temple of it." Rev. 21: 22.

In the Millennial state there will be mortal beings, as we read in Isa. 65: 17-23; as follows:

"For, behold, I create new heavens and a new earth; and the former shall not be

remembered, nor come into mind. But ye shall be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

In the eternal state of the earth, all its people will be immortal.

"The last enemy that shall be destroyed is death. * * * So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. * * * For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 26, 42, 53, 54.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. 22: 3.

The beloved city of the millennial state, will be 4500 reeds square. A reed is ten feet, therefore the city will be a little more than eight miles square.

"The city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred." Ezek. 48: 15, 16.

If the reader will read again my quotation from Rev. 7: 13-17, I think that he will perceive that in the Millennial state there will be "day and night." The following quotation also agrees therewith:

"They shall not build, and another inhabit; they shall not plant, and another

ent: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65: 22, 23.

In the eternal state there will be no need of the light of the sun and moon.

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21: 23-25.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 22: 5. I. SHEEN.

Answer to an Enquiry.

Question. "I rejoice to see a column in the *Herald* for enquiries, and as I have seen in the *Herald* something that I cannot entirely endorse, I feel like taking the liberty of sending you a question or two.

"First, You say that there was power in the church in 1853, to ordain apostles, and we are also cited to revelations given as far back as that. Where is there any revelation appointing any one in 1853 to receive any revelation that we can receive as teachings without breaking this law, (B. of C. 43: (14), 1, 2.) not to receive their teachings unless appointed and coming in at the GATE?" E."

Ans.—No person was APPOINTED to receive revelations in 1853, but apostles could be legally ordained without such an appointment being made. The Lord often gives revelations to persons who are not appointed, as prophets, seers and revelators of the church. It is not declared in any revelation which was given to the church through the first Joseph, that no man can be legally ordained an apostle except by a revelation from the prophet, seer and revelator of the church. On the contrary we are not informed that any of the apostles in the old organization were called by revelation through the prophet of the church, to be ordained apostles, but the appointment of the original twelve, was given to Oliver Cowdery and David Whitmer, as the following quotation from the B. of C. shows:

"And now, behold, I give unto you, Oliver Cowdery, and also unto David Whit-

mer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them; and when you have found them you shall show these things unto them." B. of C. 16: (46) 6.

If it was not necessary that apostles should be appointed by the first Joseph designating by revelation who should be ordained to the apostleship, why should they be thus appointed, in the Reorganized Church, by revelation through the second Joseph? In the old organization the prophet only appointed the committee who were to search out the original twelve. We are not informed that he afterwards appointed any committee, or received any revelation in reference to filling vacancies in the quorum of the twelve.

Men can be ordained by revelations which are not given through the prophet and seer of the church.

"It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation." B. of C. 104: (3) 17.

Men are to be ordained according to the gifts and callings of God in him who ordains. The ordaining power is not given exclusively to the prophet and seer. In the B. of C. 17: (3) 12, we are told that:

"Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."

"Every elder" is to be ordained by the power of the Holy Ghost, which is in the one who ordains him." In the foregoing quotation we do not read that every man is to be ordained by the power of the Holy Ghost *in the prophet*. Elders have the privilege of ordaining. See B. of C. 17: (3) 16. As we have shown that every elder is to be ordained by the power of the Holy Ghost, not necessarily in the prophet and seer, but in the one who ordains, we will show that apostles are included in the foregoing clause of the law concerning "every elder." In the B. of C. 17: (3) 8, we read as follows:

"An apostle is an elder, and it is his calling to baptize, and to ordain other elders." Here is additional proof that the power to ordain apostles does not belong exclusively to the prophet and seer of the church, but that apostles may ordain apostles. This is not all. Men who have not been baptized may have authority from God to baptize others. By divine authority the first Joseph baptized Oliver Cowdery before he was baptized himself. Joseph

said, "I baptized him first, and he baptized me." *Times & Seasons*, pages 865 & 866.

By divine authority, when Alma was unbaptized, he took Helam, and baptized himself and Helam also, as the following quotation from the Book of Mormon shows:

"And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you: and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. And after this manner he did baptize every one that went forth to the place of Mormon: and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God: and they were called the church of God, or the church of Christ, from that time forward." B. of Mosiah, 9: 8.

Under these peculiar circumstances, Alma not only baptized himself and Helam, but under very peculiar circumstances, and in this peculiar way, he received authority to organize the church of God, and to ordain priests at the same time; but in another part of the land king Mosiah was a prophet, seer and revelator. If the Lord conferred authority and priesthood, and organized his church in this peculiar manner, why should it be deemed an incredible thing that God should command, in 1833, that men who held a lower order of priesthood should ordain seven men to be apostles. While the first Joseph and Oliver Cowdery were priests of the Aaronic order, they were commanded to ordain each other to be elders in the Church of Jesus Christ. Joseph, in his *History*, in the *Times & Seasons*, page 915, says:

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the *Aaronic Priesthood* had given us, viz: that provided we

continued faithful, we should also have the *Melchizedek Priesthood*, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise: 'Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us, that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time: we were however commanded to *defer* this our ordination until such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we *must* have their sanction to our thus proceeding to ordain each other, and have them decide by *vote* whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment."

If Joseph, while he was an Aaronic priest, was commanded to ordain an elder, why could not elders, or high priests, be commanded to ordain apostles in 1833? Did not high priests ordain the first apostles who belonged to the quorum of the twelve in the Old Organization? Was not the first Joseph ordained an high priest by an elder? On this subject, we will quote from the *HERALD* of Feb. 1862, as follows:

"Joseph was not ordained to the high priesthood until January 25, 1832, when he was ordained at a Conference, as Joseph says in his *History*, in the 5th Vol. of the *Times and Seasons*, which may also be found in the *Millennial Star*, Vol. 14, No. 2, as follows: 'On the 26th, (of April, 1832.) I called a general council of the church, and was acknowledged as the President of the high priesthood, according to a *previous* ordination, at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive and delightful."

We have now shown that the ordination

of apostles by elders or high priests in 1853, is a parallel case with the baptism of Alma, by himself and his baptism of Helam at the same time, and before he had been ordained to any priesthood. I have also shown that it is a parallel case with the baptism of Oliver Cowdery, by Joseph, before Joseph had been baptized himself; that it is a parallel case with the ordination of Oliver Cowdery to be an elder by Joseph, when he (Joseph) was an Aaronic priest; and that it is a parallel case with the ordination of Joseph to the presidency of the high priesthood, by a man who held a lower order of priesthood. These acts were legal, because they were acts of obedience to special commandments which God gave. The peculiar circumstances under which Alma and Joseph were placed, required such peculiar commandments to lay the foundation on which the church might be built, that Alma and Helam in their day, and Joseph and Oliver in their day might be born of water and of the Spirit, and have authority to build up the Church of Christ. A commandment from God is authority from God. The natural existence of man and all species of animals, originated in the creative acts of God, but their posterity are brought into existence by laws which were established after their creation.

We have shown that the ordination of seven apostles in 1853, could not be illegal on account of their being ordained by men who held a *lower* order of authority, provided they were ordained by a commandment from God. We shall now proceed to show that the revelation in B. of C., 43: (16) 1, 2, does not show that the saints could not receive a commandment to ordain apostles in 1853. The Lord there says:

“O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is

ordained of me, shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.”

It should be distinctly understood that no person was *appointed* in 1853, to receive commandments or revelations for the church, whereby apostles were ordained. The commandment whereby they were ordained was given directly to the church. The Holy Spirit commanded them to do so. In the “History of the New Organization of the Church,” Bro. Gurley gives an explanation of this subject, and we recommend all who have not read that History to read it. That part of the History which explains how apostles were ordained in the Reorganized Church, is in the 3rd number of the *HERALD*, Vol. 1. In the conclusion of his remarks, Bro. Gurley says:

“When the commandment to organize first came, we thought it impossible for us to obey, not having authority to ordain apostles, &c., but we learned what every Latter Day Saint *MUST learn*, that a commandment from God is authority to do all that He requires, be it more or less.”

It thus appears that the church did not believe that they were bound to receive any revelation which any man might present to them at that time, except such as the Spirit witnessed unto them to be true. They did not acknowledge any person at that time as a prophet, revelator and seer to the church. At a previous conference the following resolutions were adopted by the church:

Resolved, That in the opinion of this Conference, the one holding the highest priesthood in the Church of God is to preside, and represent the rightful heir to the presidency of the high priesthood.

AMENDMENT, Resolved, That the highest authority among the priesthood represents the legitimate authority in a *presiding* capacity.—*Herald*, vol. 1, p. 51, 52.

In reference to these resolutions, and annexed thereto Bro. Gurley says:

“It will be seen that he who represents the rightful heir, does so in a *presiding* capacity, and not as ‘Seer, Revelator, Translator and Prophet.’” Although no person had been appointed to give revelations unto the church, yet the church could receive commandments from God. The saints could then be led by, the Spirit of God, as much as at any other time. It was their privilege before the death of the first Joseph, and his death did not deprive them of it. Paul says: “as many as are led by the Spirit of God, they are the sons of God.” Rom. 8: 14. Therefore if the saints spoken

of by Bro. Gurley were sons of God, they were led by the Spirit of God. Their meetings were conducted by the elders, and in the B. of C. 17: (3) 9, we read that "the elders are to conduct the meetings as they are led by the Holy Ghost." It appears that their meetings were so conducted in 1853, and while they were so conducted the Holy Ghost told them to ordain apostles, and this commandment was given when no individual had been appointed to give commandments and revelations to the church. In B. of C. 17: (3) 8, we read that "an apostle is an elder," and in par. 12, that "every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him." Therefore the Holy Ghost can call men to be apostles, without giving a revelation on the subject through the Prophet and Seer of the church.

It is a privilege of the Church of Christ, that they can have a manifestation of the Spirit given to every man to profit withal. See 1 Cor. 12: 7. It is a great distinguishing characteristic of the church, that it is under the direction and guidance of the Holy Ghost. It is the privilege of saints, individually, of branches and of the whole church, to be thus led and governed.

In the time of Paul and Barnabas "There were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13: 1-3.

It matters not by and through whom the Holy Ghost speaks to the church, and so it was understood by the church at Antioch; otherwise the Holy Ghost would not have spoken through the prophets at Antioch, and in this manner have separated Barnabas and Paul for the work of the ministry.

I SHEEN.

COMMUNICATIONS.

Fulness of the Atonement.

No. 2.

But says one, we know the atonement has been made, and we admit it was made for all men, but many will reject it, and therefore, for them it has been made in vain. Nay, be not hasty, but let us first see what Jesus Himself testifies in regard to

this, and what he teaches us, is the mind and will of the Father.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Jno. 3: 17. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18: 14.

At another time He says, "and I, if I be lifted up from the earth, will draw all men unto me." Jno. 12: 32. The apostle, bearing witness to the same, says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

We might multiply texts bearing upon the infinite nature of the divine atonement, but one other just here will for the present suffice us. Writing to the Romans, Paul says: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 18.

To every candid mind, and every mind loving and seeking after truth, we think upon this point no further testimony could be desired. It remains now to show that God in His infinite mercy and goodness; not only desires, but designs, that every being in all His vast creations shall be brought to a knowledge of the truth. That they shall confess the Son, to the honor and glory of the Father.

First, then, we propose to ask, when is a man saved? By answering this question, we shall be enabled to ascertain, if the scriptures teach that all men shall be brought to such a condition; and if they do then it will surely be, or the scriptures are not true.

When Jesus questioned His disciples, in regard to the opinions entertained of Him by the world, and had listened to the various answers given, He propounds this question: "But who 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. And I say also unto thee, That thou art Peter; and upon this rock will I build my church." Matt. 16: 15-18.

Christ does not affirm that upon Peter His church would be founded, as is well understood by all who are at all familiar with the original. "Christ here does not use the word *Petros*, as before, when referring to Peter personally, but *Petra*, referring

this truth which Peter had declared; 'thou art the Christ, the Son of the living God.' But mark, if you please, what had enabled Peter to make that assertion. Listen to the words of Jesus as He answers Peter, for it concerns not only your and my eternal welfare, but that of every being in God's universe.

"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.*"

Peter, by the Savior's own declaration, had not learned this fact from Him. The miracles which Jesus had wrought, and all His wonderful works, and masterly teachings had not taught this fact to Peter, but it had been *revealed* to him by God Himself. What had Peter need of *revelation* to know this thing? Had he not been with Jesus in his public ministry, and in His hours of social converse ever near His side? If revelation was necessary for Peter, by what means are we to know that He is the Christ? This question, if we will permit the inspired apostle to answer it, will at once bring plainly before your mind the important fact, that the earnest enquirer after truth, he who would *know* for himself that Jesus is the Son of God, can obtain his knowledge from no other source, than that source from whence Peter did. But perhaps you reply the days of revelation are past—the canon of scripture is full—very well; but so does not Paul, the great Apostle to the Gentiles. Hear him. Writing to the Corinthians, he says:

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that *no man can say that Jesus is the Lord, but by the Holy Ghost.*" 1 Cor. 12 : 3

Ah! well Paul understood, that it was not in the power of flesh and blood to reveal this fact to mortal man. All the wisdom he had learned at the feet of Gamaliel, yes the combined wisdom of the world was not sufficient for this, which God's Spirit alone can reveal. To this declaration I am sure the heart of every child of God, who has had the testimony of Jesus, (which is the Spirit of prophecy,) confirmed in them, will respond. And to them who have not this, and do not know that Jesus is the Son of God, permit me to say, your building is not upon that rock, which the Savior declares the gates of hell shall not prevail against.

When then is a man saved? we ask again, and again we appeal to the "law and testimony." In John 3 : 36, Jesus says: "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." Again he says: "Verily, verily, I say unto you, 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.

To those familiar with the Bible, it is not necessary to say, that numberless texts from the Savior's teachings might be brought to sustain this point, but as we design to be as brief as possible, we will only quote a few from the inspired apostle, bearing directly upon the subject. Writing to the Corinthians, Paul says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye *are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 1 : 2. To the same church he writes: "For the preaching of the cross is to them that perish, foolishness; but unto us *which are saved* it is the power of God." 1 Cor 1 : 18.

We here see that the apostle plainly declares the believer to be in a saved condition. He uses neither the past, nor the future, but the present tense, and assures them that they *are saved*, and will continue to be, if they keep in mind what he had preached unto them. "Ah! but," says one, "this cannot be the apostle's meaning, for if it is, then he who has once a knowledge of his sins forgiven *is saved*, or in other words *elect*ed and *foreordained*, and cannot be lost. I don't believe that, the apostle never meant any such thing, and you cannot prove it."

Stop a moment, my friend, and let us make our position plain. The apostle meant just what he said, and that man who has for himself a knowledge of his sins forgiven, who has come in at the same door that the apostle did, who has had the testimony of Jesus confirmed in him, *is saved*, *is elect*ed, *is foreordained*, and remains so *just so long as he lives according to the principles of salvation, election and foreordination* (which are the principles of the gospel of Christ,) *and no longer*. Furthermore there is plainly revealed in God's word the fact that there is a sin for which there is no forgiveness, and we affirm that that man who has never been in a saved condition, cannot commit this sin; therefore though all men will be saved, many will be ultimately lost.

Should any find it in their minds to dispute this fact, so clearly revealed in the teachings of Jesus and the apostles, that man is saved when he has believed and obeyed the truth, will they be good enough to inform us when he is saved, and by what

means? Perhaps you will say in another world, when he has fought the good fight and kept the faith. Did Paul so understand and teach? Is death, that mysterious surrender of soul and body, in possession of the power of salvation? Paul says the *gospel of Christ* "is the power of God unto salvation to every one that believeth."

Is not this conclusive then, and if the gospel be salvation, are we not saved when obeying that gospel? We understand God as being "the great prototype of all saved beings." Just so long then as we live in accordance with His revealed will (having been legally adopted into His family,) just so long shall we remain *saved*. When we transgress His laws, break His commandments, and disregard His holy will, we cease to be assimilated to Him, and are no longer in a saved condition.

Well admitting this, what then? Even allowing all this to be true, the fact is not yet established that all men will be saved, for we know that many die in their sins, who all their life tramped under their feet the blood of Christ, counting it an unholy thing. You surely would not have us believe in purgatory, and masses for the dead, and if not, I cannot see how your position can be sustained!

Kind reader, have you not God's holy word, and do you not take it as the man of your counsel? Are its pages a sealed book to you, or do believe its plain and precious teachings? We ask you to believe no saying of ours, which conflicts with the law of God, for most assuredly we will believe none such, though declared by an angel of light.

First, then, I will cite you to David and the apostles, to show that they foresaw the time when the glad tidings of great joy should be to all people; and, second, to its fulfillment as shown to John on Patmos. David says:

"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Ps. 86: 9. "All the ends of the world shall remember and turn to the Lord: and all the kindreds of the nations shall worship before me." Ps. 22: 27. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8

These words of David clearly show that long before the infinite atonement of Jesus was made, its nature and extent was understood by men of God; and the testimony of the apostles confirms this view. Paul, in his letter to Timotiv, says:

"Who will have all men to be saved, and to come unto a knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 4-6.

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. 1: 20.

To Isaiah the Lord says, "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42: 8.

Paul, when writing to the Phillippians, speaking of the Savior, says: "Wherefore, God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

Now, bearing in mind that this confession implies a positive knowledge given by God, as the apostle tells us, through His Holy Spirit, and learning from the Bible, (as you may by reading,) that this Spirit was given by those who had authority to lay on hands for the gift of the same, and which laying on of hands was never done till the person, or persons, had professed their faith and been baptized by water: bearing this in mind I say, does not the Bible clearly teach the glorious truth that all men will be saved? Was not the tidings borne by angels to the earth, "*glad tidings of great joy, which shall be to all people?*" One other quotation from the inspired John, and I leave this with you. When upon the lonely isle of Patmos, God saw fit to spread before the beloved disciple, as in one broad panorama, events reaching down through the vista of time, even to its close, there was shown unto him the glory which God declares to His servant Isaiah. He would not give to another, neither His praise to graven images.

"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 honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. 5: 13.

Is it possible for truth to be more clearly presented to the mind, than God has presented this most glorious one. Nor has He alone informed us in regard to His purposes, but, through His prophets, He has plainly shown the way in which they shall be performed, and the apostle Peter bears testimony of its accomplishment.

Let us now consider the objection brought to bear, that many die in their sins, without confessing Christ as their Savior, and therefore they will never be saved. Your premise is correct, but not your conclusion, as we hope by the aid of God's word to prove. Many have, do, and will, both live and die subject to the law of sin, and what they have sown that also shall they reap; but if we can show you that Christ was to go to the spirits in prison, and that He not only was to, but really did go, and preach the gospel unto them, shall we not have removed your last doubt upon the infinite nature of the atonement, and have made plain the glorious truth, that "Jesus Christ by the grace of God, *tasted death for every man.*" If we have not, the fault is chargeable to us and not to the doctrine, for it is the *truth of God*, and will abide the judgment of the great *I AM*, when the polished arguments of vain man-made theories shall sink into oblivion. Therefore, if the crude form in which we have been enabled to present it, detracts from its merits in your eyes: take thou the word of God, and receive it as taught by inspired men of God, who spake as they were moved upon by the Holy Ghost, and may God by His Spirit lead you into *all truth.* Isa. 24: 21, 22, says:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as priseners are gathered in the pit, and shall be shut up in the prison, and after many days *they shall be visited.*"

Here is the express declaration of the Lord, given to the prophet, that they shall be visited, and referring to the same in 49: 8-9, he says:

"Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and 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.*"

Priest's Duty.

Having sometime since used your columns through which I ventilated a few ideas on what was intended to mark out the *Teacher's duty*. I now ask the same privilege for dropping a few hints on the *Priest's duty*, which office of priest, according to the reading of the law, is one of

office of great responsibility in the church: inasmuch, that I conclude that *no branch of the church can prosper unless that office is filled, and that by a practical man.* A broad assertion I admit, but for the benefit of the saints I proceed to back up my testimony by the law.

In the Book of D. and C., 17: 10, we read that the priest's duty is, to teach, preach, expound, exhort and baptize, administer the sacrament. Thus far he has all the rights and privileges of an elder, which some contend he has no right to perform in the presence of that august personage, the elder. This seems to me somewhat inconsistent with the will of God, for we understand that the presiding elder is to watch and guard over his flock, as a faithful father over his household, and as it is written, *in all these duties, the priest is to assist the elder if occasion requires:* consequently, in the absence of the presiding elder the priest nominally and virtually, is to act in his stead, for were it otherwise, any man claiming to be an elder, could take the prerogative and usurp the leadership, contrary even to the feelings of the saints, and the priest thus being powerless the flock is left shepherdless, no one having sufficient authority to demand his credentials. But God's house is a house of order, hence it is the duty of the highest officer who may be present whether teacher or deacon, to take the guardianship of the flock and invite such elders to the stand as the wisdom of God may manifest to him.

The priest *must* bear in mind that it is *his duty, not the teacher's duty* to visit from house to house exhorting them to pray, vocally and in secret, and attend to all family duties—such as to search the commandments, to exclude lying, backbiting and evil speaking, and urge the necessity of meeting together often, then is his duty done, and those who regard not his admonition are to be looked after by the teacher, and if then they do not repent, they are to be reported to the president, and he will appoint a court of elders to attend to their case, thus, and only thus can iniquity be purged from our midst. Having now examined *one* witness, let us try another.

In Ezekiel 33: 2, we read: "When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whomsoever heareth the sound of the trumpet, and taketh not warning;

if the sword come and take him away, his blood shall be upon his own head." And we read that if the watchman fail to warn, and then any person is taken, then is their blood required at the watchman's hand. Read from the second to the seventh verse. Does it not as we read before, make the priest a warning watchman in God's household? Most assuredly it does, and for evidence of this fact, let us turn to the Book of Mormon; Jacob 1st chapter last paragraph, we learn that Jacob and Joseph were set apart priest and teacher, and they took the responsibility of the people's sins upon their own heads if they failed to teach them the word of God with all diligence. In this case we are left to suppose that Jacob was the priest. Observe 2nd chapter, last paragraph, where he speaks of his teaching, also iii. 1, he says he ministered much in word, &c. Hence by the three witnesses (books) we learn that the priest's office is not a nominal appointment, but, that *on him rests a duty, for the faithful discharge of which God will hold him responsible*, hence my remark in the commencement of this article, viz, no branch of the church can prosper unless this office is filled. Exceptions may be taken as regards the example of Jacob in this matter, from the fact that he was set apart many years before the ushering in of the gospel dispensation, by the Savior, so that in his (Jacob's) day, teachers of the word were secure, &c.

But I would ask, if the Lord ever bestowed an authority in any age which he has been unwilling to sanction, unless indeed the individual so authorized fell into transgression, and in this case the result rests solely with the individual, but not on the office nor the successor, and were it otherwise I should be led to think that God was not the same yesterday, to-day and forever, unchangeable. Here I would drop a word of council. The priest's office should be filled by men of sterling worth, men who have *truly* washed their robes in the blood of the Lamb, whose walk and conversation is above reproach. The deacons are required to be as follows: see 1 Tim. 3: 8-13. These remarks are made from the fact, that the priest must deal with *all*, from the giddy youth of unsteady years, to the silver headed sage of experience, and for this reason he should be worthy of the confidence of all.

J. D. BENNETT.

BATAVIA, March, 1866.

A few Thoughts.

While praying for the Lord to lead His people by His Spirit, do we keep all of His commands and councils that He has already given us? If we do heed all His councils, what confidence we must have to lean upon His arm in every emergency, but I fear we do not. Our Savior when here upon the earth said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. If little children were so dear to our Savior, how tenderly should we treat them, not only our own, but our brethren's children and our neighbor's children. Are those little buds of promise less attractive than the horse or cow, that will go where they are well used if turned out at liberty. Now what shall we do as elders, fathers, mothers and saints? Teach them that they are the Lord's, and that they have an interest in the gospel. Fathers take your sons in secret and pray with them, mothers take your sons and daughters while their minds are tender and pray with them and teach them the gospel. Older brothers and sisters do the same, take an interest in their little amusements and sympathize with them when they sorrow. If we find a high tempered or stubborn child, it will only take so much the more kindness, and the greater the work when done. In so doing we improve ourselves, then we shall not have to mourn because our children are not in the kingdom, for they will be there all the time. One more thought, we should be as careful to fulfill the promise to a child as to a grown person. Finally if we want truthful, virtuous, temperate children, and those that respect God's law, set such an example for them to follow. S. V. BAILEY.

Musings.

I am seated in my room to night, thinking of the many and varied scenes of my life. They crowd before my mind's eye like flashes of lightning in a summer eve; some pleasant, others bitter, O how bitter! I recall to mind the many and blessed seasons I have enjoyed with the saints in former years, and contrast it with the present. It makes me feel sad. It has been many years since I have heard the gospel preached. Those with whom I took sweet counsel are far from me to-night. Some have passed away; others are in the Salt Land, while others have been led in another direction. Thus it is, if we suffer our minds to be led away, for truly there are many false spirits abroad in the earth, to lead captive as ma-

ny as they can seduce from the truth, and lead them down to death.

I am reminded of a time years ago, in my youthful days, when through the holy influences of the Spirit, I was led to take upon me the covenant of the gospel as it is revealed in these last days, to prepare a people that shall be ready for Him when He shall stand upon the Mount Zion, and with Him an hundred and forty and four thousand, having their Father's name written in their foreheads, and they shall reign with Him forever. And when I consider how near the time is at hand, and look abroad in the earth and see the children of men rushing blindly on to destruction, my heart is pained within me. They will not heed the friendly warning of the servants of God, but turn a deaf ear to the gospel, and soon will they call for the rocks and mountains to fall on them, and hide them from the face of Him who shall come in the clouds with power and great glory, taking vengeance on all them that know not God and obey not the gospel. My prayer is that I may be wise and have my lamp trimmed and burning, ready to go forth to meet the bridegroom, and stand with Him on the mount Zion.

URANIA E. CUDWORTH.

CORRESPONDENCE.

BROM BRO. WM. HAZLEDINE.—I have at last paid a visit to Wayne Co., Ill. Leaving home Jan. 19th, I met brother Jones, at O'Fallan, and with him visited the following branches of the church. After the coldest and roughest journey that I ever experienced, we arrived at Bro. Thomas P. Green's, where good cheer and warm welcome awaited us. Bro. Green accompanying us, we visited Elm River, preaching in the school house twice, to large and very orderly congregations; Dry Fork, where we again preached twice, the Spirit being with us; Brush Creek, preaching in the school house in that place, to a congregation very quiet and orderly. The next day they gave up the school that we might have the house that day, and it did our souls good to see the people turn out in the way they did, and pay so good attention. The saints in that part of the vineyard of the Lord, are a free, kind-hearted people; they were very sorry when they found we were going to leave them so soon; they wished us to stay with them longer.

I believe if an elder of good morals and preaching talent would pay Bro. Green a visit, that he would be received with kindness, and much good would be the result. Those that are not in the church seem to be

desirous to know the truth; they are desirous of reading our works, and Bro. Green is kindly lending them to many. The saints there have a desire to become better acquainted with the principles of life and salvation; they desire to grow in grace, and in the knowledge of God. If they could have the same privileges as do other branches, of holding their meetings every Sunday, and the sacrament of the Lord's supper administered unto them, there would be a great change wrought in that people.

We elders occupy an important position in the church and kingdom of God; we are called the saviors of men, the salt of the earth, the light of the world; are we truly what the scriptures say we are? Does our life correspond with these words; is it our object and aim to work for the salvation of man? Are we living for this, is our life a life of righteousness, are we pure within, are our hands clean, are we God's instruments, are we His mouth piece, are our bodies a living temple for the Spirit of God to dwell in? It can not dwell in an unholy temple, therefore he that is born of God doth not commit sin, for his seed remaineth in him, and he can not sin. When we have received the Spirit of God, and that Spirit is ruling and governing us in all things, there is no desire to sin. If we have passed from death unto life, let us show it in our life, by the Spirit of God dwelling in us, ruling and governing us in all things, temporal as well as spiritual. Let us show to the world that we are saints of God, that our life is a life of holiness to the Lord. Let us live by every word that proceedeth forth from the mouth of the Lord; then we shall neither be barren nor unfruitful, then our labors would be owned and blessed of God; then the work of God would roll forth in these last days, with a greater power for good, to the ends of the earth.

FROM BRO. ELIJAH MEARS.—I am confident you will pardon the freedom I take in addressing you, being a stranger in a strange land, and yet a brother in the great cause of salvation.

I left Canada West one year before your father was brutally murdered, with the intention of settling at Nauvoo, but was providentially prevented arriving there until the saints were driven out of that place and scattered through the whole country.

When I left Canada, there was a goodly society of the saints coming, and expecting to meet again at Nauvoo, our haven of rest, where we could enjoy each others society, and mingle with hundreds of others who had left their homes, that they might worship undisturbed in a manner that the

Bible and their consciences dictated; but how sadly were we disappointed!

I have lived in this place 22 years, and have not seen one elder of the L. D. Saints, or heard one preach. Perhaps you might send some elder to hunt up the scattered sheep in this section of country, for I know there are many who would come out, if the gospel was preached in its purity and fulness, and they could be convinced that the new organization disapproved of Brigham Young's vile practices.

MAQUOKETA, Iowa, Feb. 19, 1866.

FROM BRO. J. T. PHILLIPS.—I arrived in the city of Pittsburgh, on the 14th of February last, and on the next day I arrived in this place. At the house to which I went, to enquire about a friend of mine from Wales, they were all members of the Independent church. After talking with them about this, that and the other, we came to the point, and I acknowledged my mission to them freely, and I advanced to them the pure principles of the gospel, and the New Organization of the Church in these last days, to which they listened very attentively; and the landlord of the house told me that there was a neighbor close by, who called himself a Latter-Day Saint, but he thought we were not exactly of the same belief, because he was talking of going to Salt Lake all the time, and another thing, that he believed in polygamy, which I condemned as a false doctrine. He told me that he had invited that man many times to come and preach at his house, but never could get him to do so. And he wanted to know of me what could be the reason, as I was willing to preach in any place. He asked me if I would like to see him. I told him if it was convenient I should be very glad to have a little conversation with him, if he would converse in a good spirit. He complied with my request and brought him in, and after a while I asked him what was his reason for not preaching, as he had been invited many times. And he told me that he had been counseled in Wales, through Brigham Young, not to preach any in the States, but they were at liberty to organize branches; and they were to beware of young Joseph, and his followers, and not to give heed to them in any respect, as they were bad people, trying to deceive the honest in heart from the path of their duty. I proved to him, out of the B. of C., that Brigham Young and the twelve are in darkness. He did not contradict me. He was going to baptize 2 or 3, the following week, but, thank the Lord, by the influence and power of the Spirit of God, I put a stop to that, and had the privilege of baptizing them myself,

and to organize a branch in that neighborhood of 6 members, including 2 elders and 1 priest, and there is a prospect of many more coming into the church. Thank God! SAW MILL RUN, Pa., March 5, 1866.

FROM BRO. THOMAS DOBSON.—We have had a glorious time in the Mason Grove Branch. Myself and Elder Eli Clothier have continued our labors since I last wrote to you from this place, and truly the Lord has blessed our labors, fourteen have been added within the last three weeks by baptism, and many more are believing, and that too in a small settlement.

BOYER RIVER, Iowa, March 5, 1866.

CONFERENCE.

Mission Conference.

Minutes of a Quarterly District Conference, held at Mission, La Salle Co., Ill., February 10 and 11, 1866.

Bro. Z. H. Gurley was chosen President, and Isaac Sheen, Clerk.

OFFICIAL MEMBERS PRESENT:

Of the Twelve: Z. H. Gurley and Wm. W. Blair. High Priests: Israel L. Rogers and Isaac Sheen. Of the Seventy: A. M. Wilsey, C. G. Lamphear, J. B. Henderson, and R. R. Partridge. Elders: Thos. Hougus, E. C. Christensen, Made Madison, W. Vickery, Jos. Morrel, and H. W. Pomeroy. Priests: Austin Hayer, Oliver Hayer, and Wm. Bronson. Teacher: Silas Rogers. Deacon: Andrew B. Anderson.

Nearly all the before mentioned official members reported.

Plano Branch reported as follows: 31 members; 4 received by letter, 3 removed, 1 cut off, 1 died. Official members: 1 high priest, 2 elders, 4 priests, 1 priest acting as teacher. H. S. HILLE, Clerk.

Mission Branch reported as follows: 55 members; 3 received by letter, 4 removed, 1 cut off, 4 died. Official members: 5 elders, 2 priests, 1 teacher, 1 deacon. AUSTIN HAYER, Clerk.

Resolved, That Bro. A. M. Wilsey be requested to preach in the town of Freedom, and that he take another elder with him.

Resolved, That Bro. Thos. Hougus is requested to labor at Indian Creek, and that he call on Bro. Made Madison and others to assist him.

Bro. W. W. Blair preached in the evening.

On Sunday morning, Isaac Sheen and Thos. Hougus preached; in the afternoon, Bro. W. W. Blair, and in the evening, Bro. Z. H. Gurley.

The attendance was very large notwithstanding the inclemency of the weather, and good order was preserved.

ISAAC SHEEN, CLERK.

Kewanee Conference.

Minutes of a Quarterly District Conference held at Kewanee, Ill., Feb. 23, 24 & 25, 1866.

Bro. Z. H. Gurley was appointed President, and J. D. Jones, Clerk.

Official members present: Of the Quorum of the Twelve, 1; Quorum of the Seventy, 3; Elders, 24; Priests, 4; Teachers, 4.

Reports of the following branches were received: Buffalo Prairie, West Buffalo, Hickory Grove, Canton and Henderson.

Kewanee, Princeville, and Abingdon branches failed to report.

AFTERNOON SESSION.

Conference met pursuant to adjournment. Reports of Elders called for. A large number of elders responded, whose reports show the work of the Lord to be prospering, in many parts of the vineyard.

Friday night was occupied in the exercises of a prayer meeting, and truly the saints enjoyed a feast of fat things, prepared for them by their heavenly Father. All felt to exclaim, "it is good to be here."

SATURDAY MORNING.

The morning session was occupied in receiving reports from elders, priests, and teachers. At the opening of the afternoon session, Bro. Gurley made some very appropriate remarks, relating to the duty of priests and teachers; after which, on motion of Bro. Hacklin, the following resolution was adopted by the conference:

Resolved, That in the opinion of this Conference, when visiting the different members of their respective branches, it is the duty of the priest and teacher to observe the following order: First let the family assemble together, then let prayer be offered up, the teacher taking the lead, after which let them proceed in the discharge of their respective duties, as the law requires, closing the exercises with prayer.

Elders were then appointed to various fields of labor as their circumstances seemed to admit of. At early candle light the saints again met for prayer and to praise God. Thanks be to His name, the Spirit met with them, and they enjoyed a time of refreshing not soon to be forgotten.

Sunday morning the saints were permitted to listen to a discourse from President Joseph Smith, which will long be treasured in the memories of those who loved the Lord, as meat given in due season, by the Spirit, through the servant of the

most high God. Would that every saint, in the length and breadth of the land had been permitted to hear the earnest exhortation then given to them, to bring the body into *entire subjection* to the Spirit, that God may be honored by His saints worshipping Him in the beauty of holiness.

Sunday night, no further business being before the Conference, it was adjourned to meet at Henderson Grove, three months from the time of adjournment.

ZENOS H. GURLEY, PRESIDENT.

JOHN D. JONES, Clerk.

MISCELLANEOUS.

Questions and Answers.

Question.—Have the elders, in a branch, a right to call a council to transact business for the branch?

Answer.—We understand that they do not have that right. All Branch Councils and meetings should be called by the presiding authorities of the branch.

Q.—Have the elders in a branch a right to interfere with, and participate in the governmental affairs of the branch unless requested so to do by the presiding authorities, or permitted by the voice of the branch so expressed by vote?

A.—The duties devolving upon elders (as elders) are outside of, and superior to, the administration of the laws governing a branch, and unless there be a provision made by which they become an integral part of the branch government, they should not interfere. It would however, be advisable, that harmony should exist between the working priesthood of the branch, and the working priesthood of the church, that the former may avail themselves of the council of the latter, when occasion should require.

Q.—To whom does the government of a branch belong?

A.—The government of a branch belongs to the presiding elder, presiding priest, presiding teacher and presiding deacon; together with all other priests, teachers and deacons who may be accredited by the voice of the branch in "common consent."

Q.—Why are not elders, other than the presiding elder, residing in a branch, a part of the government of that branch?

A.—For the same reason that elders not resident in a branch, are not a part of the government of a special branch. But exercise supervision through elders' conferences, as the law provides.

The president of any department, is the highest authority in that department. See

T. and S. vol. 5, page 738. (except the law by which the department is created and governed.)

Q.—How is a branch disorganized.

A.—There are various ways by which a branch may become disorganized. 1st. By a demoralization of its members, as a body, until it ceases to be, for want of volition. 2nd. By a disregard of law, by its officers, and acquiescence in such disregard by the body; in consequence of which, the Spirit is withdrawn and the branch left without wisdom. 3rd. By transgression of presiding officer or officers, or a refusal or neglect to act, as required by the law and the needs of the body.

Q.—To whom does the responsibility of silencing attach?

A.—1st, To the president, or presidents of the whole church. 2nd, To the travelling High Council composed of the twelve apostles. 3rd, To the Seventies when presiding, and to all presiding officers within their respective departments also to the several Annual Semi-Annual and Quarterly Conference, within their respective jurisdictions.

Q.—Who are members of a branch?

A.—All persons legally admitted into the church, who were parties to the branch organization, or who have been duly received into fellowship with the branch, either by vote or by baptism. (Elders and priests, local or travelling, baptizing within the precincts of a branch, should be sure that such baptizing is with the knowledge and consent of the proper officers of that branch, and that no legal objection exists, preventing persons so baptized from being received into full fellowship; and all persons so baptized by and with the knowledge and consent of the branch authorities, should be accounted as members of such branch.)

Q.—How shall Conference officers call meetings in a branch when desiring so to do?

A.—By notification and request, through the constituted officers of such branch; to which notification and request said officers are by duty required to pay proper respect.

Q.—Has a bishop the right to teach the law of tithing?

A.—Unquestionably. It is made his duty to teach the law of tithing, and obtain by that, and by donations through the "free will" of the saints, means to build up the kingdom of God, in *righteousness*.

Q.—How should private offences be settled?

A.—Privately, if possible.

Q.—What acknowledgment is necessary in case of offence?

A.—For a public offence, public acknowledgment. For a private offence, private acknowledgment.

Q.—To whom are presidents of branches subject?

A.—To their respective conference and district officers, and to the rulings of the general church authorities in conference assembled, according to law.

Q.—If offence is given, should satisfaction be made?

A.—Certainly. If offence is given, whether intentionally or not, it is proper for the one offending to make acknowledgment and restitution as far as possible: but *saints* are very *slow* to take offence, even when intended, and would be much more blessed in *pocketing* an insult than in resenting it. J. S.

Proverbs.

If a man be at peace in the church; let him be humble, that peace may remain with him. If he be troubled, and be not in authority; let him give thanks, mindful to remain steadfast in faith, continuing in prayer, that the power of God may abide in the body.

If seeking after the riches of this world; let us use them wisely, remembering always, this: "he that hath eternal life is rich indeed."

If there be that "which needeth not to be repented of," is he a wise man who is delaying to do that one thing?

If the preaching of the word, will save any people on the earth, now, or ever, the saints are eminently saved; albeit, "the doer of the word is justified, not the hearer."

If "eternal life," is cheap, when purchased at the sacrifice of *all* this world's goods, some saints are bargaining for it at considerably less than "*one tenth*" of its actual value.

If thought lives, though the body dissolves, returning to elemental matter; is not he a very foolish man who suffers his thoughts to be buried with him? remembering this, that only, which is *good* hath immortality.

If half our troubles are borrowed troubles, have we a right to re-lend them by telling them to our neighbors. Are they not ours to keep, to be lain away with unremembered things working for us there an excellent glory given only to those, who, in the battle with self, are victorious?

Love may exist in a family where con-

stant bickering is, but it is difficult to make outside-lookers-on believe it.

The surest and safest way of escaping temptation, is to keep ourselves away from the things by which we are tempted. To go into the ways of temptation, is to exult in our own strength, and relying upon that, we fall.

J. S.

"THE LATTER DAY SAINTS."—This class of worshipers are holding meetings in Mason's Building, above the *News and Journal* offices, enjoying their rights, as wisely allowed by the Constitution of our Free Country, to worship God in accordance with the dictation of their own conscience; "without let or hindrance." They have three services on the Sabbath, forenoon, afternoon and evening. They also meet on Wednesday evenings. On last Sunday afternoon the services were of an interesting character. The Ordinance of the Lord's Supper was administered to the communicants—a child was taken in the arms of the Presiding Elder, and blessed by one of his assistants, after the manner of Christ, who did not baptize the infants, but simply BLESSED them by taking them in His arms, as did the venerable Elder. On this occasion, our young friend, JOHN SMITH, was ordained an elder. The ceremonies were very imposing. On Saturday evening last, seven candidates were baptized in the river, in the vicinity of the Linen Mill, and two more during the past week, one of whom came all the way from Pawtucket for that purpose, who was immersed at noon on Thursday. The Saints appear to be a sincere people, ignore the sin of polygamy as contrary to the doctrines of the faith instituted by Joseph Smith, and conduct their meetings in an orderly manner, using the Protestant Bible as the Book of Council. Their leaders are working men, without salaries, obtaining their bread as did Paul, by physical exertion. Their congregation now numbers about fifty, and the interest in the meetings is increasing.—*Fall River Journal, February 24, 1866.*

THE LATTER-DAY SAINTS.—This order of worshipers held interesting services last Sabbath, consecrating two candidates for membership, who had been baptized the week previous. In the evening Elder Gilbert preached an elaborate discourse on baptism by immersion. In point of argument, we never listened to a more conclusive treatise on the subject. The society numbers 86 communicants, and they intend

soon organizing a Sabbath School among us, for the benefit of their children.—*Fall River Journal, March 3d, 1866.*

Annual Conference.

It is necessary that those whose duty it is to attend the April Conference, do not forget it is to be held at Plano, Kendall Co., Illinois, and that Plano is situated on the Chicago, Burlington and Quincy R. R., about 57 miles west of Chicago.

"Idaho, with a population of 30,000 has not one minister of the Gospel, so it is said. There is no Sunday there."

So says a journal of the day. What a field of labor is here open for the reaper of life's harvest. We propose that some enterprising elder of our faith make Idaho a point for his ministrations. Who will go? Send in your name to this office and go in God's mighty power, to work for the redemption of man.

TRACTS.—Send only for tracts which are advertised in the last number of the *HERALD*, and the following: *Latter Day Work*, No. 2; *Millennial State*, No. 1; *Fulness of the Atonement*, No. 1.

VOICE OF WARNING.—We have now on hand a few hundred copies of the *Voice of Warning*. Those who have paid for copies will be supplied immediately.

THE RECEIPTS for the *HERALD* and other publications are unavoidably omitted in this number.

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the *Herald* should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

M E R A L D.

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

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

No. 7.—VOL. 9.] PLANO, ILL., APRIL 1, 1866. [WHOLE No. 108.

Pleasant Chat.

It sometimes affords us considerable amusement to observe the seeming contradiction between the theory of some saints and their practice; for with their lips Christ is the head of the church, but by their deeds He is not. Our words should be the echo of our thoughts, if we think with intent to speak; but if we speak, and by our acts contradict our words, our lives are lies, to a degree, and here is a grave mistake that we are constantly making, elaborating our theories in our minds—refusing them in our bodies. The Apostle Paul might well exclaim that the carnal mind is at enmity with God, and that there was a war of our members against the law of God—to our shame be it said, we are scarcely any nearer freedom from the results of that war, than were the saints of his day.

An important consideration with us, is: How shall the body become pure? The question is easily answered by one. Purify the head first, and the rest of the body will, as a matter of course, become pure; for if the fountain become corrupt, how can the waters which flow from it become pure? The position that a fountain corrupted will corrupt the stream, is true, but the application is still a wrong one, for Christ the head is pure, having been perfected through suffering, and His Spirit, being the stream which flows out, to the giving of life to every creature coming unto it is not corruptible, though often grieved by the uncleanness of the tabernacles of men. Hence the head can not be purified, but the body, even

the members, can, by that by which the head has already been made pure, even the Spirit of God.

We seek more earnestly to apply this purifying process to others than to ourselves, and by this means neglect to clean the channels within ourselves, through which this pure stream, issuing forth from a pure fountain, must needs flow, both for our own salvation, and the salvation of very many others to whom our influence reaches.

"Ye are the temples of God," is a wise saying, and worthy of all acceptance, and are we of so foolish a nature as to be contented in the constant defilement of the temple of God which is entrusted to our care, for our possession for purification, for adornment, for cleansing, and for beautifying, unto the making it a fit temple for the abiding of the Spirit continually. Hence, let us pray by no man, but by Christ looking straight forward, over and through all that dwell upon the earth unto the spiritual head of the church, for the means of purification, by which cometh redemption, and when at the trial we find that we have endured to the end and have obtained a crown, we will be surprised at the number who have obtained like crowns in the like manner.

But shall we not be mindful of the way in which our neighbor is walking, that we may warn him of the quicksands beneath his feet, and the mountains before his face? Yes. But the surest warning, and the one most likely to be heeded, is the forsaking the way in which he is going; and the security in which you walk, the favors which you receive, the light which is reflected

from you by word and deed, will light up the pathway in which you tread, and lead your neighbor to it, with scarcely an effort upon your part to show him the way.

We are commanded to declare to this generation the glad tidings of salvation, and how shall we do it except by "crying aloud?" It would be a comforting thought to be able to save ourselves, and our neighbors, by simply crying repentance to them, without going forward in the way which we point out as the one leading to salvation; but this can not be. It must be that wisdom will be justified of her children, and that, while we cry repentance, purification and redemption, as a means of salvation to this generation, that we must adopt the same means ourselves, or be lost to good, both for ourselves and others.

But, says one, (good saint, by the way,) have I not repented? Have I not been baptized? Have I not received the earnest by which I know that my sins are remitted? And are not the saints to *judge* the world? Long questions and strong ones, and if answered truthfully, yes; happy man. If not, what lieth in the way. Now brother or sister who ask these questions, do you speak evil of your neighbor? If so, you are not retaining a remission of your sins from day to day, and are liable to be left without the Spirit to guide and comfort you. Do you lie, or steal? You are not guided by the Spirit in so doing. Do you neglect to relieve the suffering of your neighbor? If so you do not love him. And to be brief, if you kill, commit adultery or fornication, steal, lie, take up a reproach against your neighbor, give way to anger, or to strong drink, or to the spirit of the world manifested in drinking, feasting, dancing, carousing and untimely mirth; your repentance is passing away, your baptismal covenant is going out of mind; and the earnest of the Spirit, by which you were given to know that you had been accepted of God, has been dimmed in its brightness, and stands at a distance from you.

We understand that it is not now given to the saints to judge the world, and that not till the blessed day of Christ's coming, and His saints with Him, will it be given to them to sit in the judgment seat. Hence, when in the condition described above, you, as a member of the body of Christ, are not in a healthy state, and need purification, and that for yourself, not your neighbor, nor for your brethren, nor for the world. Although indirectly, all these are affected by your firm establishment in safety, or your insecure falling into destruction. But how can I purify myself, when the branch in which I live is all at sixes and sevens, the

priesthood not properly organized, and general transgression, or general carelessness in their duties characterize the officers?

This is a deplorable state of things, it is true, but certainly not past remedy; for if it were, then is the body sick unto death, and we know that it must survive. This established the rest remains, *i. e.*, I am a member of the body and am wounded sorely, or I am spiritually diseased. The body, by my restoration to health will become so much stronger, and health in me will affect other members (near to me) for the good of the body, in as great a degree as my disaffection was for evil, hence I am resolved to become whole. And now the means; shall I complain of the head? No, for the head is Christ, and is not sick. Shall I complain of arms, or legs, or toes, or of any other member, before my recovery? No; the first thing is my recovery, and complaining is no remedy, but an aggravation. I will, by God's help cleanse myself; and when pure, what a joy will be mine. I will cease to speak evil; I will obtain charity, that I may find a good motive for every action; I will pray for strength for those whom God has called, and who may be weak; I will cease to find fault with them, or with any one; I will seek for opportunities to do good, and will do it; I will not hide my faith from the world, but will let it shine out in my words and in my works, praising God all the day long for His goodness to me; I will find the cause of my disease in myself, and will, by the help of the Spirit, eradicate it, and in this way purify myself, and aid in the purification of the body of Christ.

JOSEPH SMITH.

Zion in America.

During the Millenium it appears that there will only be one distinguished city of the saints, for we read concerning Gog and Magog, that at the end of the millenium, "They went upon the breadth of the earth, and compassed the camp of the saints about, and *the beloved city.*"

Before the commencement of the Millenium there will be *two* distinguished cities of the saints, which will be called Zion and Jerusalem.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 31, 32.

Zion in the foregoing quotation does not mean Jerusalem. When deliverance shall be in Zion and Jerusalem, they will be two cities. If we should substitute Jerusalem for Zion in the above text, we would make it read ridiculously, as follows: in mount Jerusalem and in Jerusalem shall be deliverance. Have we a right to interpret the word of the Lord in this absurd manner? The Lord there says that there shall be deliverance in two cities, and He gives us the names of those cities. What right have we to say that these cities are *one* city only? If we have a right to change the Lord's words in this manner, in this case, have we not a right to do it in every case of like nature. The Lord says, in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." If the word "and" between Zion and Jerusalem does not show an addition of something else to Zion, then how can the word "and" between Jerusalem "and the remnant" show an addition of something else? If this theory is correct it can be reduced to practice and applied and extended. By this theory then let us see how this text would read:

"The moon shall be turned into darkness and the moon into blood before the terrible and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Jerusalem and in Jerusalem shall be deliverance as the Lord hath said, and in the Jerusalem whom the Lord shall call."

According to the theory that Zion means Jerusalem in Joel 2: 32, and that the word "and" between Zion and Jerusalem does not show that two cities are spoken of, then the moon only and not the sun are spoken of in the preceding verse, and the terrible day and not the great day are there spoken of.

Webster defines the meaning of the word "and" as follows: "A particle which expresses the relation of addition." The word "and" is one of the easiest words in our language to be understood, and yet its meaning is entirely set aside by the unbelievers in the Zion of the last days. There are other texts in which this word is set aside. We read that the Prophet Micah said:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow un-

to it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Mic. 4: 1, 2.

Here again Zion is mentioned first, but the unbelievers in the Zion of the last days interpret the prophet's words as though he had said: the law shall go forth of Jerusalem, and the word of the Lord from Jerusalem. In Isa. 2: 8, we also read that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Zion and Jerusalem are spoken of in the same order, Zion first and Jerusalem second, in Isa. 4: 3, 4, as follows:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

Two cities are spoken of in the following texts:

"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." Isa. 10: 12.

"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: 23.

Zion and Jerusalem are called *cities*, not a city, in the following texts:

"Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zech. 1: 17.

"Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation." Isa. 64: 10.

It is believed by many that Zion always means Jerusalem, because Zion anciently was at Jerusalem. If this is a valid reason for such an opinion, then wheresoever Babylon is spoken of in the Bible, ancient Babylon is spoken of; but many centuries after ancient Babylon was destroyed as a nation, John the Revelator prophesied of the destruction of Babylon.

See Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 10, 21.

There is a Babylon, land of the Chaldeans, Bel, Merodach, and Zion of the last days, spoken of in the following prophecy:

"The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeromiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken: Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 50: 1-5.

Ancient Babylon, the ancient land of the Chaldeans, was not taken; their god Bel was not confounded; their god Merodach was not broken in pieces; out of the north a nation did not come against ancient Babylon, and make her land desolate "in those days, and in that time," when the children of Israel came, they and the children of Judah together. This event has not yet transpired, but ancient Babylon was taken by Cyrus, King of Persia. When the Babylon spoken of by Jeremiah in the foregoing prophecy shall be taken, then, "in those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God." "Those days," and "that time," will be in the last days, when the ten tribes of Israel shall come "out of the north." The children of Israel and Judah will not come together, and go and seek the Lord their God, and "ask the way to Zion," until "those days," and "that time" shall come. Therefore then, and not till then will that Babylon be taken which is prophesied of in the prophecy of Jeremiah, which is under consideration. That Babylon is not ancient Babylon. It is another Babylon. In like manner that Zion which is spoken of in the prophecies concerning Zion, and Jerusalem, is not

ancient Zion. It is another Zion. From the same chapter of Jeremiah's prophecy I will present additional evidence on this subject, as follows:

"Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50: 18-20.

The king, and land of Babylon which is prophesied of in the foregoing quotation, can not be the ancient king and land of Babylon, for "in those days and in that time" when the ancient king and land of Babylon was punished the "sins of Judah" were numerous, but the prophecy says that when the king and land of Babylon which is there spoken of shall be punished, "in those days and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none and the sins of Judah and they shall not be found."

For the purpose of showing that where the prophets prophesy concerning Zion and Jerusalem they do not have reference to the same Zion which was at Jerusalem, anciently, I will show that other names beside Zion and Babylon are transferred by the prophets from ancient nations and people to other nations and people of the last days, because they bear a resemblance in character to those ancient nations and people. The ancient names of Tarshish, Pul, Lud, Tubal and Javan are so transferred in the following prophecy:

"For I know their works and their thoughts; it shall come, that I will gather all nations and tongues, and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts; to my holy mountain Jerusalem, saith the Lord, as the

children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 66: 18-20.

These celebrated ancient nations are known no more among the nations of the earth, but nations of the last days are called by these names by the prophets, and we have reasons for believing that Tarshish and the other nations which are spoken of are the most distinguished nations of the last days. In prophesying of "those that escape of them" being sent unto the nations, we may reasonably believe that the prophet would give the names of the most powerful nations in preference to the small nations, therefore when God shall send messengers to declare his glory to Tarshish, Pul, Lud, Tubal and Javan, He will thereby be sending them to the most powerful nations of the last days.

Ancient Tarshish was a celebrated maritime nation, (see Isa. 23: 1, 2, 14.) but as she has ceased to be so long before the commencement of the christian era, and as ancient Tarshish was an island, (see Isa. 23: 2, 6,) Great Britain is the only island which resembles her in these peculiarities. I infer therefore that Great Britain is called Tarshish in the following prophecy:

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee." Isa. 60: 9, 10.

In the transfer of the name of the second son of Japheth we find that the same style of language is used as in the transfer of the name of Zion. In Gen. 10: 2, and in 1 Chron. 1: 5, are these words: "The sons of Japheth, Gomer and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

In Ezek. 38: 2, 3 we read as follows:

"Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him, and say Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal."

Then follows an account of the invasion of Gog and Magog into the land of Israel. The Lord there says that He will call for a sword against Gog throughout all His mountains, and He says: "I will send a

fire on Magog. * * * And it shall come to pass in that day that I will give unto Gog a place thore of graves in Israel. * * * and there shall they bury Gog and all his multitude."

That Gog and Magog will be then and thus destroyed, but more than a thousand years afterward another Gog and Magog will arise and gather themselves together to battle against the people of God as the first Gog and Magog and all nations will be gathered against Jerusalem to battle. See Zech. 14: 2.

Having shown that ancient Babylon is not the latter-day Babylon, that ancient Tarshish, Pul and Lud are not identified with but that they resembled modern countries which the ancient prophets prophesied of and called by those names—having shown that the Gog and Magog which will gather their army of all nations against Jerusalem to battle before the commencement of the Millenium will not be the same Gog and Magog which will gather together to battle against the saints after the Millenium, for the purpose of showing that ancient Zion is another Zion from that of the last days, I will now show that the latter-day Zion will be built up on this continent. For this purpose I will quote from Isa. 18: 1, 2, 7 as follows:

"Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meeted out and trodden down, whose land the rivers have spoiled. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meeted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

We are informed in the foregoing quotation that "ambassadors by the sea" who are also called "swift messengers," will be sent "upon the waters" from a land shadowing with wings which is beyond the rivers of Ethiopia." The rivers of Ethiopia were located in a westerly direction from the land of Palestine where Isaiah lived, and beyond the rivers of Ethiopia from his location there is no land nearer than North America, therefore the land described by the prophet is this land. The land of North and

South America is in the form of a pair of wings, as the map of this continent shows. The eagle with its expanded, shadowing wings is the ensignia of the United States and many, perhaps all of the nations of North and South America are emblematically represented by birds which have large wings. From this land which is thus shadowing with wings ambassadors and swift messengers are to be sent by the sea "to a nation scattered and peeled, to a people terrible from their beginning hitherto: a nation meeted out and and trodden down." Israel is the nation which is scattered and peeled. The Lord decayed by Moses that if they would not hearken unto the Lord they should be scattered "among all people." Moses said:

"The Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." Deut. 28: 64.

See also Lev. 26: 33; Deut. 4: 27.

Israel is yet scattered and peeled as Moses declared that they would be if they would not obey all the commandments of God, and he also declared that they would remain in this scattered condition *until they should repent of their iniquities and obey the commandments of God.* See Deut. 4: 25-31, Lev. 26: 39-42, Deut. 30: 1-5. The conversion of Israel in their scattered condition is also foretold in the following prophecies: Isa. v. 26; Isa. xi. 11-14; Jer. xvi. 14-16: xxix. 10-14: xxxi. 6-9: i. 4, 5; Ezekiel xx. 33-41; Mat. xxiii. 37-39; Zech. xii. 9-14; xiii. 1; Rom. xi. 10-27; Neh. i, 8, 9; Isa. xxxii. 13-18. As Israel is the nation that is scattered and peeled, and as the foregoing texts show that they will repent of their sins and become a righteous people *before* their final restoration, "ambassadors by the sea" "and "swift messengers" "upon the waters" will be sent to them, and "in that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meeted out and trodden under foot, whose land the rivers have spoiled, to a place of the name of the Lord of hosts, the mount Zion."

The ambassadors and messengers will therefore go from this land to Israel in their scattered condition and bring them to this land. The ambassadors can not bring Israel to any land except the land from whence they will be sent. If the

ambassadors should escort Israel to another land, they would not bring them to that land, but they would *take* them there. There is a great difference between bringing and escorting. If I was going to England to escort people to France, I could not consistently say that I was going to England to *bring* people to France. If I should bring them to any place I would have to *bring* them to the place that I had set out from, therefore the ambassadors and messengers will *bring* Israel to the land that they will set out from, and they will *bring* them as "the present" "to the place of the name of the Lord of hosts, the mount Zion." Zion will therefore be on this land.

The Psalmist saw that mount Zion will be "on the sides of the north." In Ps. 48: 2-13 we read as follows.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. We have thought of thy loving kindness, O God, in the midst of thy temple. * * * Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

Jerusalem is not on the sides of the north," but on *one* side of the north. Europe and Asia is on *one* side of the north and North America is on another side of the north, therefore when Zion shall be "beautiful for situation, the joy of the whole earth" it will not be in Palestine, or on the Eastern Continent *only*, but it will *also* be on the Western Continent for then both the continents will be united or "married" as Isaiah foretold in the following prophecy;

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. * * * Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called

Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 1, 4, 5.

In the foregoing quotation we have a description of Zion and Jerusalem as it will be when they will become one city by the marriage or union of the land of God's people. Isaiah there declares that "all kings" shall then see her glory. The Psalmist says that the kings shall see her and marvel. Isaiah said that he would not rest until the salvation thereof should go forth as a lamp that burneth. The Psalmist describes her great salvation by saying that "God is known in her palaces for a refuge." Isaiah describes the glory of Zion by saying, "thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The Psalmist's description of her glory coincides with that of Isaiah, for he says, "beautiful for situation, the joy of the whole earth, is mount Zion." The Psalmist calls this city by these names: "the city of our God," "mount Zion," "the city of the great King" and "Zion." Isaiah calls it Zion and Jerusalem, but he has reference to that time when the land of Zion and the land of Jerusalem shall become one land, for he says that the land of Zion and Jerusalem shall be called Beulah and her land shall be married. Beulah, according to *Brown's Dictionary of the Bible*, and the *Union Bible Dictionary* means married, therefore Zion will be beautiful for situation "on the sides of the north" when the eastern and western continents shall be married or become one land, for in Ezek. 37: 22 we read that the Lord says concerning Israel:

"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."

The location of the Latter-Day Zion as it will be established before the land of Israel shall be married, is described in Ps. 132: 3-6, 13-16 as follows:

"Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into

his tabernacles; we will worship at his footstool. Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. *** For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for "I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy."

It appears that David entertained an idea that God would establish another Zion besides the Zion in the city of David. He knew where Zion the city of David was located, for we read that "David took the strong hold of Zion, the same is the city of David." 2 Sam. 5: 7. "David took the castle of Zion, which is the city of David." 1 Chron. 11: 5. If David did not believe that another Zion would be chosen and also established by the Lord, why would he have said, "I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob?" After he had so determined it was revealed unto him that another Zion would be "a place for the Lord, an habitation for the mighty God of Jacob." He says he heard of it at Ephratah: he found it in the *fields of the wood*. The prairies of North America are truly fields of the wood.

The work of the gathering of God's people to two extreme parts of the earth was foretold by Moses in his blessing on the tribe of Joseph. "Of Joseph he said,"

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. 33: 17.

As Jerusalem is located at one of the "ends of the earth," and as that will be one place that the sons of ancient Joseph will push the people together to, so there will be another place at another end or extreme part of the earth that they push the people together to. As America is the most remote *extensive* land from Jerusalem, the other end of the earth is on this land. In the same prophecy Moses said concerning the tribe of Joseph, "blessed of the Lord be his land." In other articles in the *HERALD* it has been shown that this land is the land of Joseph. How can the land of Joseph be blessed unless it

is one of the lands to which the sons of Joseph shall push the people together unto, and unless on it as well as on the land of Jerusalem, the Lord shall confer the blessings and the deliverance which He has promised unto Israel when "the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found?"

ISAAC SHEEN.

COMMUNICATIONS.

Fulness of the Atonement.

No. 3.

"And I, if I be lifted up from the earth, will draw all men unto me."—JOHN 12: 32.

In Isa. 61: 1, He says: "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."

Here then, is again brought to our view the mission of Christ. The promise to the prisoners was "you shall be visited after many days." Declaring the mission of His Son, He says, "That thou mayest say to the prisoners, Go forth." "He hath sent me," says the Savior, "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4: 13.

We are aware that these, like many other texts of God's word have been spiritualized. The prophet has been understood as referring to the bondage of sin, to which our spirits are subject, while our bodies are the servants of sin; but, that your minds may once and forever be disimbued of such an idea, and that we may more clearly understand His meaning, turn to Zech. 9: 9-11:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and 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."

Here then we have irrefutable evidence that the spirits of the wicked are confined, in an abode of torment, and taking the express declaration of the prophet, in

connection with the parable of our Savior, concerning the rich man and Lazarus, what can be plainer than the fact that it pertains not to the state of our spirits while they are tabernacled with the body, but to a state of existence upon which they enter after death. You will remember that the beggar, who laid at the gate, sick, friendless and faint for want of food; and the rich man, clothed in purple and fine linen, who fared sumptuously every day, died. Angels bore the weary and afflicted Lazarus to the bosom of the faithful Abraham, but the rich man, being in torments, lifted up his eyes, and seeing Abraham afar off and Lazarus in his bosom, 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." And 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." Lu. 16: 22-26.

Perhaps you are ready to say just here, "You have quoted a passage which perfectly refutes your argument, for Abraham declares this gulf to be impassable. We have been taught to believe in an unchanged state of misery awaiting the wicked after death, and here, in this parable, is positive proof that our views are right."

Softly, dear friend, let us consider. Thousands of years before our Savior put forth this parable, God had entered into solemn covenant with Abraham, and he who withheld not his own son was not ignorant of all the stipulations of that covenant. We cannot doubt, that as a party to the covenant he understood it, in its length, breadth, height and depth. Indeed, his very answer to him in torment, plainly reveals this fact. We cannot go to you neither can you come to us, for the great Mediator between God and man has not yet given Himself a ransom to be testified of in due season. The victory over death, hell and the grave has not yet been achieved, by Him to whom alone God ever gave the power, that he might say to the prisoners go forth; by him to whom the Father said, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

That this view is sustained by the teachings of the inspired apostles of the Savior, we shall presently see, and that Christ after His crucifixion, preached the gospel to the

spirits in prison. Peter writes thus:—

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the 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.” 1 Pet. 3: 18-20.

Again, in the fourth chapter, the apostle says, “Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” 1 Pet. 4: 5, 6.

Here the apostle plainly shows for *what reason* the gospel was preached to them; “that they might be judged according to men in the flesh, but live according to God in the spirit.”

If you have followed us thus far, in attempting to present to your consideration the fulness of the atonement, let us pause for a moment, that we may ask ourselves the solemn question, Since the scriptures present God to us as a being filled with such infinite love and compassion, have we any just reason to believe that any being He has created, will dwell hereafter, banished from His presence, making its abode with the angels who kept not their first estate? “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” Gal. 6: 7-8.

Lazarus faint and weary, full of sores, had begged for the *crumbs* that fell from the rich man's table, but they were denied him. In torment the rich man lifted up his eyes and begged for the drop of water, that might adhere to the despised beggar's finger, but it was not given him. “Though hand join in hand,” saith the Lord, “the wicked shall not be unpunished.” Prov. 11: 21. “Agreed,” said the Savior, “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.” Matt. 5: 25, 26.

Again Jesus says, “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared

for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.” Matt. 25: 41-43.

Paul, in writing to the Thessalonians, says: “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 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 that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” 1 Thess. 1: 6-9.

One further testimony upon this point, and we pass to the last division of our subject. In the Revelations of John, we find recorded these words:

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Rev. 21: 5-8.

And now, having shown, that while God is a being of infinite mercy and love, He is also a God of justice, and will recompense unto every man according to the deeds done in the body, let us pass to consider, what is the sin for which there is no forgiveness, or the sin against the Holy Ghost?

For hundreds of years, this has been the theme of much speculation, among not only the learned divines, but also members of the various churches, and many conflicting opinions have been entertained with regard to it. Are you a seeker after truth, untrammelled by the prejudice of sect or party, you have only to believe the scriptures to mean just what they say, to know that this sin can only be committed by a saved being.

Christ, when teaching His disciples on the mount, says: “Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.” Matt. 5: 15. Again Jesus says: “And whoso

ever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Lu. 12: 10.

Turning now to the apostle's teachings, and bearing in mind that Jesus says *all sins* but this shall be forgiven, we find these words: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10: 26-29.

Bear in mind to whom these words were addressed. Many persons, forgetting this precaution, use words originally addressed to the saints of God, those who had obeyed the gospel, and been adopted into the household of faith, as though they were applicable to the sinner in his unregenerate condition. This, to say the least of it, would be charging the apostle with ignorance of their needs, leaving out of view entirely the fact, that he spake by the power of God's Spirit, such words as were necessary to establish them in the faith. Again he writes:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 1-7.

Here then, in words as plain as language can express, we are told the nature of the unpardonable sin, and by whom alone it can be committed. Man cannot sin against the Holy Ghost, until, as the apostle says, he has been made a partaker of it. Do you ask when he is so made a partaker? We answer, when he obeys these words of Peter:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift

of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

Is there any limit here, think you? Has God called a special few, and left of His sovereign will and pleasure, the rest of His handiwork to endless misery? For, says the apostle:

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8: 29, 30.

Observe the language used by the apostle. *Whom he foreknew, he also did predestinate; and whom he did predestinate, he also called, and justified, and glorified.*

Here then, is plainly declared the fact, that the foreknown, elected and predestinated ones of earth, are none other than *the called*, therefore it follows if the call is limited, so also is the election; but, if the call be unto all men, then also is the free gift come upon all men, unto justification of life.

Paul says: "Who will have *all men* to be saved, and to come unto the knowledge of the truth." 1 Tim. 2: 4. "Look unto me, and be ye saved, *all the ends of the earth*: for I am God, and there is none else." Isa. 45: 22. If this is a *limited call*, then we confess our ignorance of the meaning of the English language. Mothers, you who have laid your smiling babes away from your fond embrace, consigning them to the dark and silent tomb, who question in your hearts whether they be of God's elected number. Go to His word, learn there His *truth*, and hear the Savior when He says, "*Of such is the kingdom of heaven.*" It may be indeed that you have parted from them forever, but it will not be because *they* were not of the *elect*, nor yet because you or any other human being is not, but because they shall inherit the kingdom of heaven, the celestial glory of God, into which kingdom none can enter who have arrived at years of accountability, and have the gospel in its purity presented to them, and yet reject it. If God's word be true, you have parted from them forever. But says one, "did we not understand you as teaching that all will be saved but those who sin against the Holy Ghost. If we do not obey the fulness of the gospel we can not commit this sin, therefore we must eventually be saved?" Yes, but not in God's *celestial kingdom*.

"In my Father's house (says the Savior) are many mansions: if it were not so, I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; *that where I am, there ye may be also.*" John 14: 2, 3.

This language, bear in mind, was addressed to His disciples; those who had borne the cross, despised the shame, and had obeyed, *in its fulness*, the gospel of Him who said, "*where I am, there ye may be also.*"

Paul says: "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) *such an one caught up to the third heaven.*" 2 Cor. 12: 2. Again he says: "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.

Investigating carefully the word of God, we find the apostles far from being left in ignorance in regard to the full and complete nature of the atonement, not only understood its nature, but also the time of its accomplishment. The sayings of Jesus, which to the world at large were but parables, the meaning of which was hidden, were to them plain and easy to be understood, after they had received the comforter, which was to guide them into all truth.

Having now brought to your view, (and we trust earnest consideration,) the teachings of God's word in regard to the mission of the Only Begotten of the Father; having shown that the covenant made unto Abraham embraced the whole human family, and that the blood of that covenant was to be the means made use of by God for sending forth the prisoners from the pit, wherein was no water; and further having shown by the plain declaration of the apostle that Christ *did* go and preach to the spirits in prison, we purpose now to present a few plain passages-bearing upon this point, and then to present you, kind reader, with an extract from a later revelation of God's Spirit, which though it be not a law unto you, as it is unto us who *know* it to be true, yet might we not ask you, before rejecting it as false, to examine and prove for yourselves whether or not it corresponds with the doctrines of the Bible? Paul tells us to prove *all* things, and hold fast to the good. Truth, like its Author, is unchangeable, and does not fear investigation, and if we reject the truth without investigation, the responsibility rests upon us, and we will have to bear the consequences. The Savior

says, "this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." John 3: 19. But, christian reader of the nineteenth century, we trust this does not apply to you. With the Bible, (the chart of salvation) in your hand, you surely need not fear to examine its teachings, for by those teachings you will have to abide at the great last day. Paul says:

"Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1: 8-10.

And again Paul says: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3: 9. Continuing the same subject, Paul says: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" Eph. 4: 8, 9.

So plainly to the apostle's mind was the fact present, that Jesus was first to go and preach to the spirits in prison, before ascending up to His Father, that he makes the statement in an interrogative form, as if he had said: "You yourselves understand this matter so well, that when I tell you He ascended, it appears unnecessary to add that He descended first, in the lowest parts of the earth, thus obtaining the keys of *death* and *hell*, that He might say to the prisoners go forth. One further quotation from the Savior's own words, and we leave the subject with you:

"Wherefore 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." Matt. 12: 31, 32.

These are the words of Him who spake as never man spake, and who at all times fulfilled the will of the Father, and spake as the Father gave Him commandment. "Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2: 10.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoso-

ever will, let him take the water of life freely." Rev. 22: 17.

May we and you, kind reader, with all who love the Lord and wait for His appearing, "be sanctified through the truth. His word is truth," that we may "have part in the first resurrection, for on such the second death hath no power." M. F.

CONFERENCES.

Western Iowa Conference.

Minutes of a Conference held at Council Bluffs, Iowa, March 2, 3 & 4, 1866.

Elder Charles Derry was chosen to preside, and George M. Rush and D. P. Hartwell to act as Clerks.

The President then laid the business of the Conference before them, but stated that the most prominent point to be acted upon, will be a plan whereby the gospel may be preached to the nations, and that provisions may be made for the support of the families of those elders who may devote their whole time in the ministry. He desired that this Conference would act cautiously and wisely with regard to selecting men to send out in the ministry, and not accept a man because he volunteers, or because some particular man may happen to nominate him; but to see that he is a man of good moral character, and that he is sound in doctrine, and that he will preach by example as well as by precept, and in fact that he is a man fitted by the Spirit of God for the ministry.

He dwelt strongly upon the injury done the work by dancing, candy pullings, bussing bees, etc., and said they were just so many snares to draw away and entrap the Latter-Day Saints from their duty towards their God.

Elder Baldwin followed upon the same subject, and also spoke upon drunkenness, especially among the priesthood.

AFTERNOON SESSION.

Reports of districts were called for by the President, and the following presidents of districts reported:

Wheeler Baldwin, John A. McIntosh and George Sweet, verbally; Elders S. W. Condit, and Z. S. Martin, by letter.

Resolved. That the reports of these elders be accepted.

Owing to the roads being so very bad, and travelling almost impossible, and the Missouri river just breaking up, the other presidents of districts were unable to attend and give their reports, or send them. Therefore it was

Resolved. That we sustain the presidents of districts with our faith and prayers, con-

ference and means, in their respective presidencies, as they were before the Conference.

Resolved. That Elders Wallace Wood and Nathan Lindsley be sent to Jasper Co., Iowa, and the surrounding country to preach the gospel.

MORNING SESSION, MARCH 3.

Resolved. That Eld. John A. McIntosh assist Bro. Chas. Derry in the labors of this pastorate.

Official members present: Of the twelve, 1; high priests 2; seventy 3; elders 28; priests 2 and teachers 3.

Resolved. That George M. Rush act as clerk of this pastorate.

Resolved. That a book be purchased for a record of the pastorate, and that a collection be taken up for this purpose. Collected \$10.95.

Resolved. That Elder Thos. Dobson be appointed to fill the place of John A. McIntosh, as president of Galland's Grove District.

Resolved. That Eld. Geo. M. Rush, dedicate his whole time to the ministry.

Resolved. That Bro. Wheeler Baldwin be allowed the privilege of calling upon any elder to assist him in his labors as president of the South Western District of Iowa and Nebraska.

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

Resolved. That we sustain Elder Chas. Derry as the president of this Pastorate, and that the saints sustain him with their faith and prayers.

AFTERNOON SESSION.

Resolved. That this conference recommend J. C. Williams and Orrin Butts to the General Conference, for a mission to Virginia and Tennessee.

Resolved. That the branches of the several districts take up a collection, at least once a month, and that a committee of three be appointed by each district, to confer with the bishop, to see that the families of those who are devoting all their time in the ministry be properly supported, and that the means are equally distributed, according to the wants of the families, and that these committees be subject to the bishop of this pastorate.

Resolved. That those who devote their whole time to the ministry will not call upon the branches for means, but will report to the bishop, or to the committee of their respective districts.

Resolved. That the committee appointed by each district, shall be required to give an account of what they receive from each branch, and to whom it is distributed, and shall report to the bishop of this pastorate

every three months; and also that the presidents of branches will be required to take an account of what they receive from each individual, and hand in those accounts to the bishop, that the individuals may have credit upon their *Willing* accounts for the same.

Resolved, That a committee of three be appointed to audit the books of the bishop of this pastorate every six months, and report the same at every semi-annual conference of this pastorate.

Resolved, That John A. McIntosh, Geo. Sweet and Silas W. Condit, be appointed as a committee to audit the bishop's accounts, and report as the former resolution requires.

Resolved, That the presidents of districts have the power to choose their committees for the distributing the means for the support of the families of those in the ministry, subject to the sanction of their conferences.

Resolved, That this conference look upon the *True Latter-Day Saints' Herald* as a true and fearless exponent of the principles of the gospel of Christ, and feel it our duty to do all in our power to promote its circulation among our friends and neighbors and all the world, and that we recommend the distribution of the printed word in tracts.

Resolved, That drunkenness and all its kindred evils, as mentioned in Gal. 5: 19-21, render those who indulge in them unworthy of the kingdom of God, for God has declared that those who do these things will not inherit that kingdom.

Resolved, That this Conference urge upon the branches in this pastorate the necessity of carrying out the instruction of the General Church Recorder, in the last number of the *Herald*.

Resolved, That David Jones have a license, and the privilege of preaching in Denver, where he intends to go.

MARCH 4, 1866.—Elder Charles Derry preached to a very attentive congregation in the morning, and Eld. John A. McIntosh and Bro. Derry preached to a full house, in the afternoon. In the evening Eld. Derry preached to a crowded house—no room to sit down, yet the congregation were very attentive, and we hope that great good will yet result from this Conference.

Conference adjourned, to meet at Crescent City, August 10th, 1866.

CHARLES DERRY, PRESIDENT.

GEO. M. RUSH } Clerks.
D. P. HARTWELL, }

Coldwater Conference.

Minutes of a District Conference of the Church of J. C. of L.-D. S., held in Coldwater Branch, Mich., March 3 and 4, 1866.

Eld. Jas. Blakeslee was chosen President, and Elds. Oliver Bailey and Wm. Reynolds, Clerks.

The President read the 47th Psalm, addressing the Conference therefrom, showing in plainness the glory that is to be upon the saints, when they shall receive their King, and reign with Him on earth.

Elders Reports: S. V. Bailey, Isaac A. Bogue, Oliver Bailey, W. Reynolds, C. Hutchins.

Number of officials present: 1 twelve, 1 seventy, 3 elders, 2 priests, 1 teacher.

Resolved, That Eld. Bogue be appointed a mission, in northern Michigan. Bro. C. Hutchins, a priest, is to accompany him on his mission.

Eld. Blakeslee preached.

Please state in the *Herald*, for the benefit of elders passing through our section, that the Coldwater Branch is located three and a half miles east of Coldwater, on the Chicago turnpike in the township of Quincy.

JAMES BLAKESLEE, PRESIDENT.

OLIVER BAILEY, Clerk.

CORRESPONDENCE.

FROM BROS. W. A. LITZ AND U. A. BEEBK.

—On our arrival here, January 6, we were well received, and doors were opened to us to preach almost in every house. Our meetings were well attended, and the best of order preserved. In fact, we can never speak in too high terms of praise of the people we have found here. In the two short months we have been here, we have, by the blessing of God, baptized twenty-five, who are rejoicing in the truth of God, and many more believing, who will, we suppose, obey soon. We expect, on tomorrow, to organize a branch here, and to baptize some more, as we learn that is the calculation of some.

Many of the old professors are examining their foundations. They acknowledge we have the truth, and that we are building them a better house, as we tear their "old ship Zion" to pieces; and some have already left the old wreck of the vessel, seeing it has sprung a leak, and dare not put to sea. None of the officers or crew dare oppose us. One good Campbellite asked for a discussion, but he never showed himself, and has not been seen as yet. Rumor says he has gone to Georgia for a man. On last Sabbath we had the attendance of two Methodist preachers. We gave them liberty, but they said nothing. One of them has given us an invitation to call on him, which we shall accept. We learn that he found no fault, but was well pleased.

I think we can calculate on a large branch here, at least 50, but others say 100, in this neighborhood. I suppose they know better than we do. There are some blacks who have asked for baptism, when we go again to baptize. They seem to think it would be too much trouble for us just to go to baptize them.

We have not heard from Bros. Graybill and Ballowe, and know of no chance before we get home, as we don't expect to go farther before we return. The weather is very warm here, and we have all the work we can do; and we shall reap while the harvest lasts, and when we have reaped the field and secured the grain to the garner of the Lord, then, if the Lord will, we hope to see our brethren in the west.

Since the foregoing was written, we have baptized 4 more, and 3 more request baptism. We have organized a branch, and call it the "Lone Star."

COKEVILLE, Monroe Co., Ala., March 7, 1866.

POETRY.

"Fear not Little Flock."

TUNE—"Ivy Green."

"Fear not little flock," in the Mormon fold,
Though the wolves do rage without;
The walls are high, and strong is your hold,
The watchmen are up and about.
Our Shepherd is true, He will protect,
By a strong and mighty arm,
His faithful flock—His own elect,
And every foe disarm.

CHORUS.—Then let us not fear, but ever be
one,
The kingdom is ours through Christ the Son.

"Fear not little flock," but let us be one,
There's strength in union's chord;
Its folds are many, then bind it on,
'Tis proof against fire and sword.
It is a shield both strong and bright,
Reflecting the rays of truth,
Protecting the saint from Satan's might—
A mighty weapon, forsooth.

"Fear not little flock," but cleanse the fold
From every filthy stain;
Let each go to, both young and old,
And righteousness maintain.
Commence with self, let each one purge
His own deceitful heart;
And then our wives and children urge,
From every sin to part.

We left our homes, and all that was dear,
And forsook the haunts of sin,
And brav'd the scoffer's taunts and jeers.

A glorious prize to win.
And shall we not make good our claim,
To that great eternal prize,
By faithfulness in Jesus' name
Though all the world despise?

CHORUS.—Yes, let us unite and ever be one,
The kingdom is ours, through Christ the Son.

He called us His sheep, in days gone by,
And gathered us into His fold;
In sweet green pastures He'll cause us to lie,
He'll gather the young and the old,
Where streams of life eternal flow,
And peace forever reigns;
Eternal joys we then shall know,
And who shall tell our gains?

CHORUS.—With Jesus Christ, we shall then
be one,
And sit with Him on His Father's throne.
CHARLES DERRY.

MISCELLANEOUS.

BRIG. GEN. CONNOR, from Camp Douglas, Utah, was in our office on the 22d ult. He came to talk with Pres. Joseph Smith, in reference to Utah affairs. He is laboring zealously for the emancipation of the oppressed people of Utah, and is confident of success, and of the success of the Reorganized Church in Utah. Bro. Joseph Smith had not returned from Nauvoo, where he had gone to attend the funeral of his youngest child.

I. S.

Proverbs.

The intensity of reflected light, depends upon the quality of the object from which it is reflected; so the Spirit of truth for its effectiveness, is somewhat dependant upon the quality of the person through whom it is given. Hence the necessity of cleanliness of mind and body of the saints.

If where the Spirit of the Lord is, there is liberty; then he who has in his possession the greatest portion of the Spirit is the freest.

They who by unwise and mischievous words have caused contentions between friends, have aroused a devil themselves cannot successfully exorcise.

Virtue opposed to vice gathers strength by resistance, while vice unresisted, enervates and destroys.

Good men, like the ancient landmarks are to remain unmoved; but the place of

the wicked ones, when considered, will not be found.

If the end of death is the dawning of life, we should rejoice to die daily.

If the fear of the Lord is the *beginning* of wisdom; then the casting out of all fear, by the perfection of love, is both the fulness and the end of wisdom.

When one walketh in the dark and carrieth his lantern behind him; though the way may be clear, yet will he stumble and mayhap fall.

The wise man keepeth his lamp alight, carrying his lantern before him when he walketh in the dark, that it may lighten all his way.

If the Spirit of man be the candle of the Lord; would there be any more light upon difficult subjects if some men were well trimmed and snuffed? J. S.

The Future of the Mormons.

Much interest is now felt in the Mormons and in the prospect of their continuing to offend Christianity as well as loyalty by the practice of their chief tenet of Polygamy. Living, as they do, where it is almost an impossibility to send an efficient force to compel them to obey the laws, they are practically independent, and safe in their threats of resistance to any such steps. Lieut. Gov. Bross of Illinois, who accompanied Mr. Colfax across the continent, writes to the *Independent*, that the head and soul of the organization being Brigham Young, its permanence depends upon his life. Mr. Bross says:

"As some one has said of Napoleon, 'he is one of the favored few, born to command.' He is also one of the shrewdest and most cunning of men, and sensible to the power that money gives, and withal possessed of business talents of the highest order. He is now, it is believed, one of the wealthiest men in the nation. While he lives, the Mormon community—unless he and they determine to defy the laws of Congress on the subject of Polygamy—will grow and prosper; but that firm hand and iron will must, ere long, despite his regular and strictly temperate habits (he uses no tobacco nor liquor of any kind) tremble and bow before the resistless march of time; and when Brigham Young sleeps with his fathers, then will come the searching test before which, we predict, the whole Mormon fabric will crumble to the dust. It may, and doubtless will, continue to exist as a religious sect; but as a compact and tremendously effective organization, its power will cease when Brigham Young's heart is forever still."—*Exchange*.

CHOLERA AT KEY WEST, FLORIDA.—

We make the following extract from a private letter from an officer in the army, dated New Orleans, March 13th:

"Official news that the cholera has broken out at Key West, has reached us. Assistant Surgeon Taylor and sixteen men are down with it. A strict quarantine is established below New Orleans, and vessels from Havana and Key West are subjected to 21 days quarantine."

The pestilence is slowly but surely approaching. Having already reached the main land of our southern coast, from the West Indies, we may soon expect its progress northward. Let the people of our cities and towns prepare for it. Much can be done to break its terrors by prompt and efficient sanitary measures. *Cleanliness is its surest preventive.*—*Chicago Journal*, March 20, 1866.

REMARKABLE ANCIENT STONE RELICS.

—A Cincinnati dispatch of March 20th says:—Rev. M. R. M. Miller last night delivered a lecture in the United Presbyterian Church, in relation to the wonderful stone relics recently found in the mounds about Newark Ohio. He exhibited the more prominent of these relics, all of impershable stone, elaborately carved and lettered in Hebrew. His translations of the inscriptions, as given by learned Jewish rabbis, and his remarks upon the same, proved of absorbing interest.

Cholera in Europe.

The visit of the cholera to Europe seems as fatal to birds and beasts as to man. We hear of wild birds as well as domestic beasts dying in large numbers. In England, sheep, cows and horses are visited as with a plague. In Belgium poultry is attacked in the same way. In Paris the dread of the cattle disease is such, according to a correspondent of the *London Times*, that all dogs running at large are to be killed, lest they become agents for the transmission of the contagion. A common impression is that these various forms of disease among the lower animals, also the abundance of insects, are a precursor of the cholera, and originate in vitiated atmosphere. The frequent shocks of earthquakes denote that the magnetic and electric currents which course through nature are producing great internal disturbances of the globe, and the facts may be related to each other as cause and effect.—*Ec.*

References on the Book of MORMON.

Isa. 29 : 9 ; Eph. 4 : 11-14 ; Isa. 24 : 5.
Isa. 29 : 10 ; 1 Sam. 28 : 15 ; Mic. 3 : 5-7 ;
Ps. 74 : 1-9 1 Sam. 3 : 1 ; Amos 8 : 4-12 ;
Ezek. 7 : 25-27 ; Lam. 2 : 8, 9 ; Ezek. 20 : 31.

Isa. 29 : 11 ; Testimony of Martin Harris,
in the *Times and Seasons*, vol. 3, p. 773.
Dan. 6 : 17 ; 1 Kings 21 : 8 ; Jer. 22 : 24 ;
Esth. 3 : 10-12 ; Esth. 8 : 2, 8, 10 ; 2 Tim.
2 : 19.

Isa. 29 : 12-14 ; Isa. 24 : 5 ; Isa. 60 : 2, 3 ;
1 Cor. 1 : 19, 20, 27-29 ; 1 Cor. 3 : 10 ; Isa.
28 : 21, 22 ; Josh. 10 : 1-12 ; Zech. 14 : 3 ;
Ezek. 38 : 14-23 ; Ezek. 13 ; Isa. 30 : 30 ;
Ps. 18 : 12-14 ; Rev. 16 : 21 ; Rev. 8 : 7 ;
Rev. 11 : 19 ; Job. 38 : 22 ; Isa. 5 : 18, 19 ;
Isa. 40 : 9, 10 ; Rom. 9 : 27-29 ; Isa. 10 : 12 ;
Joel 2 : 13-28 ; Isa. 35 : 1-6.

Isa. 29 : 18, 19 ; Isa. 35 : 1-6 ; Isa. 65 :
13, 14, 18-20 ; Isa. 11 : 4-6 ; Isa. 14 : 30-
32 ; Zeph. 3 : 12-15 ; Isa. 41 : 15-17-20.

Isa. 29 : 20, 21 ; Isa. 49 : 24-26 ; Eph. 2 :
2 ; Isa. 34 : 8 ; Isa. 35 : 4 ; Ps. 34 : 21 ;
Ps. 37 : 34-36.

Isa. 29 : 22 ; Isa. 14 : 1-3 ; Isa. 35 : 10 ;
Ezek. 28 : 10-14 ; Ezek. 20 : 23, 24, 40-42.

Isa. 29 : 23 ; Ezek. 20 : 41, 42 ; Isa. 5 :
15, 16 ; Jer. 32 : 37-41.

Isa. 29 : 24 ; Dan 12 : 4 ; Jer. 3 : 15-18 ;
Jer. 31 : 31-34 ; Matt. 24 : 14 ; John 7 : 17.

Ezek. 37 : 15-23 ; Ezek. 4 ; Ezra 6 : 1, 2 ;

Isa. 8 : 1 ; Jer. 36 : 2 ; 1 Kings 12 : 19, 20 ;

2 Kings 18 : 11, 12 ; 2 Esdras 13 : 41-47 ;

Jer. 16 : 14-16 ; Hos. 8 : 11, 12 ; Hos.

11 : 9, 10 ; Ps. 60 : 7 ; Hos. 1 : 11 ; Hos.

7 : 8 ; Ps. 80 : 1, 2 ; Jer. 31 : 8, 9, 20 ; Gen.

49 : 22-26 ; Gen. 48 ; Deut. 33 : 17 ; Heb.

7 : 14 ; Matt. 1 : 1-17 ; Gen. 49 : 10. See
texts on the birthright of Joseph.

Ps. 85 : 8-13 ; Ex. 25 : 16 ; Deut. 10 :

5-8 ; Josh. 3 : 8, 13-17 ; 1 Kings 8 : 9, 21 ;

2 Chron. 5 : 10 ; Heb. 9 : 4 ; Deut. 31 : 26 ;

Jer. 32 : 13-15 ; 2 Mac. 2 : 1, 4-8 ; Gen. 17 :

7, 8 ; Gen. 28 : 3, 4. Compare Ps. 85 : 9-
12 with Isa. 29 : 17, & Ezek. 37 : 21, 22.

Compare Ps. 85 : 8, 10, 11, 13 with Isa. 29 :

18-20, 22, 24, & Ezek. 37 : 23-25. Com-
pare Hos. 8 : 12 with Isa. 29 : 13, 14.

2 Nephi 12 : 1 ; B. of Mormon 4 : 1 ; B.
of Ether 3 : last par. ; B. of Alma 17 : 8 ;

1 Nephi 7 : 1 ; 2 Nephi. 12 : 13 ; B. of
Nephi 9 : 8 ; 2 Nephi 12 : 9 ; Extract from
the Book of Enoch, in the *HERALD*, v. 2.,
p. 285.

Hab. 2 : 2, 3 ; Ex. 32 : 15, 16 ; Ex. 34 :

1 ; Deut. 10 : 1-4 ; Isa. 30 : 8, 9 ; Luke
1 : 63 ; Job 19 : 23, 24. I. S.

A PHENOMENON.

Early risers last Monday morning be-
held a beautiful as well as singular phe-
nomenon in connection with the moon.
There was a broad belt of light in the
shape of a cross directly across the face
of the moon, and another belt, crescent
shaped, directly above it, the horns of the
crescent pointing upwards. The sight
was a beautiful one, and probably ex-
ceedingly rare. We never beheld such
before.

The same phenomenon occurred five
years ago precisely, we are told by those
who saw both; and it was then predict-
ed that it was a sign of war. Shall we
get another war to verify this? We hope
not.—*Black River Falls Banner*.

RECEIPTS—*For the Herald*.—J. Clifford,
R. Hayward, E. R. Favel, W. D. Griffith,
E. W. Segal, A. Hawley, S. E. F. Kelley,
S. Lawrence, M. Welch, J. Seltzer, R. C.
Elvin, G. Ewen, R. D. Evans, A. Higby, J.
Andrews, H. W. Robinson, B. Robinson,
A. Strothers, each \$2 ; R. E. Hickey, T. R.
J. Williams, R. Cole, W. W. Wood, P. Har-
ris, W. A. Moore, M. Hunter, Jas. B. Pret-
tyman, Josh. B. Prettyman, R. C. Moore,
C. Mills, E. A. Rice, W. Franklin, J. Grif-
fith, T. Griffith, I. Phillips, E. R. Briggs,
E. Pursley, T. Bowden, J. Wilson, J. Herst,
J. Whitesmith, each \$1 ; J. B. Hunt and S.
Bratt, each \$3 ; D. Maule, \$1.50 ; J. Mont-
gomery, \$0.50 ; W. Gess, J. Byrum, each
\$1.25.

For the Hymn Book.—J. Clifford, \$3.05 ;
E. B. Gaylord, \$3.85 ; H. J. Hudson, \$0.85.

DECEASED.—At Nauvoo, Ill., March 16,
1866, JOSEPH ARTHUR, only son of Jos-
eph and Emma Smith, aged 7 months
and 4 days.

"Of such is the kingdom of heaven."

THE TRUE LATTER-DAY SAINTS' HER-
ALD, is published SEMI-MONTHLY, at Plano,
Kendall Co., Ill., by the Church of Jesus
Christ of Latter-Day Saints, and edited
by JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all
the publications which are advertised in
the Herald should be sent to ISAAC SHEEN,
Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

HERALD.

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

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

No. 8.—Vol. 9.] PLANO, ILL., APRIL 15, 1866. [WHOLE No. 104.

Pleasant Chat.

Perhaps, now that we have come so far in our chat, it would not be amiss to consider some of the *practical* duties of the saints, as individuals, as a body of true religionists, as apostles, prophets, evangelists, pastors and teachers; with all that has been given for the *work* of the ministry, for the perfecting the saints, for the edifying of the *body* of Christ, until we all come to a *oneness* of faith, having kept the *onteness* of the Spirit.

The theory of the plan of salvation is possessed of a wondrous beauty, which oftentimes, so dazzles and bewilders the minds of its converts that they forget the all-important fact, that, in them, as in the body of Christ, this plan of salvation *must* have its amplification. And that every principle of beatitude found in the gospel of redemption, must, for its exemplification to the children of sin, find place in the body of Christ; and not one of the few, or the many, which may at any time comprise “this church of Christ,” or the kingdom of God on earth, is excused or excusable, if not earnestly and devotedly engaged in learning their duty, and doing it. Hence the command, “now let every man learn his duty;” “for the slothful shall not be accounted worthy to stand.”

The saints, almost to a man, say that they are willing to learn their duty; but object very frequently to the teacher. This is the hardest task of all, to receive any instruction from those who may be our inferiors in point of standing, of

wisdom, or of acquired knowledge; hence the oftentimes hard necessity of being taught by the *rod*.

Now, that none may say that there is an intent to school the one and neglect the others, the duties of an apostle will be the first to notice, as they are named as first in 1 Cor. 12. and Eph. 4.

We are given to understand in the Book of Doc., and Cov., that an apostle is an elder, as signifying the priesthood to which he belongs; that in point of priesthood he is upon the same general level with all others holding the Melchisedek priesthood; but that in point of delegated authority to act, there is none superior to the quorum to which he is attached.

This class of elders are invested with a distinct calling, and are to be *especial* witnesses for the cause of truth, ever ready and willing to be the champions of the cause; whether before friends or enemies, in the courts of the wise, or the homes of the lowly and the despised; being marked with the characteristics of humble men serving their Master through love, devoid of fear and impervious to the pride of this world.

As individuals, each should be an active stirring element for good among his fellows, being a faithful friend, and enemy to no man; a defender of the weak; an apologist for the erring; a sympathizer with the distressed and afflicted, and a helper of the indigent; holding no man's person in honor, yet reverencing the good deeds of all; *gen*

He in himself, but uncompromising with evil; tolerant with others foibles and failings, at open war with those in himself; cheerful and contented, but not boisterously happy; and ready to teach, but ever willing to be taught.

This would seem to be explicit enough to point out successfully those virtues to be acquired, (if they be not inherent,) by that person called to be an apostle; but as we are more directly concerned in what may be termed the official acts of our officers, we will consider what are the official duties of an apostle as an individual of his quorum.

The first duty comprises every other in detail, viz: "that of an especial witness," and although we can not deny the circle of the argument, it is nevertheless true. For, being an "especial witness," it is incumbent upon him "to carry the gospel" to every nation, kindred, tongue and people; anciently, to the Jew first; now, to the Gentile first. In this duty it will be seen that he (the apostle) is made the instrument of life to all the world, that life being, not the temporal life that now is, but the "life eternal" which now may be, and is hereafter; hence, he who bears these means of life must needs be alive by these same means, the fruits being in himself a well-spring of life to all to whom he shall come.

By this he must be a wise councillor, first, to his own household; secondly, to his neighbor; thirdly, to his quorum and through his quorum to the world.

We might have placed his duty to his quorum first, but in our view it would have been reversing the order of consideration; for, by a proper study, the wants, necessities, cares, and capabilities of a household, should mature the plans by which the means of "life" are made available to them; these give the clue to the wider range of thought by which these means reach to the neighbor and friend, and all these give place to the ultimatum, "the good of all mankind."

Without undertaking the preparation by which man is made a pillar of strength to his own household, very many of those finer virtues of which Christ must have been eminently the type, would be lost, or at least remain uncultivated; hence the necessity that an apostle should be a pillar of moral strength just in the order we have laid down.

He is to propagate the gospel, and not idle, vain, or vicious theories; and while engaged in spreading the work abroad in righteousness himself, he is to keep a

watchful eye upon his quorum, the first presidency, the seventies, the elders as a travelling ministry and as a presiding body; always careful to observe obedience to the church ordinances in his own person: respecting every officer in the church in his respective calling; infringing not at all upon the rights of any, and maintaining his own dignity without contention or strife.

There should be in him, as an individual, a consistency of deportment never degenerating into obstinacy, that will mark him in his quorum as a reliable exponent of the faith wherever he may be placed; and never should he disregard or ridicule the positions taken by his brethren of the quorum as individuals; but, if finding one of them in seeming error, in point of doctrine or practice, place it before the person himself for explanation, and before the quorum for council and decision.

Much harm has already grown out of an unwarrantable opposition by one member of the quorum of the twelve, to the official acts of another in his own district or field of operation; and while there is a disposition to aggrandize power left in the mind of any one of that quorum, this same trouble is likely to arise, and notwithstanding it is the duty of the twelve "to regulate the affairs of the church in all the world," that duty devolves upon them in an organized capacity as a quorum, and not as individuals, and must be discharged in righteousness, according to law and righteous precedent, and not after the capricious will or the personal ideas of any one man of the whole twelve; else, there might be twelve methods of administration, each paramount in importance and concurrent in point of jurisdiction.

Neither the law nor the law makers are so much at fault for the prevalence of crime in our land, as the administrators of that law, so, in a great measure within the church, the law by which the saints should be governed is not at fault; neither the great head of the church, Christ: but the people governed do not yield that first requisite to the existence of every just and equitable government, viz: *their consent*.

Thus, in the harmonious working of the quorum of the Twelve, it is positively necessary that as individuals each respects himself, his brethren of the quorum and the church at large, consenting actively to the grand law of God by which purity of person and mind is attained,

that he may be fitted to represent the reign of righteousness, and peace.

As a quorum, their duty is manifold, and is the uniting link between the powers of church and state, combining the ruling of the ancient patriarchates with the mixed relations of the present state of society. And from the unwise confounding of spiritual and temporal power, much of that which has been productive of evil to the saints has arisen. Ours be the task rightly to weigh, and wisely to choose, the difficult path.

It was not our intention to be so lengthy when we commenced; but the importance of the subject forbids a hasty view, and we trust we shall be forgiven if we give our attention to the subject again.

JOSEPH SMITH.

Discussion at De Kalb.

On the evening of March 5, 1866, we commenced a discussion in De Kalb, Ill., with Mr. H. J. McCulloch, an Advent minister, on the following questions:

Resolved, That the spirit of man is conscious between death and the resurrection.

Resolved, That the punishment of the wicked consists in the extinction of their being.

The remarks on both sides were generally the same (substantially) as those which were presented in my discussion with C. W. Smith in Plano, and with Geo. Foster in Kewanee. I will however describe some of the ideas which were presented in the De Kalb discussion.

Mr McCulloch said that the five brethren of the rich man who was in torment, were the ten tribes of Israel; that the rich man was two and a half tribes who inhabited Palestine in the time of Christ. I said that if five represented ten, one could not represent two and a half; that if the rich man had ten brethren, or ten tribes, he could not consistently say that he had five brethren, that he could just as easily say that he had ten if he meant ten. I said it cannot be shown that five means ten, or that one means two and a half in any part of the Bible.

My friend said that the Savior said unto the thief, "Verily, I say unto thee to-day, shalt thou be with me in paradise?" I said that my friend had no right to change the punctuation of the foregoing text, that the comma is before the word "to-day," and not after it, both in King James' translation and the translation of the American Bible Union; that the last mentioned translation is a translation of various sects and parties, and is not intended to build up one sect or party. I said that if the com-

ma is inserted after the word "to-day," the Savior is thereby represented as asking the thief this question: "Shalt thou be with me in paradise?" I said that the Savior had been praying for His murderers, and said, "Father, forgive them, for they know not what they do;" that the Savior could not consistently tantalize a penitent sinner who had prayed, saying, "Lord, remember me when thou comest into thy kingdom." The Savior would not say in answer to such a penitent prayer, "shalt thou be with me in paradise?" The Savior did not use such tantalizing language to a penitent sinner.

As my friend refrained from noticing very many of the texts which I quoted, I called his attention again to some of them, by asking the following questions:

How was "the strong among the mighty" to speak to the multitude of Egypt out of the midst of hell?

How are Ashur's graves round about him?

How are her graves set in the sides of the pit?

How is Elam round about her graves?

Where are the nether parts of the earth that Elam has gone down to, and where is the pit that she has gone down to?

How are Elam's graves round about her if she has not a separate existence from the body?

How does she bear her shame with them that go down to the pit?

How are the graves of Meshech and Tubal round about him?

How does Edom and her kings, and all her princes, lie with the uncircumcised, and with them that go down to the pit?

How do the princes of the north, all of them, and all the Zidonians, "bear their shame with them that go down to the pit"?

How shall Pharaoh see them and be comforted over all his multitude, even Pharaoh and all his army?

Who are they who shall seek the Lord early and shall not find Him early? See Prov. 8:17.

What did David and Peter mean when they said of Christ, "Thou wilt not leave my soul in hell"?

How do the wicked go down to the bars of the pit, when our rest together is in the dust? See Job. 16:17.

How will the upright have dominion over the wicked in the morning? See Ps. 49:14.

How will the kingdom and dominion, and the greatness of the kingdom under the whole heaven be given to the people of the saints of the Most High, if another class who will not be saints, will not be their subjects?

What did the Lord mean when He said: Though they *dig* into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down"?

Is there one way by which the righteous perish and are destroyed, and another by which the wicked perish and are destroyed?

What do those texts mean which speak of the righteous perishing and being destroyed?

Can Zacharias live eternally although he "perished between the altar and the temple"?

If "the righteous perisheth and no man layeth it to heart, and merciful men are taken away," will they not live eternally? See Isa. 57 : 1.

If the righteous perish and are destroyed but live eternally, will not the wicked live eternally?

If God "destroyeth the perfect and the wicked," and if the perfect men will live eternally, will not the wicked also live eternally?

If just men perish in their righteousness yet live eternally, will not wicked men live eternally after they have perished or been destroyed?

If the world, "being overflowed with water *perished*," but did not cease to be, and was not extinguished or annihilated, is it not the same with the righteous and the wicked when *they perish*, or do they cease to have an existence?

Are the righteous and the wicked extinguished or annihilated after they perish or are destroyed?

If "the land perisheth" (Jer. 9 : 12) and yet continues to be, and will continue *eternally*, will not the *wicked and the righteous* continue to live *eternally* after they have perished?

If the wicked "destroyeth the earth," (Rev. 11 : 18,) and yet the earth continues to be, and will continue in a renewed state *eternally*, will not the righteous and the wicked continue *eternally*?

My friend said that he should not answer the foregoing questions. His last speech was very short. He said that he had nothing further to say. At the conclusion of the discussion, a prominent gentleman of the town expressed a desire that Mr. McCulloch should be permitted to occupy five minutes in showing how the righteous perish, and that I should be allowed five minutes to speak on another subject, but my friend said that he had nothing more to say.

Many warm hearted friends desired that I should remain longer in De Kalb, and preach to them. A very favorable impres-

sion towards the Latter-Day work was made by the discussion, on the minds of many. I preached to the old saints on the divine authenticity of the doctrines of the Reorganized Church, and there is a great probability that a flourishing branch will soon be established in that town. Bro. Andrew Cairns had been holding meetings there, and engaged to continue to do so every Sunday. I. SHEEN.

COMMUNICATIONS.

Rejoicing in Heaven.

"LIKEWISE I SAY UNTO YOU, THERE IS JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH."—*Luke* 15 : 10.

This text affirms that there is joy in the presence of the angels of God, over a repentant sinner. What a happy thought, that from the glory-world they take cognizance of the events transpiring in this vale of tears, and that there is an existing sympathy between the eternal world and this.

1st. We will speak of that sympathy.
2d. Why the rejoicing over the repentant sinner?

1. Of that sympathy. We might produce abundant proof of the ministry of angels to men, from the Old Testament scriptures; showing forth the existing sympathy between the eternal world and this; but we shall speak more, and adduce more proof from the New Testament, showing that such a sympathy did exist.

Of the angels St. Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" and the royal Psalmist says, "The angel of the Lord encampeth round about them that fear him." Here is sympathy.

It was an angel that declared to Mary, that of her would be born the Savior of mankind; and heavenly hosts made known his birth to the shepherds as they watched their flocks by night; upon the plains of Bethlehem. Well might they shout their loudest praise as they heralded the birth of a Savior; "born to redeem and strong to save."

Years passed on, and that Savior bowed on the cold ground in the garden of Gethsemane, and in the agony of His spirit prayed to the Father, that the cup might pass from Him; but still submissive to His Father's will He cries, "not my will, but thine be done," and while in the greatness of His agony, He sweat great drops of blood; there appeared an angel unto Him strengthening Him.

The crucifixion was over; the body of Jesus was laid in the tomb; Romans soldiers guarded the sepulchre, and the great seal of state was affixed to the stone that closed the mouth of the tomb, and, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to the sepulchre, and found the stone rolled from the door; for the angel of the Lord descended from heaven, rolled back the stone and sat thereon; his countenance as lightning, and his raiment white as snow, and for fear of him the soldiers became as dead men; but unto the women he said, "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead."

Christ, on His last appearance to His disciples, and after promising them the gift of the Holy Comforter, was taken up, and a cloud received Him out of sight. And while they looked steadfastly toward heaven as He went up; behold two men (two angels) stood before them in white apparel, and which said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The penciling stroke of salvation, and all the warm sympathy between the eternal world and this.

2. Why the rejoicing over a repentant sinner?

When the Almighty spoke a world from chaos, and from the dust of that world created man in His own image, angels witnessed the scene; "the morning stars sang together, and all the sons of God shouted for joy"; and as the angels witnessed the creation and loudly rejoiced on beholding the works of the great I AM; so do they rejoice over a repentant sinner; repentance is a new creation.

And as they witnessed the days of the creation, they also witnessed the time when Satan rebelled against God; when a third part of the stars revolted against their Lord; when from the greatest height to the lowest depths, Lucifer the son of the Morning with his hosts were hurled, so when they behold a repenting sinner, they not only rejoice at what he shall enjoy in the kingdom of his Father, when time with him shall be no more; not for this only, but for what he has escaped by his repentance; escaped from being hurled into those depths prepared for the devil and his angels. Well they know the horror of that misery that awaits the wicked; everything is un-

covered to them, and they behold all that awaits those who are disobedient to the commands of God.

When the angels led righteous Lot from the doomed cities of the plain, think you not that they rejoiced that there was one willing to abandon everything that he might have life and obey his Lord.

A thought here. When Lot went to his sons-in-law and said unto them, "Up, get ye out of this place, for the Lord will destroy this city," they heeded him not, and mocked; and no doubt they said, "How will the Lord destroy this mighty city? Look on our massive gates and stronger walls! Away with such a thought, we dwell secure!" But ere the sun had reached its meridian, the fire of the Almighty's wrath descended and they perished in the destruction of the city.

How like they who reject the gospel of our Lord and Savior Jesus Christ! How often are they warned of the punishment that awaits the wicked; how oft besought to comply with the requirements of the gospel; but hear their reply: "Is there a hell? Would the Lord create me and then doom me to misery? Am I to die? Behold my arm is strong; I am in the enjoyment of health; many days of pleasure are before me, my gates are massive and my walls are strong;" and before the sun of their existence has reached its meridian, death claims them as his victims, and they are cut off.

As the angels no doubt rejoiced over Lot in his willingness to flee from the doomed cities to the mountains: so there is joy in the presence of the angels of God over one sinner that repenteth—over one who flees from the city of Destruction to the mountain of Salvation.

The word "likewise," in the text means in a like manner, or serves to show that something has transpired or been related, to which this is likened, or to which it has a resemblance. Preceding the text are the following parables:

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

"Either what woman, having ten pieces

of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." Then comes the text:

"Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."

Who has not stood by the bedside of some loved one, father, mother, brother, sister, husband, wife or child, and saw them breathe their last on earth? And ere their happy spirits went to join that blood-washed throng in glory you promised so to live, that when death summoned you away, you die with the bright assurance of meeting them on the bright plains of the heavenly Canaan.

Let me ask you, have you done so? Does not the face of that sister, or brother, or departed friend, rise up before you, calm in the icy repose of death, with those hands folded so meekly across the silent breast; with that face so pale, on which lingers a smile as if to say, the soul is happy in the realms of glory? And as all this appears before your mind, does not the promise, if yet unfulfilled, freshen in your memory, and this, with the thought of meeting that one in the glory-world, urge you to repent; that by your repentance there may not only be joy in the presence of the angels of God; but also among those glorified spirits that John saw, "who have washed their robes, and made them white in the blood of the Lamb," not only with those; but with that one you promised to meet in the paradise of God, that she may say, "come, rejoice with me, for this my brother was lost and is found, was dead and is alive."

Who has not looked upon a skeleton of the human body, and not had something like the following thoughts rush through his mind.

That skull was once the seat of thought, and where reason had her throne: and from which noble thoughts or base assertions emanated; from beneath that mass of bone and within those awful sockets beamed a lustrous eye, dewy with the soft expression of love and tenderness, or burned with anger and baser passions. Behind those grinning teeth and within that cavity beyond, was once a tongue which uttered words of wisdom and of praise to the Creator, or indulged in vulgarity and blasphemy; those feet may have trod in the path of virtue and of righteousness, or wandered through a labyrinth of wickedness.

But as we gaze upon the structure what

grave thought raises a question in the mind? What of the immortal spirit that was embodied here? Soars it in the celestial region of the blest, or walls it in darkness and despair?

When children we were taught to look upon this grim skeleton as death; whenever the word was uttered in our hearing, immediately a grim skeleton was pictured to our imagination. But as we grew older, we looked beyond this, beyond the confines of the tomb, and allowed our imagination to paint brighter pictures of the world of glory.

How happy is that man who can look upon death not as a grim skeleton, not as being laid in the cold and silent tomb; but as the key to admit him into the celestial city, into the realms of glory. What a happy thought; with faith so strong, with hope so bright; death to the Christian is the passport to eternal joy, and as he nears the heavenly land; with countenance radiant with heavenly glory that burns within, shouts of praise escape his lips, and angels herald another being home.

How miserable the feelings of that man who looks upon death as a leap into the dark! No bright star of peace dawns on his mind, no happy thoughts are in his imaginations; and as thoughts of death are presented to his mind, worse than the skeleton of our childhood days flit across his vision, and with worldly pleasures, and with every base passion gratified, he rushes on regardless of his destiny, and dies without hope and without God.

O that we would consider our end! Stop amid the pleasures and vanities of earth, and think when life is at its close, whether death shall appear to us as a grim monster, or as the gate that opens to the realms of glory? Let us see well to it, that we comply with all the requirements of the gospel of our Lord Jesus Christ. Serve God from pure motives and from principle; worship Him in spirit and in truth, walk before Him with an eye single to His glory, so living before our fellow men that they may take knowledge of us that we have been with Jesus. And let us not be conformed to the world, but transformed by the renewing of our minds, willing to yield our bodies as living sacrifices to God; which is our reasonable service. Let us stand fast in the liberty wherewith Christ has made us free, that we at last may have a part in the first resurrection, over which the second death hath no power.

W. E. COQUILLETTE,

SENECA, Ill., April, 1866.

Charity.

DEAR HERALD.—Permit me through your pages, to communicate a few of my thoughts, and reflections, to my dear sisters, who stand connected with me in the church and kingdom of God; which has been established on the earth in these last days, for the salvation of all who will receive its holy precepts and walk according to its mandates.

My dear sisters, my mind of late has been more than usually exercised in contemplating the beautiful and glorious principles of the gospel of Jesus Christ, but in particular have I been reflecting on the "beauty" there is in the God-given principle of "charity."

I have been a member in the Re-organized Church of Jesus Christ since the year 1861, and yet, to my confusion be it spoken, I have never until recently, *rightly* understood the "great excellency" there is in this one glorious principle of the gospel, and although I do not fully comprehend it, yet of late my mind has expanded a little, and by the light of that Spirit which the Savior said should guide His people into all truth, and should teach them all things, I can now see not only the beauty, but the necessity there is of a full and free exercise of this inestimable virtue. Oh, blessed Spirit of promise—Spirit of truth, which takes of the "things of God" and shows them unto us. Oh! my sisters dear, may the God we love and trust assist us by His grace, to ever to seek its benign and hallowed influence, and walk according to its divine teachings.

I am at times pained to see among my brethren and sisters a lack of this lovely virtue—while we are exhorted in the scriptures to "put on charity," to wear it; put it on as we would a garment, for, says the apostle "'tis the bond of perfectness."

But my dear sisters, we are not to cast it off as we do our garments, at our leisure, no, no, for we need not fear that it will ever be old. No indeed my sisters, that kind of charity which suffereth long and is kind, will never wear out (that superior quality) which envieth not, which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, which beareth all things, believeth all things, hopeth all things, and endureth all things, this is the kind, and what a beautiful garment it is, and the best of

all is, the more it is worn the brighter it grows.

Oh! beloved sisters, you of like precious faith with myself, suffer a word of exhortation from your sister in the new and everlasting covenant, and let us one and all, strive to "win and wear" this holy principle; let it take possession of our hearts, and let it be acted out in our lives, then the world will say, see how these L. D. S. love each other—and said the Savior "by this shall all men know that you are my disciples; if you have love one for the other." While I think I see sometimes a seeming lack of this heaven-born principle in my brethren and sisters, I feel to acknowledge before God my heavenly Father, and also to you my dear sisters, that I too have come behind perhaps, far behind in the exercise of this heavenly virtue, and I feel to ask my Father in heaven, in the name of Jesus to blot out these transgressions forever from His remembrance, and henceforth by the aid of His Holy Spirit, by the fellowship and prayers of the saints, I am determined to "put on charity; determined to let the mantle extend as far as possible over the little faults and follies of my brethren and sisters, with whom I am associated, knowing that we are all liable to err while in this probation. How we love to see the exercise of charity in others—how it ennobles—how it exalts the mind—how it shines forth in the life, and even in the countenance of its possessor—and how, in a particular manner does it adorn the "female character." And without it, what are all our attainments? all our professions of knowledge and power? Why, they are as sounding brass "or as a tinkling cymbal." O our Father in heaven! help us thy unworthy creatures to "put on charity," for be assured my dear sisters it will hide a multitude of faults and *little notes*.

This living, vital principle of charity has of late been presented to my mind as a kind of climax, a sort of cap-sheaf to all the other virtues and graces of the Spirit; and being so it is last mentioned by the inspired writer.

My dear sisters, this beautiful garment or mantle has been (allowing me the expression) cut and made to order under the direction and supervision of God's Holy Spirit, hence there is no imperfections in it, and as it is characteristic of our sex to seek for the "best fitting patterns," I wish here to make a suggestion, which is this, that henceforth we cut, or make after this pattern. We

can always find it carefully laid down and accurately marked out in Paul's first letter to the Corinthians 13th chapter.

MARY RUBY.

Buried City in Mexico.

The world and its ancient ruins, it seems, have not all yet been discovered. A Mexican paper, *The Diario de la Mawria*, of a recent date, says that the ruins of an ancient city have been discovered, buried in an immense forest in the vicinity of Ilco, near Huauchinango.

The authorities of Huauchinango, accompanied by various members, went to give judicial possession of a rancho, or farm, to the last purchaser, and during their investigation attention was drawn to the bounds and limits of the ancient deed, "limits on the north and east of the city Huauchinango," where the party were in accord, that there was a dense forest in which none of them had ever entered, for the reason that it was closed up by infinite obstructions—the accumulations of wild forest growth and decomposition for ages. In the investigation it was determined to institute a search of the forest, which seems to make the northern and eastern bounds.

They forced an entrance with much labor, and discovered vestiges of streets, which were followed until the discovery of two houses of rather singular construction, covered with triangular vaulted or arched roofs, one of which was entered, when they discovered an extensive court, and in it many stone idols, which were carried to Huauchinango. They found passages crossing in every direction; but many of the doors or entrances were stopped with stones, tapia, and mud-mortar, so that when they wished to leave the various parts which they had separated in the course of the investigation, it was necessary to fire pistols, and to shout in a loud voice, in order to get together again. Some of the parties report having found the ruins of stone columns and stone stairs leading to a high place, which, when struck, gave evidence of vaults below.

The Prefect of Huauchinango ordered a more extensive examination, with men properly provided with the implements necessary for the work, and he has also reported to the Emperor the various incidents of the discovery. The Indians in the vicinity, who have concealed their knowledge of the ruins and the history if they have it, say "they ought not to say anything of them, and much less to penetrate into the mysteries of the forest, for it had been proved that all who had entered there

had become enchanted. Those who had lost cattle or sheep, in searching for them in these woods, had become lost in the intricate labyrinth, and had perished."

"Behold I, Moroni, do finish the record of my father Mormon. Behold, I have but few things to write, which things I have been commanded of my father. And now it came to pass that after the great and tremendous battle of Cumorah, behold, the Nephites who had escaped into the country southward, were hunted by the Lamanites, until they were *all destroyed*; and my father also was killed by them; and I, even remain alone to write the sad tale of the destruction of my people," &c.—*B. of Mormon* 4: 1.

Can any unprejudiced mind contemplate the continued discoveries of buried cities, and not acknowledge the authenticity of the Book of Mormon?

When we reflect upon the similarity of the architecture, the characters engraved upon the vessels, altars, columns, and implements, brought forth from their hiding places, as eloquent, though silent witnesses of an intelligent people, the counterpart of the ancient nations of the east, of whose history we were equally ignorant until recent discoveries in the eastern continent, bring out in bold relief, the unerring conclusions that the architects and builders of these stupendous works of art and skill were alike educated from one common source of intelligence—that proclaimed to Abraham that his seed should become as the sands upon the sea shore, or the unnumbered stars in the heavens; that gave the pattern of the tabernacle to Moses; that instructed Solomon in building one of the most stupendous works of grandeur, magnificence, and splendor, that held enchained the admiration of succeeding ages, till the wrath of Jehovah with fury poured out, left not one stone upon another.

Again the recent exploration of extensive caves in St. Joseph and St. Louis, and other portions of the Western Continent, that have held entombed for centuries, the sublime remains of a mighty race, endowed with industry, ingenuity and skill that even modern engineering, with all its graspings and fertilities of resources, stands in breathless awe and profound reverence at the majesty of silent greatness tracing with an indelible pen, the Almighty fiat, "I will cast down their altars, and lay waste their palaces and beautiful habitations," uttered by the prophets in both hemispheres.

H. J. HUDSON:

COLUMBUS, Neb., March, 1866.

The Ten Virgins.

This parable can have but one true explanation. Scores—possibly hundreds, have undertaken to tell what it means; and where are there any two who exactly agree? In proportion as it is truthfully explained are we instructed; and if not truthfully explained, we are profited nothing, but may receive much harm by the effort.

Parables are comparisons, or allegorical illustrations: things in nature or the common transactions of life are used to inculcate and enforce morals, delineate character, give striking prominence to important facts and principles; and to present vividly and clearly to mind, men, things and events, in the past, present and future. Jesus made use of many parables; and this fact shows the great value of this method of teaching or reasoning. It stands unequalled, when used correctly.

The meaning of some parables are self-evident, while others require to be explained. The most of our Savior's parables, were not understood by the Jews who heard Him, neither did His disciples comprehend their meaning until He explained them. They contain hidden treasures of wisdom—the wisdom of God—and were given for the instruction, comfort, correction and edification of the faithful followers of Jesus, in every age, and are therefore to be understood by them, especially by those who are to be particularly affected by the events they describe, and the instruction they contain.

The parable of the ten virgins, as may be seen at a glance, relates to events of the last days—the days of the coming of the Son of God, and teaches,

1. That the kingdom of God will be on the earth BEFORE Christ comes, a fact that is stoutly denied by many professed guides of the blind.

2. That this kingdom of God on earth, comprising both the "foolish" and the "wise virgins" will be looking for, and expecting its King, Christ Jesus.

3d. That an effort will be made by both the foolish and the wise to meet the King before He reaches the abode of the bride.

4th. That then the kingdom will go into a slumbering and sleeping condition.

5th. That a cry authorized of God will arouse them.

6th. That only one half who make the effort will be successful in preparing to be received by the King and Bridegroom.

7th. That the reason for this, lies in the want of "oil in their vessels, with their lamps."

8th. That the lamps *without the oil*, are of no value.

9th. That the "oil," so indispensable in preparing the kingdom to meet the coming Bridegroom cannot be communicated from one to the other, but must be procured from those who have to sell. W. W. B.

POETRY.

The Apostacy.

Great God! What form of prayer shall I indite?

Give me thy Spirit; set my heart aright.
I see the world in guilt and blindness thrown.

Thy word discarded, and thyself unknown
Thy cause dishonored and thy law defied,
Thy name blasphemed, thy judgments misapplied.

I see thy people scatterd and oppressed,
By wicked men and demons sore distressed,

Thy shepherds slain, thy people gone astray,

And but a few remain to watch and pray.
Sometimes the saints in deep pollutions plunged,

All trace of former piety expunged,
Guilt rises rife, and many hearts grow cold

While wicked men and demons grow more bold,

The faithful few in deepest anguish mourn
Their spirits broken and their bosoms torn,

With stricken hearts they heave the bitter sigh,

And toward the temple turn their weeping eye,

Faith faints and wavers, and they bend in prayer

And cry to God to save them from despair,
With might which none but true believers know,

In words which breathe the sweetest out of woe.

The powers of mighty prayer soon appear,
The heavens unveil, the angels hover near,
Eternal glories burst upon the view,
Old things are past, and faith springs up anew.

Their hearts are one, they live, they shall not die,

For God permits them to see eye to eye,
The angels to their view great things unfold,

By faith their future glories they behold.
They cease to murmur at their sad estate,
And learn to trust, to labor, and to wait.
Ere long the prophet comes to take his place,

Asking his people's prayers, his Maker's grace,

Seizes the helm to guide the ship aright,
And prays to God for wisdom, strength
and light.

Great God! In his behalf I breathe
this prayer,

Keep him continually beneath thy care,
Shield him from darkness, and from demons art,

And banish every idol from his heart,
Give him thy Spirit every day and hour,
Clothe him with wisdom, humble faith
and power.

Redeem thy heritage from guilt and blood
And show the nations that thou still art
God.

Rebuild thy church and hasten on its prime
More glorious now than at the former
time.

Let him now at the helm, and those on
deck,

Repair the ship and save her from the
wreck,

Learn wisdom from the sufferings they
endure,

And make their calling and election sure,
A voice of warning from her ruins cry,
Hold fast the faith, or else despair and
die.

A voice comes sadly from the apostate
bride,

Telling of ambition, and beware of pride,
A voice from earth, encrimsoned with the
blood

Of martyrs wakes the judgments of our
God.

A voice of mercy cometh from above,
And sweetly breathes of our Redeemer's
love,

All voices from the earth, the sea, the air,
Bid us to meet the King of kings prepare,
All voices sweetly blend in earth and
heaven,

Tell us the earth shall rest and be for-
given.

MARIA HALLOWELL.

CONFERENCES.

Annual Conference.

*Minutes of the Annual Conference of the
Church of J. C. of L. D. S. held in Plano,
Kendall Co., Ill., April 6-13, 1866.*

Conference organized by calling Pres-
idents Joseph Smith and Wm. Marks to
preside. J. W. Gillen and Isaac Sheen
clerks.

The President set forth with great
brevity the business of the Conference,
exhorting all to manifest a spirit of love,
meekness and forbearance, one towards
another, requesting those giving in re-

ports, to do so with brevity, and all mat-
ter brought before the Conference should
be in the form of a resolution.

Resolved, That the chair appoint a com-
mittee to examine the minutes of the
three preceding conferences, and report
to this Conference.

J. W. Briggs, S. W. Condit and Loren
Babbitt were appointed, said committee.

Reports of Districts were called for,
when the following Presidents reported :
Z. H. Gurley of the Illinois District,
James Blakeslee of the Michigan and In-
diana District, Josiah Ells of the West
Virginia District.

The President then read a letter from
Bro. John Landers.

Adjourned until 1 o'clock P. M.

AFTERNOON SESSION.

Conference met pursuant to adjourn-
ment.

The representation present was as fol-
lows:—First Presidency 2, Apostles 8,
High Priests 10, Seventies 6, Elders 27,
Priests 6, Teachers 4.

There being but 6 of the High Coun-
cil present, it became necessary for 2 to
be ordained to that office to fill the va-
cancy caused by the death of Bros. An-
drew G. Jackson and Calvin Bebee. The
President read a portion of Sec. 99 B. of
D. C.

Resolved, That this body now assembled,
is a body of spiritual authorities within
the purview of the law found in the 5th
paragraph of Sec. 99 of B. of C.

The nomination of persons to fill the
vacancies to be made on the morning of
the 7th.

REPORTS CONTINUED.

Samuel Powers and Reuben Newkirk,
of the Minnesota and Wisconsin District,
Charles Derry of the Western Iowa Dis-
trict, J. W. Briggs of the European Mis-
sion, reported.

Adjourned until 9 o'clock in the morning.

MORNING SESSION, APRIL 9.

The President said that on examination,
he found that it was impossible to make
the appointment to fill vacancies in the
High Council this morning, as there are
but four high priests present. Three of
them belong to the Bishopric, and one is
president of the High Priests' Quorum.

Resolved, That the appointment be de-
ferred, subject to call.

E. C. Briggs reported.

Adjourned to 1 o'clock, P. M.

AFTERNOON SESSION.

Conference met pursuant to adjournment.

The following Presidents of Districts reported: E. C. Briggs, L. W. Babbitt, Geo. Morey, Alex. H. Smith.

The following elders also reported: W. Sellers, A. M. Wilsey, J. S. Adams.

Resolved, That Sunday be devoted to preaching.

Resolved, That the organization of the High Council be the first business in order for Monday.

Resolved, That the Conference adjourn until 7 o'clock this evening.

Sunday, April 8, was devoted to preaching, adjourning from time to time, until Monday, April 9.

MORNING SESSION, MONDAY, APRIL 9.

The following named brethren, by the voice of the Conference, were ordained high priests: Hiel Bronson, Ebenezer Robinson, Loren W. Babbitt, Jesse Price, Philo Howard, S. W. Condit, G. A. Blakesley, Joseph Parsons, Ahira Jones.

The President nominated Hiel Bronson and Jesse Price to fill the vacancy in the High Council caused by the death of Calvin Beebe and Andrew G. Jackson.

Resolved, That Hiel Bronson be appointed to fill the vacancy in the High Council, caused by the death of Calvin Beebe.

Resolved, That Jesse Price be appointed to fill the vacancy in the High Council, caused by the death of Andrew G. Jackson.

Bros. I. Sheen and Andrew Cairns voting in the negative, and requesting the recording of their votes.

They were ordained under the hands of J. W. Briggs, Jas. Blakeslee and J. Ells.

Elder C. G. Lamphear reported.

Adjourned until 1 P. M.

J. D. Bennett reported.

Resolved, That J. W. Gillen be appointed a mission to Utah.

Resolved, That Wilson Sellers be appointed a mission to Southern Nebraska and Northern Kansas.

Resolved, That J. C. Crabb and J. B. Lytle be associated in a mission to Indians.

Resolved, That J. B. Lytle be ordained to the office of an elder.

Ordination by J. W. Briggs and J. Ells.

Resolved, That Wm. Anderson and Geo. Hatt be associated in a mission to England.

Resolved, That T. W. Smith be associated with H. P. Brown for a season.

Resolved, That T. W. Smith be ordained to the Quorum of Seventy. Ordained by J. W. Briggs and Z. H. Gurley.

Adjourned to 7 o'clock.

MORNING SESSION TUESDAY APRIL 10.

Conference met pursuant to adjournment.

Resolved, That Lucian B. Richmond be ordained an elder in the Quorum of Seventy.

The Committee on Conference Minutes submitted the following report:

We, the undersigned, your Committee to whom was referred the minutes of the last General Conference, submit the following report:

On the 125th page of the *Herald*, vol. 7, No. 8, T. Williamson should have been named President of the Pittsfield Branch, instead of L. Babbitt, who was President of that District. Also, on the same page, in the fourth resolution where the word Pastorate occurs, referring to a district of country, your Committee recommend the erasing the same, as well as the word Pastor in connection with districts and presidents of districts, in said minutes, as we find the words pastor and pastorate to relate to a flock and the teacher of a flock, not a country or district, or president of a country or district.

Adjourned till 1 P. M.

AFTERNOON SESSION.

Met pursuant to adjournment.

Resolved, That the subject of the New Translation of the Bible be now considered.

Resolved, That the church ought, as speedily as possible, to publish the translation of the Scriptures made by Joseph Smith.

Resolved, That the time has arrived for the church to publish the New Translation immediately.

Resolved, That the church take immediate measures to release the hands of the Twelve, that they may carry the gospel to the nations of the earth.

Resolved, That the Bishops be instructed to collect means for that purpose.

Resolved, That any member of this church having been lawfully married, and having put away their companions for any other cause than for the cause of fornication, is unworthy of the fellowship of the saints of God; and that the church be very careful, with all inquiry, that they receive none into the church who have put away their companions for adultery, they themselves being the offenders.

Resolved, That in view of the demand of the work in Utah, it is deemed advisable that, as far as practicable, the saints in that region remain for the present.

Minutes of the High Council were here reported. (See report.)

Resolved, That the subject of missions be the first business in order for the morning of the 10th.

Resolved, That the elders be requested,

through the *Herald*, to report themselves in person at the next Annual Conference, for the purpose of organizing their quorum.

Resolved, That every branch which has not reported a correct list of the names of official and non-official members, are hereby requested to send such list as soon as possible to the General Church Recorder.

Resolved, That Hiram P. Brown be ordained to the office of an high priest.

Resolved, That J. W. Briggs be instructed to ordain him to that office.

Resolved, That H. S. Dille be ordained to the office of an elder.

Resolved, That the Semi-Annual Conference be held at Council Bluffs City, or its vicinity.

Adjourned until 7½ P. M.

Met pursuant to adjournment. Preaching by S. Powers. Adjourned till April 11, 9 o'clock A. M.

MORNING SESSION.

Appointment of missions deferred.

Resolved, That Geo. Hatt be ordained to the office of a seventy.

Resolved, That Jno. B. Lytle be ordained to the quorum of seventy.

Resolved, That Thos. Standeven be ordained an elder.

Resolved, That Thos. Standeven be associated with Geo. Hatt in his mission to England.

Resolved, That Ebenezer Barnum be ordained to the office of priest.

J. W. Briggs, E. C. Briggs, and S. Powers, ordained the fore-named persons to the offices named.

Resolved, That the seventy be instructed, through the *Herald*, to report themselves in person at the next Annual Conference for the purpose of organizing the quorum.

Report of Bishop Rogers: I desire, that all should know how much money I have received, and the use that I have made of it. I desire to make an exhibit of the same through the *Herald*. I desire before the close of the Conference to choose my Counselors. My selections are William Aldrich and Philo Howard.

Resolved, That Wm. Aldrich, be appointed Counselor to the Bishop.

Resolved, That Philo Howard be appointed Counselor to the Bishop.

Conference adjourned until 1 P. M.

AFTERNOON SESSION.

L. B. Richmond was ordained under the hands of Z. H. Gurley and Josiah Ells to the office of seventy.

Resolved, That our thanks are hereby returned to the School Directors of the town of Plano, for the gratuitous use of this hall for Conference.

Resolved, That this Conference return their thanks to such citizens of Plano, as have kindly thrown open their doors, and extended their hospitalities to us during this Conference.

Resolved, That the thanks of the Conference are due, and are hereby extended to the committee heretofore attending to the fires, lights, &c.

AFTERNOON SESSION.

Resolved, That the relief of the poor of the church, be more prominently brought before the church by Apostles, High Priests, Presiding Elders, Elders, Priests, Teachers and Deacons.

While we deeply deplore the great apostacy and turning the truth into lasciviousness, which has occurred in the Church of Christ in years gone by, resulting in the organization of numerous factions and schisms, yet we cannot shut our eyes to the great truth that the priesthood which was conferred by the ministry of the angel of God, upon the head of our martyred prophet, Joseph Smith, and Oliver Cowdery, in May A. D. 1829, when he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood, which shall remain on earth that the sons of Levi may yet offer an offering to the Lord in righteousness," still remains, and has continued to remain from that day to this. Therefore we believe it to be our duty, as individuals having received that priesthood, to hunt up and minister to the spiritual wants of the scattered sheep of the house of Israel, those who manifest by their fruits that they have received of the Spirit of God and have maintained their integrity before Him, therefore

Resolved, That we recognize no other rule by which to test the validity of the baptism of persons who have embraced the gospel, except the fruit and manifestation of the Spirit. Therefore, the question of re-baptism is a matter of conscience.

Resolved Further, That a connection with those factions during the dark and cloudy day, does not necessarily invalidate the priesthood; holding as we do, that those factions could neither confer nor take away the priesthood.

Resolved, That baptisms administered by elders without going down into the water, as the law directs, are null and void. Also, that members disfellowshipped by a branch, or other legal authorities, shall make reconciliation to said branch, or legal authorities, before being re-admitted into the church.

Resolved, That Nancy Seward be received into the church on her original baptism.

Resolved, That Anna Simmons and Edwin Chapin, be received on their original baptisms.

Resolved, That the ordination of an High Priest by the direction of a District Conference is null and void.

Resolved, That the above resolution be deferred.

Resolved, That the question deferred be called up at the direction of the President.

Adjourned until 7½ this evening.

Convened pursuant to adjournment for preaching.

Adjourned until April 12, at 9 A. M.

MORNING SESSION.

Conference met pursuant to adjournment.

Resolved, That J. C. Williams and Orrin Butts be appointed a mission to Virginia and Tennessee.

The Quorum of First Presidency, in view of the somewhat distracted and disjointed state of the church in the United States, feel impressed to appoint the following missions :

Zenos H. Gurley to travel in Illinois and Missouri, as the Spirit may direct, strengthening and confirming the churches.

Samuel Powers and James Blakeslee, to travel in Wisconsin, Michigan, Indiana and Ohio, as the Spirit may direct, strengthening and confirming the churches.

C. Derry and R. Newkirk, to travel in Iowa, Nebraska, Kansas and Minnesota, as the Spirit may direct, strengthening and confirming the churches.

John Shippy to travel in Canada, New Brunswick and Nova Scotia, as the Spirit may direct, strengthening and confirming the churches.

Wm. W. Blair and E. C. Briggs, to travel in the Eastern States, as the Spirit may direct, strengthening and confirming the churches.

And considering that the European Mission is of great importance, and should at once be entered upon, if possible, Jason W. Briggs and Josiah Ells are appointed to that mission, and that in these missions, new fields of labor are to be opened, and churches organized, as the Spirit may from time to time direct.

Resolved, That these appointments made by the Presidency be sustained by the Conference.

Resolved, That the appointment of J. W. Gillen be reconsidered.

Upon such reconsideration

Resolved, That the appointment of J. W. Gillen to Utah be sustained.

Resolved, That the Presidents of missions and of districts and branches, are hereby authorized to solicit subscriptions and donations, for the publishing of the New Translation of the Scriptures made by Joseph Smith, and forward the same to the Bishop, and it is agreed that each person subscribing for this object, shall receive one copy at cost.

Resolved, That Wm. Marks, I. L. Rogers and W. W. Blair be appointed a committee, to confer with Sister Emma Bidamon, respecting the relinquishment of the manuscripts of the New Translation of the Scriptures, for the purpose of publishing the same to the church and to the world, and that said committee be empowered to enter into and fulfill the contract for the same.

Resolved, That the Manuscript of the Scriptures, be engrossed, and the engrossed copy be put into the hands of the printer, with a view to the preservation of the original copy.

Resolved, That President J. Smith, I. L. Rogers and Ebenezer Robinson, be appointed a committee to publish the New Translation, and that they may be empowered to act in the name of the church, to take all necessary steps to secure its speedy completion.

Resolved, That a mission be appointed to California, and that two, or more missionaries be sent there.

Resolved, That the California Mission comprise the States of Nevada, California and Oregon, and the Territory of Washington.

Resolved, That Alexander H. Smith be appointed to take charge of the California Mission.

Resolved, That Alex. H. Smith be empowered to choose fellow laborers.

Resolved, That the brethren so chosen shall be considered as appointed by this Conference, and that this appointment be published in the Herald.

Resolved, That we reconsider the resolution whereby Wm. Anderson was appointed on a mission to England.

The mover of the resolution appointing such mission withdrew it.

The persons chosen by Alex. H. Smith to accompany him, are Wm. Anderson and Wm. H. Kelley.

Resolved, That R. H. Attwood be associated with E. C. Briggs in the mission to the Eastern States.

Resolved, That the privilege given to the

California missionary in the selection of his associates to that mission, be extended to all missions of like character.

Resolved, That the committee named as the Publication Committee of the New Translation, employ no person in writing, re-writing, proof reading, &c. who is not in the faith of the truth of the Latter-Day work, and favors the coming forth of said translation.

Resolved, That Elder Thomas Job of Utah, be appointed to preside over that mission, including Utah and Idaho.

Adjourned until 1 o'clock P. M.

AFTERNOON SESSION.

Resolved, That the appointment of H. G. Whitlock as Presiding Elder of California, made by the President of the Church, subject to the voice of this Conference be sanctioned.

Resolved, That the appointment of J. H. Lake to preside in the String Prairie District, made by Z. H. Gurley, subject to the voice of this Conference, be sustained.

Resolved, That Elijah Banta labor in conjunction with W. W. Blair.

Resolved, That Jesse L. Adams labor in Northern Indiana, in connection with C. G. Lamphere.

Resolved, That Gordon Duel be associated with Wilson Sellers, to labor in Nebraska and Northern Kansas.

Resolved, That the President do have full editorial control of the *Herald*, and all matter published therein.

Resolved, That Alexander H. Smith be ordained a high priest.

A. H. Smith was ordained under the hands of Joseph Smith and Jason W. Briggs to the office of high priest.

The President called up the question that was deferred subject to his call, touching the ordination of high priests by district conferences.

Resolved, That the ordination of an high priest by the direction of a District Conference is null and void.

Bros. J. W. Briggs and J. Blakeslee voting in the negative, and requesting their votes recorded.

Motion to adjourn till 9 o'clock to-morrow morning.

MORNING SESSION.

Conference met pursuant to adjournment.

WHEREAS, the citizens of Plano have expressed a desire that the church should erect a building for church purposes in said town; and will aid such an enterprise by liberal subscriptions. Therefore

Resolved, That the President and Bishop of the church, in connection with the Presi-

dents of the Churches of Fox River and Plano, take the matter under advisement, and if found expedient, measures shall be taken to accomplish the erection of such building.

Resolved, That we now proceed to the reading of the Minutes of the Conference.

Resolved, That the corrections proposed by the Committee on Conference Minutes be made.

Resolved, That the resolution of this Conference which says, "*Resolved*, members disfellowshipped," &c, be reconsidered.

Resolved, That the words "as far as practicable" be inserted after the words "shall make" and before the word "reconciliation."

Resolved, That the words "and middle," be inserted after the word "Eastern," in the vote on the appointment of W. W. Blair to his mission.

Resolved, That H. G. Whitlock be continued in the presidency of the California District until the arrival of his successor.

Resolved, That in subsequent conferences the reading of the minutes of the preceding day be the first thing in order.

Resolved, That the foregoing minutes are approved.

Resolved, That in publishing the minutes of this Conference, that the editor of the *Herald*, be permitted to abridge them as he shall choose.

Resolved, That we do now adjourn to meet October 6th, 1866.

Minutes of the High Council.

The High Council of the Church of Jesus Christ of Latter-Day Saints, met at the house of President JOSEPH SMITH, in Plano, Kendall Co., Illinois, on the 9th day of April, 1866.

MEMBERS PRESENT:

JOSEPH SMITH, President.

MEMBERS OF THE HIGH COUNCIL:

Wm. Aldrich, John C. Gaylord, Jacob Doan, George Morey, O. P. Dunham, Wirthrop H. Blair, and Hiel Bronson.

The following High Priests were chosen to act in the places of Edwin Cadwell, Zenos Whitcomb, Lyman Hewitt, Dwight Webster, and Jesse Price, who were absent, to wit: Lorin Babbitt, Joseph Parsons, Silas W. Condit, Geo. A. Blakeslee, and Ebenezer Robinson.

Opened by prayer by the President.

E. Robinson was chosen Clerk.

The President made a statement that the first business to be presented, was an appeal made by Cornelius Bagnall, Wm. Pot-

ter, E. C. Brand, Henry Robinson, Miriam Brand, Julia Marvin, Geo. W. Oman, Geo. C. Millgate, and others, from the 6th of April Conference of 1865, held in San Francisco, California.

Clerk read appeal from above parties.

President read proceedings of a Court of Elders, held at Sacramento, Cal., Dec. 20 and 21, 1864, and also commenced reading Minutes of a Semi-Annual Conference, held at San Francisco, Cal., April 6, 1865.

Voted to adjourn until 7 o'clock p. m.

Closed by prayer by the President.

7 o'clock p. m.—Council convened, and opened by prayer by the President.

Voted *unanimously* that the President continue reading said minutes, which was done. After remarks by several members,

Voted to adjourn until to-morrow morning at 7½ o'clock.

APRIL 10. MORNING SESSION.—Council opened by prayer by Bro. L. Babbitt.

Voted *unanimously*, that the Council proceed with the examination of the papers pertaining to the appeal.

Clerk read extensively from Minutes of Conference at San Francisco, and other papers.

After a full and free discussion of the whole subject, as appearing before the Council, the President made the following decision:

That this High Council sanction the action of the Conference held in San Francisco, California, April 6, 1865, in withdrawing the hand of fellowship from the following named persons, to wit:

Cornelius Bagnall, Wm. Potter, Edmund C. Brand, Henry Robinson, Miriam Brand and Julia Marvin, also in suspending Geo. W. Oman and George C. Millgate.

On motion it was voted *unanimously* to sanction the decision of the President.

Inasmuch as the full and careful examination of the foregoing appeal had also necessarily included an examination of the case of Elder George P. Dykes,

On motion, voted *unanimously*, that the action of the Conference held at San Francisco, California, April 6, 1865, in sustaining the action of the Court of Elders in the case of Elder George P. Dykes, be sanctioned by this High Council.

ON MOTION, Voted, That this High Council recommend that in all cases where persons are cited to trial in this church, that the charges shall be specified in writing, at the time of citation.

Voted, That the proceedings of this Council be published in the *Herald*.

JACOB DOAN,
G. A. BLAKLEE,
O. P. DUNHAM,

JOSEPH PARSONS,
HIEL BRONSON,
JOHN C. GAYLORD,

GEORGE MOREY,
S. W. CONDIT,
E. ROBINSON,

LOREN BARBITT,
W. H. BLAIR,
WM. ALDRICH.
JOSEPH SMITH, PRES. OF COUNCIL.
E. ROBINSON, Clerk.

MISCELLANEOUS.

Polygamy Attacked in its Stronghold.

[Correspondence of the Oshkosh (Wis.) North Western.]

SALT LAKE CITY, Feb. 26.

One year ago the banner of religious freedom was unfurled in Utah and the "Gentiles" of this city are now permitted unmolested to assemble together for divine worship. Every Sabbath, service is held in Independence Hall, and our pastor, the Rev. N. McLeod, who is a bold and fearless man, preaching the word of God in the morning and evening. He has now commenced a series of lectures on the vices of Polygamy. On the occasion of these lectures the hall is crowded both with Mormons and "Gentiles." Every observer can easily understand now that the power of the Mormon Hierarchy has passed its zenith and is now slowly but surely declining. The dark principles upon which is built the foundation of Mormon religion are fast melting away in the light of truth, as knowledge and civilization advances in Utah. The blind deluded victims of the One Man Power are having their eyes opened now to the deception their leaders have practiced upon them, and one by one the fairest and most intelligent of their daughters have abandoned the church of Latter-Day saints and come over to the "Gentile" party. Even in the face of these glaring proofs of the decay of his empire in the hearts of his people, the false Prophet Brigham employs threats, entreaties and commands to inveigle his reluctant followers into polygamy. It would seem that, believing his own desperate situation and the consequences of his dark career of crime when the hand of justice shall be laid upon him, he has determined to involve others in the same mighty ruin with himself. Nor will there be proofs lacking to condemn him when his day of trial comes. The Mountain Meadow massacre, that dark page of crime in the annals of Utah's history, is one fearful evidence of the secret power and atrocity of the Danite Band of this city of which Brigham Young was the grand master, Judge Titan, from this city, has recent-

ly departed for Washington, carrying with him an order signed by Brigham for the execution of a company of wealthy men who were to start from Salt Lake to California in the spring. The secret atrocities perpetrated here in the days when the "Gentiles" had scarcely set foot upon this soil, have not yet reached the public ear in the states, but I hear that Government is now turning its attention to the affairs of Utah. The States have a more enlightened comprehension of the peculiar institution of Utah, and in the downfall of Mormonism, its crash will be heard and hailed by those who have anxiously awaited its death-struggles beyond the pale of those western hills.

THE HEADQUARTERS of that branch of the Mormon organization which is under the leadership of Joseph Smith, Jr., son of the prophet, and opposed to the barbarous doctrine of polygamy, is at Plano, Kendall county, in this State, on the line of the Chicago, Burlington and Quincy Railroad. A conference of this branch of the church will be held at Plano, in April next. Its membership now numbers in all about 50,000, of which 10,000 are on the Pacific coast, 20,000 in the State of Iowa, 6,000 in Illinois, and the rest scattered through the various States. A new church building is now being erected four miles from Plano, on Fox River, where Israel L. Rogers, the Bishop of the church, resides. The name of this branch of Mormonism is "The Reorganized Church of Jesus Christ of Latter-Day Saints." Joseph Smith Jr., who is the head of the church, resides at Plano. Its members are said to be rapidly increasing. They are publishing a semi-monthly periodical at Plano, called *The True Latter-Day Saints' Herald*.—*Chicago Evening Journal*, March 15, 1866.

THE CINCINNATI VOLKSBLATT, of the 12 instant rejoices in the editorial article entitled "Warning Voice of Pennsylvania" over the uncompromising and yet dignified attitude of the Republican State Convention of the Key-Stone State, and alludes in a similar strain to that of Ohio,

We find in the same journal an interesting sketch of the Mormon community established by the son of the late prophet Joseph Smith, in Illinois and neighboring States, and comprising about ten thousand members, chiefly Americans, whereas the bulk of Brigham Young's flock is made up of foreigners. The chief of the Illinois

Mormons is as much in favor of monogamy as the Salt Lake Saints are of polygamy, and looks upon the "Golden Book" only as a supplement to the Bible, while the Utah Mormons worship it as the Bible itself. While the latter style themselves "Latter Day Saints" the former are contented with the title of Mormons, and are at the same time as remarkable for their comparative intelligence as those in Utah are notorious for their egregious ignorance. Again, while Brigham Young stalks about with all the pomp of a pontiff, Joe Smith, junior, deports himself with all the simplicity of a Yankee, and his custom is as unassuming as that of Brigham is gaudy. The headquarters of this Western Mormon community is said to be at Plano, a thriving little town about fifty miles from this city.—*Chicago Trib.*

RECEIPTS FOR THE HERALD.—Samuel Williams, J. Thornton, G. Rarick, H. Scofield, N. Nye, W. Arnold, J. McIntyre, A. Porter, J. Hook, W. Marks, M. A. Fisher, L. J. Minton, J. Goodale, T. Thomason, J. Doan, W. Cline, A. Bishop, O. Thomason, B. Fairbanks, S. J. Stone, I. F. Scott, A. Thompson, each \$2; L. D. Hickey, J. Norton, R. C. Elvin, A. D. Thayer, R. B. Robson, H. B. Thurston, G. Sylvester, C. Mount, C. H. Vandusen, W. McCormick, M. Madison, O. H. Elffson, J. Lytle, I. A. Bogue, O. Hanks, J. Whitehouse, S. Skinner, E. Kelsall, J. Cramer, W. Stevens, G. T. Kelley, S. J. Vestal, H. Chittenden, G. Wright, each \$1; J. J. Jamieson, \$1.75; M. Didra, \$1.50; T. J. Andrews, (gold) \$40; W. Alden, 2.57; G. Tipler, H. Bronson, J. Wilsey, each \$4; S. W. Condit, A. McFarland, each \$2.25; B. G. Watson, \$0.45; W. Marsden, \$1.50; J. F. Wilson, \$1.95.

BOOKS FOR SALE.—We have received from the binders, Hymn Books and Books of D. and C. Those who have sent for any of these books will now be supplied.

CONFERENCE at Henderson's Grove will be held the first Friday in June next. There was an error in Kewanee Conf. minutes.

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 JOSEPH SMITH.

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

THE TRUE LATTER-DAY SAINTS'

HERALD.

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

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

No. 9.—Vol. 9.] PLANO, ILL., MAY 1, 1866. [WHOLE No. 105.

Pleasant Chat.

The duties of the Twelve, as a quorum, are to sit in council upon matters appertaining to the spread of the work abroad, and the firm continuation of it in the land of Zion; and upon this is based the recognition of their right to ordain and set in order all other officers in the church.

Now, it seems to follow, that as they are to be representatives of the church while the gospel is being carried to the ends of the earth, and the church is to become as a light set upon a hill, this quorum of men should travel under the special direction of the spirit of their calling, and should live as it becomes righteous men to live. This being the case, the former requirements are seen to be essential, either inherent, or in the process of acquirement.

Their decisions, (if unanimous) are of high importance, equal in authority to those of the First Presidency and are to be made in *righteousness*; how carefully then ought this band of especial witnesses to walk as a quorum and as individuals.

At our April Conference, just passed, the Spirit seemed to indicate, that the establishment of lines, and boundaries, over which the Twelve as integral parts were set to *preside*, was a contraction of duty inconsistent with the character of the work, and an effort was made to place them more immediately under the impulses of the Spirit of God and the direction of the Presidency of the Church. We can all see that this accords with our understand-

ing of the law; and no fears ought to be entertained that the Spirit will direct to be done that which is not in keeping with the law and the revelations heretofore received.

The day has now come when the dread demons of distrust and suspicion must be exorcised by the efficient prayers of the faithful saints, for there are many lothers, and lo theres, and few shall be able to stand.

Let every one then go to with his might to purge the evil from his own heart, and united, stand for the bulwarks of our liberty in the gospel.

The seventy are a body of elders set apart for the work of the ministry as a travelling quorum, working under the more immediate call of the Twelve, to preach the word, build up churches, officiate in the various directions necessary in the spreading the gospel, and all acts that an elder may do by virtue of his office as such elder, a seventy may do. But there are certain conditions which require a seventy to travel, as especial witnesses, that are not binding upon the body of elders.

There can be by the law seven quorums of Seventy, seemingly too small a number for evangelization purposes; and yet when we consider the number of elders there may be in the church, we are forced to acknowledge that God is wiser than man, and does not wish to cumber the legislative bodies of the church with too great numbers.

The Seventy then are to be men of ac-

tion; ready to go and to come, full of energy and zeal; prepared at a moments warning to follow the lead of the Spirit, to the north, east, south, or west: proclaiming the gospel as they go, baptizing all who come unto them, laying their hands upon the sick in common with their brethren of the Twelve; under no responsibility of presiding, but when the Spirit so directs, or exigency requires, they may preside by virtue of their right to officiate as elders in the church.

The law also contemplates the Seventy as a legislative body, and a decision made by these quorums, (if unanimous) is of like importance as a decision of the Twelve.

It may almost be concluded that any act which an high priest might do, while abroad as a minister of the gospel building up the church, might be legitimately done by one of the Seventy; for in speaking of the difference between the two quorums, the law says: that those who belong not unto this quorum, neither unto the Twelve, are not under the responsibility to travel, nevertheless they may hold *as high and responsible* offices in the church; evidently carrying the inference that this was an office in authority greater than an elder, and if an elder may, why may not a seventy, or an apostle preside.

It is eminently becoming to the office of a seventy to be contented and cheerful, full of the hope of a renewed covenant; free from the resident care of a local congregation, nevertheless wise as a counselor both to the world and the church, having soberness as a safeguard against the levity of the world; always bearing about the consciousness of a slain and risen Redeemer, with the assurance of a realized hope; and ever able to give by precept and example a reason for that hope.

Is it an arduous undertaking? Most unquestionably it is, but while it is so arduous, there is a possibility that in its very arduousness lies the secret of its success, for in its successful ministry the devils are to be subject to the power of God.

May the Lord God help the Seventy in the prayer of every well wisher of the latter-day work.

There is a duty devolving alike upon these two quorums, *ie* the Twelve and the Seventy, that it is well to notice here. We mean the duty of being prayerful men. For by this shall come their power. Now if we could suppose that man could successfully propagate the work of the last

dispensation, without the faith requisite to yield obedience to its laws, we could imagine a ministry without purse or scrip, going to the ends of the earth declaring the way of life, without prayer, but as we can not, it follows that these men must be cared for by the Divine Ruler of all, and must exercise the faithful prayer, the earnest desire of the soul, by which they are blessed of God.

Purse and scrip are laid aside. It is the Lord's work. He has promised to provide for them. Self-denial is to become a pleasure, danger is forgotten, fear overcome and cast out; revilings accepted with humility, and scoffings without reproach; the goods of this world measured only by their usefulness to the advance of truth; wisdom taken as a companion—a lovely hand-maiden of the Lord; and with the blue dome as their roof-tree, the Lord their refuge in sunshine and in storm; His hand their guard, His Spirit their comfort and their guide; Christ their pattern, His followers their brethren, and all the world their neighbors, they pass out, away from the scenes dear to them into the great harvest field, there to wield the sword of truth as ambassadors for Christ, and Him crucified. Here is the sublimity of their calling, the excellency of their hope, and who shall then be found to deny them their reward? We trust not one.

Away with the bickering jealousy of place and of power, let the ultimate accomplishment of our salvation enable us to overcome the divisions of the hour, and the distraction of the time, uniting for the present redemption of Zion.

JOSEPH SMITH.

Antiquarian Evidences of the truth of the Book of Mormon—No. 1.

Since the Book of Mormon was published, many antiquarian discoveries have been made and published, which present *additional* evidence of the truth of the Book of Mormon. These discoveries have been made and published by men who had no connection with the Latter-Day Saints. The first of these publications that I shall quote from, is Josiah Priest's "American Antiquities and Discoveries in the West," published in 1834. I will however first show what this author says concerning the Saints in his American Antiquities, in connection with some remarks concerning Professor Rafinesque, on page 73:

He, [Professor Rafinesque] says, a new sect of religion has arisen, namely

the Mormonites, who pretend to have discovered a book with golden leaves, in which is the history of the American Jews, and their leader Mormon, who came hither more than 2,000 years ago. This work is ridiculous enough, it is true: as the whole book of Mormon bears the stamp of folly, and is a poor attempt at an imitation of the Old Testament Scriptures, and is without connection, object or aim: shewing every where language and phrases of too late a construction to accord with the Asiatic manner of composition, which highly characterises the style of the Bible, and how can it be otherwise as it was written in Ontario county, New York."

Having shown the ignorance of Professor Rafinesque and the unbelief of Josiah Priest in the Book of Mormon, it will be understood that the published statements of these men which I shall quote, were not published by them for the purpose of presenting evidence of the truth of the Book of Mormon.

I will now reproduce from Priest's Antiquities, "Traits of the Mosaic History found among the Azteca Nations":

"It is true, the family of Shem, of whom were Abraham, Isaac and Jacob, by the particular Providence of God, retained, unadulterated, the traditional history of the creation, and of man, till the time Moses embodied it in a book, 857 years after the flood. But the rest of the nations were left, in this respect, to mere recollections; which, as soon as they divided and subdivided, became contradictory and monstrous in their accounts.

"But the authors of the great works found in the west, seem to have retained the first ideas received from their fathers at the era of the building of Babel, equally, if not superior, to many nations of Europe, as they were in the year 800 after Christ. This is consented to on all hands, and even contended for by the historian Humboldt. In order to show the reader the propriety of believing that a colony, very soon after the confusion of the language of mankind, found their way to what is now called America, we give the tradition of the Azteca nation, who once inhabited Aztalan, the country of the western states, but were, at the era of the conquest of South America, found inhabiting the vale of Mexico, because they had, as we have shown, been driven away by the irruptions of the Tartarian Indians, as follows;

"The tradition commences with an account of the deluge, as they had preserved it in books made of the buffalo and deer

skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son.

"They begin by painting, or as we would say, by telling us that Noah, whom they call Tezpi, saved himself, with his wife, whom they call Xochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is not this Ararat? The men born after this deluge were born dumb. Is not this the confusion of language at Babel? A dove from the top of a tree distributes languages to them in the form of an olive leaf.

"Is not this the dove of Noah, which returned with that leaf in her mouth, as related in Genesis? They say, that on this raft, besides Tezpi and his wife were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genesis?

"When the Great Spirit, Tecatlipooa, ordered the waters to withdraw, Tezpi sent out from his raft a vulture, which never returned, on account of the great quantities of dead carcasses which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time, for the very reason here assigned by the Mexicans? Tezpi sent other birds, one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove? Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind, were infinitely varied, which when received, they immediately dispersed. BUT AMONG THEM THERE WERE FIFTEEN HEADS OR CHIEFS OF FAMILIES, WHICH WERE PERMITTED TO SPEAK THE SAME LANGUAGE, and these were the Taltecs, the Acuilhucans, and Azteca nations, who embodied themselves together, which was very natural, and travelled, they knew not where, but at length arrived in the country of Aztalan, or the lake country in America.

"The plate or engraving presented here, is a surprising representation of the deluge of Noah, and of the confusion of the ancient language, at the building of the tower of Babel, as related in the book of Genesis, (see chap. vii. and xi.)

"We have derived the subject of this plate from Baron Humboldt's volume of

Researches in Mexico, who found it painted on a manuscript book, made of the leaves of some kind of tree, suitable for the purpose, after the manner of the ancient nations of the sultry parts of Asia, around the Mediterranean.

“Among the vast multitude of painted representations found by this author, on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman by the means of the serpent, the first murder as perpetrated by Cain, on the person of his brother Abel.

“The plate, however, here presented, shows no more than a picture of the flood, with Noah afloat on a raft, or as the traditions of some of the nations say, on a tree, a canoe, and some say even in a vessel of huge dimensions. It also shows, by the group of men approaching the bird, a somewhat obscure history of the confusion of the ancient language, at the building of Babel, by representing them as being born dumb, who receive the gift of speech from a dove, which flutters in the branches of the tree, while she presents the languages to the mute throng, by bestowing upon each individual [15 persons] a leaf of the tree, which is shown in the form of small commas suspended from its beak.

“Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which represented the deluge, or the flood of Tezpi. The same person among the Chinese is called *Kohi* and *Yu-ti*, which is strikingly similar in sound to the Mexican *Tezpi*, in which they show how he saved himself and his wife, in a bark, or some say, in a canoe, others, on a raft, which they call, in their language, a huahuate

“The painting of which the plate is the representation, shows Tezpi, or Noah, in the midst of the waters, lying on his back. The mountain, the summit of which is crowned by a tree, and rises above the waters, is the peak of Colhucan, the Ararat of the Mexicans. At the foot of the mountain, on each side, appear the heads of Noah and his wife. The woman is known by the two points extending up from her forehead, which is the universal designation of the female sex among the Mexicans. The horn at the left hand of the tree, with a human hand pointing to it, is the character representing a mountain, and the head of a bird placed above the head of Tezpi or Noah, shows the vul-

ture which the Mexicans say Tezpi sent out of his acalli or boat to see if the waters had subsided.

“In the figure of the bird, with the leaves of a tree in its beak, is shown the circumstance of the dove's return to the Ark when it had been sent out the second time, bringing a branch of the olive in its mouth; but in their tradition it had become misplaced, and is made the author of the languages. That birds have a language, was believed by the nations of the old world. Some of those nations retain a surprising traditional account of the deluge; who say, that Noah embarked in a spacious *acalli* or boat, with his wife, his children, several animals, and grain, the preservation of which was of great importance to mankind.—When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi, or Noah, sent out from his boat a vulture. But as the bird's natural food was that of dead carcasses, it did not return, on account of the great number of dead carcasses with which the earth, now dried in some places, abounded.

“Tezpi sent out other birds, one of which was the humming bird; this bird alone returned again to the boat, holding in its beak a branch, covered with leaves. Tezpi now knowing that the earth was dry, being clothed with fresh verdure, quitted his bark near the mountain Colhucan, or Ararat.

* * * * *

“As favoring this idea of their coming immediately from the region of the tower of Babel, their tradition goes on to inform us, that the tongues distributed by this bird were infinitely various, and dispersed over the earth; but that it so happened that 15 heads of families were permitted to speak the same language, these are the same shown on the plate. These travelled till they came to a country which they call Aztalan, supposed to be in the regions of the now United States, according to Hulmbolt. As favoring this idea, we notice, the word *Aztalan* signifies in their language, *water*, or a country of much water. Now, no country on the earth better suits this appellation than the western country, on account of the vast numbers of lakes found there, and is even, by us, called the lake country.

“There is another particular in this group of naked, dumb human beings, worthy of notice, which is, that neither their countenances nor form of their person agree at all with the countenances or formation of the common Indians; they

suit far better to the face of the ancient Britons, Greeks, Romans, Carthaginians and Persians the progenitors of the German tribes.

.. If so, it is evident, that the Indians are not the first people who found their way to this country. Among these ancient nations are found many more traditions corresponding to the account given by Moses, respecting the creation, the fall of man by the means of a serpent—the murder of Abel by his brother, &c. ; all of which are denoted in their paintings, as found by the earlier travellers among them, since the discovery of America by Columbus, and carefully copied from their books of prepared hides, which may be called parchment, after the manner of the ancients of the earliest ages. Many of the nations of America, says Clavigero, have the same tradition, agreeing nearly to what we have already related." Page 199-204.

The foregoing traditions not only help to establish the truth of the historical part of the Old Testament, but they also supply us with strong evidence of the truth of the Book of Mormon. They coincide with the Book of Mormon in representing that several families came from the tower of Babel to this land, and that these families were all permitted to speak the same language. The Aztec tradition represents that "15 heads or chiefs of families" were permitted to speak the same language, and the painting which Baron Humboldt found on a manuscript book, made of the leaves of some kind of tree, represents fifteen persons, and one of the foremost, with an arm and hand extended towards a bird. The Book of Mormon teaches as follows concerning the first settlers on this land who were led by the Lord from the tower of Babel :

"Jared came forth with his brother and their families, with some others and their families, from the great tower; at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of

Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families, and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me." B of Ether 1: 1, 2.

In Priest's Antiquities the opinion is expressed and many reasons are given for the belief that the American Indians are not descended from those people who came here at the time that the Lord confounded the language of all the earth.

ISAAC SHEEN.

COMMUNICATIONS.

Fulness of the Atonement.

No. 4.

For a moment, let us examine the account given by the inspired John of the

first resurrection, and see if it will not only perfectly agree with the views already advanced but clearly and pointedly sustain them. In the 20th chapter of Rev. after describing the binding of Satan, and his being sealed in the bottomless pit for the space of a thousand years, John says: "And I saw thrones and they that 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." John 20: 4-6.

Here then we have given us a description of the resurrection of the just: those who are accounted worthy to live and reign with Christ, before the general judgment day. Whatever length of time it may be, represented to us by the thousand years, we know that it is time which shall precede the resurrection of those who are to be "judged out of those things which were written in the books." Upon this point the inspired writer has not left us in doubt, but clearly portrays the time of the general judgment, and the manner of that judgment, or the plan upon which it will be conducted. Describing it he says:

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, *according to their works.* And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man *according to their works.*"

Here then to our apprehension is fully and clearly set forth the principles we have endeavored to present to your notice. Those who have obeyed the laws of God and have accepted the atonement of the Lamb, are clothed upon with His righteousness, their sins are forgiven un-

to them and they are justified through faith in His name. Being then freed from the law, shall they be judged by the law? Having all their sins remitted unto them, shall they yet be judged according to the deeds done in the body? Let the prophet Ezekiel answer for us.

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right he shall surely live, he shall not die. All his transgressions that he hath committed, *they shall not be mentioned unto him,* in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? But when the righteous turneth away from his righteousness and commiteth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass which he hath trespassed and in his sin that he hath sinned shall he die?" Ezek. 18: 21-24.

Important lesson! Would to God that it might reach the heart of every one who reads it, then would man know that to whom God imputeth not sin he is blessed indeed. How plainly, how beautifully the prophet teaches the fulness of Christ's atonement and that in the grand and glorious economy of God there is no such unjust, unholy law as that which elects to punishment eternal, one portion of His creatures, and the other to bliss unspeakable. If it be not possible for man to forsake the way of truth, who has once walked therein and for him to return to his wickedness, whose sins have once been pardoned then truly the Lord uses strange language when speaking thro' His servant Ezekiel—language not at all applicable to our condition, and little calculated to be understood or appreciated by us. But thanks be to His name who hath given unto us "a more sure word of prophecy, whereunto we do well to take heed, as unto a light shining in a dark place." Read it therefore and compare it with the teachings of God's word and let your heart praise Him for His goodness and His wonderful works to the children of men.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they

who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb; who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless, I, the Lord, show it by vision unto many; but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!

“And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just;

they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that; by keeping the commandments, they might be washed and cleansed from all their sins; and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the first born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.”—*B. of G. 76: 4, 5.*

May we and you, kind reader, with all who love the Lord and wait for His appear-

ing, "to sanctified through the truth. His word is truth," that we may "have part in the first resurrection, for on such the second death hath no power."

The Way of Life.

The word of God clearly represents the Gentile world as being without God, and without hope in the world, strangers to the covenants of promise, and aliens to the commonwealth of Israel. A condition truly deplorable; but one now susceptible of improvement, of change, radical and effectual. Salvation is said to be of the Jews. To them belonged the covenants, the hope, the Messiah, and the kingdom, and God was their God and Father. But because of their transgression, of unfaithfulness, and unbelief, these blessed privileges and rights are now offered to those that were not accounted as a people, but may become the people of the living God. But how? By the blood of Christ which was shed for the remission of the sins of the world. Who has broken down the middle wall—or partition between Jew and Gentile—destroying the distinction formerly existing between them, and recognizing all as His followers who obey His voice; constituting them members of His body, which is one body, and in Him there is no national, or political, or social distinctions, as Paul avers.

But are the blessings promised, bestowed unconditionally, and to all men, irrespective of merit or character?

The word of truth testifies otherwise. While Christ's blood procures the redemption of man, and the forgiveness of sins, yet, in order thereto, God has prescribed certain conditions, the fulfillment of which entitles us to the blessings. Such statements in scripture, that life and incorruptibility, glory, honor and immortality, the resurrection and the kingdom, etc., are received on account of faith and obedience; of patient continuance in well doing, in continuing in the faith, in abounding in the work of the Lord, etc., show conclusively the truth of the statement. Beside, the nature of the case demands it, as the disposition of the human heart is to strive for some object, which evolves the principle of hope, which is something desired or expected, creating an activity, an operation on the part of the believer of the same in accordance with the value of the object. "We are saved by hope," saith Paul. The great moving principle in the walk, or we might say the race of life, is that of hope. We are moved by it in every vocation of life. In fact, it is doubtful if anything of moment is performed that is not prompted by this

principle. It led Moses to refuse to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than the pleasures of sin for a season, having had respect unto the recompence of reward. It prompted Abraham to leave his father's house, and go into a strange land. So of many others, they were actuated by the same power. And of Jesus it is said, that He endured the cross, despising the shame, for the joy set before Him. So God proposes to save men in the exercise of that principle. It is called "the hope of the gospel," "the hope of Israel," "the hope of the promise made of God unto our fathers." That is the hope presented by the gospel, or good news; or in other words, the good news is relative to the things hoped for; it describes the things that constitute the hope. "The hope of Israel," because the things promised pertained unto them. "The hope of the promise of God made unto the fathers," i. e., the promise God made to the fathers, Abraham, Isaac, and Jacob, and Joseph, etc., of future blessings, even everlasting possessions and everlasting life.

Hope relies upon God's promises, feeds upon them; in fact depends upon them for its life.

But in the exercise of this hope, is seen the absolute necessity of another principle—indeed it is embraced in the very idea of hope—and that is *faith*, or belief of, and confidence in the things hoped for, and therefore the faith and hope are inseparable; and as that which is seen is not hope, therefore is it, that faith is predicated in the things promised of God yet unfulfilled. It seems scarcely necessary to ask, how is faith obtained? when it is said to be founded upon the things hoped for; as it is evident the thing hoped for, must be revealed—proclaimed or made known, and that of course produces faith—the things must be preached, and the belief and confidence of them is faith. And in harmony with this is the truth, that faith cometh by hearing, and hearing by the word of God, or the gospel. The preaching of the gospel (which gospel proclaims the things hoped for,) produces faith. So then, we learn that the order thus far is:

1st., Preaching; 2d., preaching the word of God; 3d., believing the word preached, or trusting in the hope.

The effect of faith is: 1st., Pleasing God, "for without faith it is impossible to please God." 2d., Obtaining access to the Father; "for he that cometh to God, must believe that he is, [or exists,] and is a rewarder of them that diligently seek him." 3d., The purification of the heart—or enlightenment

of the mind—for Peter says that, “God a good while ago made choice among us,” that the Gentiles by his mouth, should hear the word of the gospel and believe, putting no difference between them and the Jews, “*purifying their hearts by faith*,” “with the heart man believeth unto righteousness.” 4th. It works by love toward God and the Lord Jesus—brought into exercise by belief on the mercies of God as variously manifested—works toward God, i. e., love of God moves the individual to do His will and to bring his life in conformity with His character—to change his actions, thoughts and feelings, causing regret or sorrow for sin committed against a good and merciful Being. Says Paul, “Know ye not that the goodness of God leadeth thee to repentance?” So we find that thus far an individual is changed in heart, life, and purposes. Yet as God offers a tangible and visible kingdom for citizenship, as if all other kingdoms, aliens must become naturalized, i. e., throw off allegiance to all other powers, and take upon themselves the name of the kingdom of Israel—or the commonwealth of Israel; and the name of the King thereof.

Baptism, or immersion, is designed for this purpose. “As many of you as have been baptized into Christ, have put on Christ,” and if any man be Christ’s he is Abraham’s seed, and heir according to the promise, which promise includes the kingdom.

Further, it is “for remission of sins” previously repented of, as Peter testifies, Acts 2: 38. And Jesus testifies that, “He that believeth and is baptized shall be saved.”

Sins being remitted, the individual thus pardoned is prepared for adoption into the family of God, even by the Spirit of God; “For as many as are led by the Spirit of God, they are the sons of God;” “For we 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.” Now this Spirit is promised to all who believe, repent and are baptized, as Peter declares, for, saith he:

“Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call.”

Now this promise belongs not to unbelievers of the gospel, or un-immersed believers of the gospel. For such are in the

world, and Christ teaches that the world cannot receive the Spirit of truth, “for it knoweth him not.” But to all who obey the gospel the promise belongs, and to our mind the only reason that it belongs not to any believer is because none are called, for it is to all whom the Lord shall call. Does He call any now?

Truly, He is calling many by the gospel of His grace, taking out of the Gentiles a people for His name. None deny that by the gospel souls are called to-day, and all that heed that call—hearken to His voice—obey His commands; can claim the gift of the Holy Spirit. So then, in harmony with this is the fact that God gives to His saints the Holy Spirit, that they may be adopted as sons, be led thereby into all truth—comforting their hearts, dwelling in them, will quicken their bodies at the last day. But is this all? Nay, but all who have thus believed, obeyed and received the Spirit of God, (by the laying on of hands of the apostles or elders,) are members of the body of Christ, that beautiful, symmetrical, organized body, called the church. Not a disjointed, inharmonious body, as is presented by the so-called church, composed of the religious parties of the present day: but an earnest living body, animated by the Spirit of God, without which it has died—and will die. The body of a man is dead without the spirit, so the body of Christ is dead without the Spirit—losing the life flowing from the vine, it becomes a dead branch. God organized the church in days long since past, and in it placed certain officers, members thereof, and called them apostles, prophets, evangelists, pastors and teachers. And again, He placed in the church beside apostles, prophets and teachers—gifts, helps, governments and tongues—and for a purpose—even the production of a unit faith—a perfect ministry, and an edified body. The Spirit manifested itself variously at various times and to different persons. But it may be contended that these officers and gifts were only for the establishment of the church. But certainly they were essential to the complete organization of the church—God seemed to think that they were necessary for this end. So He placed them in the body—forming various parts and joints of the building—and every part needed, not only to form the building entire, but to sustain some other part which would be useless without it. And so curiously and beautifully has the Great Architect fashioned this building, that the loss of one part creates a disfigurement—a disjointing—a danger to the whole, and defaces its beauty, affects its symmetry. One part or one member cannot say to an-

other I have no need of you, although some do pretend to say so, but not by the word of the Lord do they speak. Yes, but were not these gifts to cease? Yes, when that which is perfect is come. Why do men deny the privilege of spiritual gifts now? Because they know that they have no authority to lay hands upon the believer that the Spirit may be given: for if this is claimed, then the authority to preach and baptize is also to be claimed, and the apostolic commission is also in force—and then that other work—shall we speak it? Signs following them that believe. And to escape the necessity of manifesting these evidences of authority, men admit that they preach—because the gospel must be preached—and as they can preach—they have a right to preach that gospel, and as a consequence, people believe, and desire to be baptized—as they cannot baptize themselves therefore as an evidence of friendship, and as an act of neighborly kindness the preacher baptizes them. By authority? Oh no, except the authority of custom, and the necessity of the case. But “who hath required this at your hands?” may be an enquiry in the last day. Many shall say in that day, Lord, Lord, open unto us, for we have preached in thy name, baptized in thy name, and have done many wonderful works in thy name, but to such will this response be given, “I never knew you”—or recognized you.

It is said that these gifts were given to confirm the word. Truly. But they were given to the church also. And for what purpose? To edify, strengthen and comfort the body. They did not need to have the word confirmed; for having the presence of apostles, prophets, etc., and having witnessed their miraculous powers—it certainly cannot be that the manifestations of the Spirit would be still needed to continually put them in mind that the word of God is true. They certainly did not need to be kept in the faith, by witnessing these gifts of healing, of wisdom, speaking in tongues, prophesying, etc. Yet they were in the church, as were also all the other offices. And what for? The upbuilding of the temple or building of God, the edifying of the body of Christ, and for the perfection of the saints, and for the work of the ministry. And truly the church, collectively and individually, the ministry or work of service needs such helps to-day. As God placed these things in the church and the body was to be benefitted in various ways thereby. If these things were necessary once, to edify the church, to complete the work of service, and to bring in a unity of the faith, to produce the

measure of the stature of the perfect man in Christ Jesus, or the stature of the age of Christ. This time has not yet come nor will it until the coming of the Lord; Jesus to reign on His Father's throne. If the church of Jesus Christ exists to-day, it is an organized body, a fully organized body, even after the ancient pattern. If God once thought apostles, prophets, teachers, gifts of various kinds, helps, governments, etc., were requisite to the formation of the body of Christ, why say the religious world, that it can exist and please God, yet shorn of its beauty, defaced, deformed, and without vitality? in other words, without the members of the body that God seemed to think so essential to the existence thereof. It must exist in its strength and completeness when the Lord comes, or He will have no church at all.

T. W. SMITH.

CONFERENCES.

Utah Conference.

Minutes of a special Conference of the Church of Jesus Christ of L.-D. S., held at Goshen, Utah Co., March 4, and 5, 1866 on the premises of Bro. Christian Anderson.

The elders came together on Saturday evening.

Bro. Thos. Job addressed the congregation from B. of C., 61 : 2: “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.” He referred to the law of Christ, and proved that the man whom the Lord promised to raise up unto His people as a successor to Joseph the Martyr must come to those that keep that law, who only are His disciples.

Bro. Anderson followed, on the lineal rights to the priesthood of the Church of Christ.

Bro. Ole Mason followed, on the re-organization of the C. of J. C. of L.-D. Saints, urging that he was not afraid to face the world to prove the truth of it.

Conference convened Sunday morning at 10 o' clock. The Conference was organized by choosing Bro. Thos. Job to preside, and Bro. Godfred Ferguson, to act as Clerk.

Bro. Job explained the object of the meeting, remarking that the hard winter was about over, and that it was time for all to go to work, and for all to know what they were going to do, that those who feel to go out and preach the gospel might have their field designated to them, and those who wanted to emigrate to the States,

would make it known, so as to dispose of their lands, etc., before the sowing season, so that everything should be known and arrangements made to make an early start. He said that many elders have been out during the winter months, and that many were baptized, and that many more were ready waiting for a more congenial season to go to the water; but as some more elders were expected to attend, the reports would be postponed till the afternoon.

The sacrament was then administered to the saints, and Bro. Job spoke on the object and importance of the ordinance, of the covenant of salvation revealed through the sacrifice of the Lamb of God, a covenant of peace between man and God, and of the conditions of the covenant on the side of Christ, and on the side of man.

He spoke of another "new and everlasting covenant" offered by Brigham Young, whose object, terms and conditions were as different from that offered by Jesus Christ as darkness is from light. While showing the differences between the two new and everlasting covenants, he showed that that of Brigham rejects the books that contain the covenant of Jesus.

Bro. Christian Anderson followed, on the redemption of the saints from the corruption and oppression under Brigham, and alluded to the revelation given to Thos. B. Marsh. He said that the time was now up when the Lord would feel after them.

Bro. Job made allusion to T. B. Marsh, that Thomas is now dead, that he died at Ogden City, over a month ago. An account of his death was published in the *Telegraph*, where the editor remarked that Thos. B. Marsh was dead, who had been once president of the twelve apostles, and that he had no more to say about him. But Bro. Job said that he had something more than the editor of that paper, to say about T. B. Marsh, that Thomas had been in the Josephite Conference in Salt Lake City, and bore a strong testimony to the truth, and necessity of the re-organization, and when a revelation through young Joseph was read to him he said that it was the voice of God, and again testified that he knew it, and desired us to write to the young prophet to send for him back from here, that he had faith that he would bear the journey, and join the young prophet, if he could go that (last) spring. He said that he had that much to say about T. B. Marsh, and that he thanked God for it, and that such was the reason that the editor of the *Telegraph* had so little to say about him.

Bro. Godfred Ferguson spoke of his desire to preach to the Danish nation.

AFTERNOON SESSION.

Bro. Job represented the Conference to have 7 branches, with 36 elders, 2 priests, and 1 teacher, of which 13 elders and 1 priest responded as being present.

Eld. Christian Anderson, President of the Goshen Branch, represented it to contain 10 elders, 1 priest. Total 22.

Brigham City Branch; Thos. Thomas, President, 6 elders, 1 teacher. Total 19.

Malad Branch: 5 elders, 1 priest. Total 12. Bro. John Lewis, President.

Salt Lake City Branch: Bro. Mark H. Forscutt, President, 4 elders, total 8.

Provo Branch: Bro. Chas. Kenedie, President, 4 elders, 1 priest. Total 9.

Spanish Fork Branch; Bro. Wm. Huscraft, President, 4 elders. Total 10.

Pleasant Grove Branch: 1 elder of the seventy, W. G. Sterrett, President. Total 5.

REPORTS OF MISSIONARIES.

Bro. Thos. Job reported that he had travelled the last season, as far as circumstances permitted from the care of a large family and a most severe winter, that last fall all the branches, except two, were entirely broken up by the heavy emigration, and almost all the elders have gone away, that Salt Lake was without a house that we could meet at for six months, but now there is an opening there again. He baptized several, many are scattered where there are no branches near, but that there was a prospect of a good harvest at hand, but most, if not all of the elders are preparing to move to the eastern states in the spring, that this would be a clog on the work again, but that he would not cast a straw in any body's way to go off, for as he expected great confusion in the land here this next fall, that he could not pledge the safety of any of the members of the Reorganized Church, but that he was going to risk his own, and that of his family, and to keep an open door for all that would with humble spirit seek an entrance into the kingdom of God.

Eld. Thos. Thomas reported that he, with Elders David Powell and Thomas Evans had been on a mission this winter to Malad Valley, had baptized 12 on the north of Bear River, and organized the Malad Branch, as reported above.

Bro. Rasmus Ferguson reported his mission to San Pete Valley. He had travelled and suffered a great deal, opened two places to preach in, and returned home to Goshen.

Bro. Christian Anderson said, that after Bro. Rasmus returned home, that himself and Bro. Ole Mason undertook a mission to San Pete Valley, held a meeting at

Mount Pleasant, Feb. 5, in the house of Anders Jacobson, advocated the cause of the Reorganized Church to a large congregation. Several of the congregation rose up and bore testimony to the truth of what he said, and thanked the Lord that light had come to their midst. On the evening of the 6th, they both preached there again, in the house of Hans Cruse. The house was full, and many testified to the truth of the work, and no contrary spirit was yet manifested.

On the 7th we preached again, in another house, where we had been invited by Bro. Neels Anderligan, to a house full of attentive hearers, and the Spirit gave much light through us, and the people were willing to receive it. One by the name of Wil-lars Peterson stood up and said, that he had received enough light now to invite us to come and preach in his house the next evening, which was accepted, and the seekers after truth still increased in number, and many again expressed their joy in the light that unexpectedly came into their midst. We preached there 7 times before we left, and the brethren sent us back to Fort Ephraim, where we stopped with one Jens Skow. We found the people there under an iron yoke. When we would ask for a place to preach, the people would point to their necks and bowels, to represent their danger if they would dare to do so. However before we left, we had an opening by one Bartell Nelson who was the only one there who had the courage and honesty to open his house for the servants of the Lord to preach the gospel in. We felt to bless him and his family, and promised that he would be rewarded before the saints of the whole earth for his kindness to us. He published the meeting, and invited his ward president to come there to keep order, which he accepted, and the house of two rooms was filled. Bro. Ole Mason preached from B of O., 86 : 2. The president of the ward, whose name was Darius, reviled against the Book of Covenants, and remarked that it was of the same spirit as the soldiers. But Bro. Mason preached obedience to the laws of God and the laws of the land.

Then I followed, by preaching on the divine mission of Joseph Smith, the lineal right of young Joseph, the rejection and re-organization of the church.

Then President Darius got mad, accused me of telling lies and of perverting the scriptures, and tried to raise a fuss, when the man of the house rebuked him, reminding him that he was called there to keep order. We believe that the majority of them believed the gospel.

From there we went to Manti, where a murderous spirit was manifested against us. One friend told us that they were counselled to treat us as wolves who were taking off the lambs, i. e. to shoot us, nevertheless we found many good and honest men there, who have already believed the gospel by the ministration of those who have been there before us, preaching and distributing tracts. We held a meeting there, in the house of one Nells Jensen, to a good and attentive congregation. Before we returned home a man from Mount Pleasant informed us that the Bishop at Mount Pleasant complained that he could not raise the teams he had promised to Brigham to take to the States, on account of the people turning to the Josephites. Brigham sent to Orson Hyde, who presided there, to cut those off who favor the Josephites. *A vote was put to the people, and thirteen families were cut off root and branch.*

Bro. Christen Christensen reported his mission to San Pete, where he preached several times during this last week, in connection with Rasmus Fergenson, and returned back to Conference.

Bro. Job proposed that these reports should be accepted by the Conference as true and faithful, which was done unanimously, by uplifting hands.

Resolved, That the Annual Conference [for Utah] will be held in Spanish Fork, to commence April 6, 1866, at 10 A. M.

Resolved, That Bros. Thos. Job, Morton Mortonson and Rasmus Fergenson would preach again through the settlements of San Pete valley before that Conference.

Resolved, That Rasmus Fergenson should stay another year in these vallies, to preach the gospel, in connection with Bro. Job.

Resolved, That Bros. Christian Anderson and Ole Mason should be recommended by this Conference, to the authorities of the church east, as able and competent ministers to go to Denmark to preach the gospel.

The necessity of getting tracts to the Conference was laid before the congregation, and \$7 were collected; from Sister Anderson \$2, Rasmus Rasmuson \$2, Caroline Anderson, Ole Mason and Ole Larson, each, \$1.

Thanks were tendered to the brethren in California for the tracts received from them, and especially to Bro. T. J. Andrews, for the interest he manifests in getting up a pamphlet in the Danish language.

After singing the meeting was dismissed by Bro. Godfred Fergenson, to meet at 6 o'clock.

EVENING SESSION.

Bro. Ole Larson preached on the sub-

ject of polygamy, exposing with great power the refuge of lies by which the Brighamite apostles try to cover themselves.

Bro. Christian Anderson followed, on the authority of Joseph the second, contrasting it with that of Brigham. Then Bro. Job spoke in Welsh, on the apostacy of the church after the death of Joseph, and the covetousness of the Utah leaders, disclosing their cunning craftiness in keeping the poor in bondage.

Then Bro. Christian Christenson bore strong testimony to this work, as it was manifested to him in his mission to San Pete.

Bro. Job followed on the pretended "great probability" of Bro. David H. Smith coming to lead the Brighamite faction, proving that to be another pair of crutches to carry the cripple a few steps further.

Then Rasmus Rasmuson, who was not a member yet, bore testimony to the Reorganization, and acknowledged the authority of Joseph the second, and of his satisfaction with the Conference.

MORNING SESSION.

Bro. Job expressed his desire that all the brethren should have a chance to express their feelings and bear their testimony during this day. Then the following brethren spoke: Christian Anderson, Peter Rasmus, Las Christian Jergensen, Michael Vilhelm Christenson, Michael Jenson, Godfred Fergenson, Morton Mortenson and Ole Mason, on the secret combinations of the Endowment House; and Ole Sarson spoke on the villainy of Van Cott, robbing the Danish saints, etc.

AFTERNOON SESSION.

Bro. Erasmus Fergenson occupied most of the time in preaching on the celestial law, proving polygamy to be whoredom, by holy writ, and the vanity of the polygamists' celestial glories. He was followed by Bro. Anderson, on the same subject.

EVENING SESSION.

Bro. Christenson preached. Then Bro. Job defended the Reorganization against the slurs put upon it by Brigham and his apostles calling it the church of the Devil.

Bro. Rasmus Rasmuson followed, on the secret combinations under Brigham Young, comparing them to those mentioned in the Book of Mormon, etc.

Several of the sisters bore testimony with great power.

Bro. Job expressed his satisfaction with the Conference, and the union and oneness of all the saints, that all breathed the same spirit, and not the least sign of dissatisfaction in any heart. Every person seemed to be satisfied by being the servants of all,

and he testified of the abundance of the Spirit enjoyed during the Conference.

The congregation tendered thanks to Bro. Anderson for the use of his mansion, and to all the brethren in Goshen for their kind hospitality to the strangers.

Conference adjourned to meet in Spanish Fork City, April 6, on the premises of Bro. Ole Larson.

THOMAS JOB, PRESIDENT.

GONFRED FERGENSEN, Clerk.

Nauvoo and String Prairie Conference.

Minutes of a District Conference held in Montrose, Lee Co., Iowa, March 10-12, 1866.

Conference organized by choosing: J. H. Lake, President, and D. H. Smith, Clerk.

The minutes of the last Conference were read, and corrected as follows:

Resolved, That a committee of three be appointed (in each District) to attend to the wants of the families of those who devote their whole time to the ministry, *provided there be not sufficient means in the hands of the Bishop.*

Official members present: high priests 1, seventy 4, elders 9, priests 3, teachers 4, deacons 1.

The following elders reported: Solomon Tripp, G. Redfield, T. Revel, A. H. Smith, D. H. Smith, H. Cuerden, R. Lambert.

Priest Uselus Austin also reported.

AFTERNOON SESSION.

There were 2 priests and 1 elder present that were not present in the forenoon. Elders T. Pitt, Wm. Anderson, J. H. Lake, J. Burgess, J. Shupe, Ira Parish, A. Strothers reported.

Priests J. Lambert, S. Alcott, J. Stephenson reported.

REPORTS OF BRANCHES.

Nauvoo Branch: since last reported, 7 added by baptism, 1 ordained to the office of priest; 8 elders, 2 priests, 2 teachers; T. Cutler, President, E. J. Moore, Clerk.

String Prairie Branch: 6 added, 1 ordained to the office of an elder, 1 cut off, 1 removed.

Rock Creek: as last reported. T. Pitt, President, J. Lambert, Priest.

Montrose: 39 members, A. Strothers President, S. Alcott, Priest, J. Oman, Teacher.

Keokuk: 24 members, 3 elders, 1 priest, 1 teacher, 1 deacon; branch in good standing. G. Williams, President, S. Ferris, Clerk.

Lewis Lawson and S. Alcott were ordained to the office of elders. I. J. Moore ordained a priest, L. McBride, deacon. J.

Doty not being present, he was referred back to the String Prairie Branch for ordination.

J. H. Lake, R. Lambert, W. Redfield, and H. Cuerden ordained the above named members to their several offices.

REPORTS OF COMMITTEES.

S. Tripp and R. Lambert reported that none of the elders in the Nauvoo District devoted their whole time to the ministry, so they were not called upon to act.

D. Comstock and S. Alcott reported having gone to the agent of the String Prairie District, finding no means, they collected of the brethren \$17 for the support of the family of Bro. J. Lake, while he was laboring in the field.

Wm. Anderson, R. Lambert, H. Cuerden, reported having examined the Bishop's books, and that they were there, and the Bishop might report.

Resolved, That it is the committee who are to report, and that further time be given them.

A written report was handed in by Ira Parish, W. R. Derby, Wm Hall, from String Prairie Branch.

Resolved, That the case be referred back to the String Prairie Branch.

EVENING SESSION.

The committee concerning Bishop's books reported.

Resolved, That the committee retain the books until a full account has been taken, and abundant securities given for all delinquencies.

Resolved, That if after a full account has been taken, abundant securities cannot be obtained to satisfy the committee, they shall report the case to the General Conference, of April 6, 1866.

SUNDAY MORNING SESSION.

Prayer meeting, after which preaching by E. Robinson. Preaching in the afternoon by D. H. Smith and Wm. Anderson. In the evening by Bro. Burgess. There was one baptized in the afternoon, Sister Sarah Schroder, born Macon Co., Ill., baptized at Montrose, March 11, 1866, confirmed same date by E. Robinson and T. Revel.

MORNING SESSION.

Resolved, That the committee concerning the support of those who devote their whole time to the ministry, be referred to the former resolution for instruction.

Resolved, That the Bishop, with the consent of the branches, has a right to appoint agents in those branches comprising his district.

Resolved, That this resolution be referred

to the General Conference for consideration.

AFTERNOON SESSION.

Appointment of missions.

Resolved, That Wm. Anderson be recommended to the General Conference for a mission to England.

E. Lawson and John Lambert were given a mission to Sonora and Appanoose; S. Alcott and F. Borley to Nashville and Sandusky; R. Lambert and H. Cuerden to Pilot Grove in Nauvoo District; Wm. Hall and Isaac Shupe a roaming commission; J. Burgess to Lee's School House, Farmington and Croton.

Resolved, That Bro. Usefuls Austin be recommended to the General Conference for a mission with some elder.

A member presented himself, with a letter of recommendation from a branch. He was instructed to present it to the General Conference.

MORNING SESSION.

Two days meetings were appointed at Rock Creek, 2d Saturday and Sunday in May. At Keokuk, 1st Saturday and Sunday in June. At String Prairie, 3d Saturday and Sunday in June.

Resolved, That the Conference sustain J. Newberry as an agent under the Bishop, and in the office of an elder, and that he receive the money from the agents in the branches, and that he retain the same, using it according to the previous instructions of the Bishop, until the Bishop is in a situation to act.

Resolved, That the duty of a president of a branch is to call a court of elders to try cases of transgression.

Resolved, That we sustain all the spiritual authorities of the church.

Resolved, That we tender our sincere thanks to the citizens of Montrose for their kindness and hospitality.

Adjourned until the 2d Saturday and Sunday in June, at Nauvoo.

J. H. LAKE, PRESIDENT.

D. H. SMITH, Clerk.

CORRESPONDENCE.

FROM BRO. H. P. BROWN.—Last Sunday I had the delightful privilege of administering the ordinance of baptism. Two were baptized. It was a beautiful day. All nature seemed to be in harmony with the Spirit of God. A large concourse of people were present at the meeting, while I endeavoured to present to them the first principles of the gospel, from 2 John, 9 v.

We had a beautiful baptismal font, the work of the great Redeemer; and oh how

pleasant, how beautiful, how divine the ordinance! The banks were thronged with friends to witness the impressive scene. May God lead them to go and do likewise.

I feel to thank the good Lord with all my ransomed powers for once more adding souls to my feeble labors in the great work of salvation. The ice is broken, the work commenced, and I feel that ere long we will be blessed with a branch of noble, true hearted sons and daughters of God. May God carry on the work to His own praise and glory.

I have opened a new place of preaching 6 miles from where I live, at Shell Rock, the town where Bro. Austin formerly lived. I went out there and preached twice; a week ago yesterday, and to-day in the evening. The first evening about a dozen attended. It was a rainy evening. The next evening there was a good turn out, and the people were well pleased, and desired me to leave another appointment. I did not do it, but have sent over one for next Sunday.

WAVERLY, Bremer Co., Iowa, Apr. 17, '66.

FROM BRO. GEO. BRABY.—I have just returned from my mission in Schuyler Co. and thinking you would like to hear of our success, I will give you a short history of the same.

Bro. Wilson Sellers and myself left Galesburgh about the 9th of March, and arrived at our journey's end on the evening of the 11th, being Saturday. On Sunday I preached twice. At the close of the afternoon meeting I had the pleasure of leading one precious soul down into the waters of baptism. Bro. Sellers preached on Monday evening. After meeting two more gave in their names for baptism. Tuesday morning we met to attend to baptism, when a goodly number came together, and I spoke to them for about three quarters of an hour, and then proceeded to the water and baptized the two before mentioned. In the evening I again preached to a goodly number, and on Wednesday evening Bro. Sellers preached again, and on Thursday and Friday I preached to attentive congregations, although the weather was very unfavorably wet and cold and muddy all the time. On Saturday evening Bro. Sellers preached to quite a large assembly. On Sunday I preached twice; and on Monday morning I was about leaving for home, to see my family, but they were very anxious that I should stop another day. So I stayed, and had the pleasure of seeing six more precious souls led down into the water. In the evening we met for confirmation and the good Lord was with us by His Spirit to bless us. I then thought I would leave for home on

Tuesday morning, but was again stopped, being sent for to administer to a little child, and then to its mother, which made it too late to return that day; so I had to stay and preach again that night, and I had the pleasure of baptizing the mother of the child that we ministered to in the morning.

You can see from this that the Lord has blessed our feeble efforts in preaching the word I left there yesterday morning and arrived at Galesburgh last evening. I left Bro. Sellers down there, and many were believing. There is the best prospect in that place to raise up a branch that I ever saw in all my life. There are several old members around about in that section.

GALESBURGH, Ill., March 22, 1866.

FROM BRO. H. GREEN.—Our Branch is in a good condition at present. We are not increasing in number, because so many are moving away. Eight have been added by baptism since last reported and four expelled. Bro. J. W. Gillen baptized six of the eight. Concerning our future we can not say how it will be, but we are determined to preach and circulate tracts in every possible direction open to us.

The ministry here are few in number, but strong in faith, and will do all we can, the Lord willing, to spread the good tidings.

SYRACUSE, Ohio, April 23, 1866.

MISCELLANEOUS.

THE IMPROVEMENTS which are taking place in Judea are very great. For some distance around Jerusalem there are extensive plantations of young olive trees, and in and about the city the new buildings are both numerous and handsome. Every European nation seems anxious to have a footing in the Holy City.

MARRIED.

At Waverly, Iowa, April 11, 1866, by Eld. H. Pettys Brown, Mr. LORENZO W. STEPHENSON to Miss MARY ANN TYLER, all of Waverly.

DIED.

On Wednesday April 18, 1866, near Plano, Ill., MARY E. daughter of Joseph and Mary Ann Parsons, in her 22nd year. "Blessed are the dead that die in the Lord from henceforth: Yea with the Spirit, that they may rest from their labors; and their works do follow them."

At Mason's Grove, Crawford Co., Iowa, Feb. 17th 1866, after a long illness, Bro. LEVI L. SKINNER, in the 47th year of his age.

He was among those who suffered in the Missouri persecutions, and will be remembered by all the old saints as a worthy member of the Church of Christ.

SISTER MARY ANN GALLEY, wife of Bro. Geo. Galley, at Columbus, Neb., April 13, 1866, aged 38 years, 1 month and 20 days.

Her husband and four children feel the loss of her love and care, while she waits the appearing of her Savior.

RECEIPTS FOR THE HERALD.—L. Allen, J. X. Davis, T. Chapman, G. Mantle, J. Harris, each \$2. P. E. Noil, A. Wolfe, L. Merril, J. Cline, J. Leeka, I. Bragg, A. Bennett, G. Mefford, J. Matthews, W. Patterson, H. Green, Thos. Matthews, D. Hopkins, each \$1; G. Caluc \$1; A. Pomeroy \$2.50; L. P. Hewitt \$1.50; J. Lockwood \$5.

For *Gratuitous Distribution of Tracts*.—E. G. Page \$10.50.

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—Newness of Life—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5.—Consciousness After Death.—The Kingdom of Christ—The First Principles of the Gospel.—Need of Revelation.—Universalism Examined, Nos. 1 and 2.—Antecedents of the Millennium.—John Wesley on the Spiritual Gifts, and Thomas Job on the Captivity and Redemption of Zion.—A Letter on the Latter-Day Work, No. 1.—Fulness of the Atonement, Nos. 1, 2 and 3.—Millennial State Nos. 1 and 2.—Zion in America.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Brighamite Doctrines—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2.—The Legal Succession of Joseph Smith, Son of Joseph Smith the Martyr—Letter on the Latter-Day Work, No. 2.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

Book of Doctrine and Covenants, \$1.25
The same (gilded), 1.65
L.-D. S. Hymns, with an Appendix, .55
The same (gilded), .85

The Voice of Warning (revised,) .50
Ten Blanks for Branch Reports, .20
Book of Mormon, bound in Muslin, 1.10
" " Extra bound, 1.50
Photographs of some of the Elders, .25
" from an engraving of Joseph the Martyr and Hyrum Smith, .25
" by the dozen, 2.40
50 Envelopes with scriptural texts, .35
Herald, 12 copies of any old numbers, 1.00
Revelation on the Rebellion, 20 cop. .10
History of the Priesthood, by B. Winchester, published in 1843, .40
New Lute of Zion: Sacred Music, 1.75
Last Day Tokens, .25
Brown's Concordance of the Bible, .55
Cruden's " " (Sheep) 2.30
Brown's Bible Dictionary, 2.50
Book of Jasher, 1.80
New Testament—A new translation by the American Bible Union, .85
Coleman's Text Book and Atlas of Biblical Geography, 1.70
Manual of Phonography, by B. Pitman, .85
Herodotus, translated by Cary, 1.70
Testimony of the Rocks, by Hugh Miller, 2.00
Layard's Discoveries at Nineveh, 1.95
" Nineveh and Babylon, 4.40
Rollin's Ancient History, 2 vol. 5.00
Humboldt's Travels and Researches, .80
Buck's Theological Dictionary, 1.35
Catherwood & Stephens' Travels in Central America, &c., 2 Vols., 6.60
Travels in Yucatan, by same, 2 vols., 6.60
Mosheim's Ecclesiastical History, 2 vol. 5.50
Ecclesiastical History of Eusebius, 2.65
The Works of Josephus, 3.80
Hall's Expedition to the Polar Sea, 4.50

BOOKS TO BE SENT BY EXPRESS, EXPRESSAGE UNPAID:

Webster's New Illustrated Royal Quarto Unabridged Dictionary, \$12.00
Wonders of Earth and Heaven, 2 v. 5.00
Bible with Apocrapha - 5.25
Dictionary of Greek and Roman Antiquities. Revised by Prof. Anthony, 5.00

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER-DAY SAINTS'

HERALD.

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

“HEARKEN TO THE WORD OF THE LORD. FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCOUBINES HE SHALL HAVE NONE.”—*Book of Mormon.*

No. 10.—Vol. 9.] PLANO, ILL., MAY 15, 1866. [WHOLE No. 106.

Pleasant Chat.

We publish in this issue an item of news from far Jerusalem, to which the attention of the saints is called; for any thing coming home to us, out of the far-off world, that speaks of the glory of God in fulfilling that long standing promise to His Jewish people, is full of interest to us, believing as we must, that “salvation is of the Jew.” Nor should any narrow view satisfy us. Reaching up as high as intelligence can go, taking as wide a range as perception will permit, let us look out to the re-gathering of the ancient covenant people as a bright way-mark showing the nearer approach of ultimate deliverance.

The political history of the nations just now shows an almost universal shaking of principalities and powers.

The Emperor Alexander of Russia, after nobly taking measures for the emancipation of the serfs of his empire, is saved from a fate like President Lincoln's by the presence of mind of a peasant. The attempt at assassination shows a feeling of dissatisfaction in the class termed the nobles, an appellation that we are sure is misapplied, as the truly noble, do not shrink at the sacrifice of personal ease to give the boon of liberty to those to whom it comes fraught with a blessing; and the peace of the empire is remotely threatened by this spirit of discontent. It seems a little curious that while Russia should be so anxiously engaged to perpetuate the freedom of the serf by enlarging his liberty, there should be any hesitancy in

the United States, as to the means to be used here for a like purpose

There has been a little speck of persecution down in Italy, by which a Protestant community was made to suffer, through the sensational preaching of an ignorant, superstitious and bigoted priest. It would futher seem, that the act was winked at by spiritual power at Rome to that degree that it is remarked, that the Pope seems determined to destroy the last hope there is for him at Rome, or in Italy. Garibaldi, it is rumored, is moving for the purpose of aiding the liberties of the people, and it is to be hoped that Italy may be freed in the proper senso of the term.

The Fenians, however insufficient in numbers and imperfect in organization, have succeeded in putting quite a respectable scare upon the powers of the British Isles; and it would seem that there is reason for this sudden fear, when consideration is had of the many inconsistent breaches of good feeling and humanity that have been perpetrated by the authorities of that devoted kingdom.

The grasping and cruel hand held up on India, the inhuman treatment of the Sepoys, the overt acts of *neutrality* towards this nation during the late war, together with the spirit of unrest poured out upon all flesh, keep the busy hands of care and solicitude continually adjusting the crown upon the sovereign head.

Austria and Prussia have stood in threatening array for some time, and although there now appears to be a lull in

the storm, promising peace, a breath may fan into flame the smouldering embers of jealous hate and fear, when the sinews of war which have been gathering together strengthening for the struggle may be brought into active use.

The spirit of revolution is boiling in the German States. The people growing festive, while every now and then crowned heads must make concession to their open demands, so insecurely does the scepter remain in the fast palsying hand of despotism and monarchial power.

Down in the land of sunny skies and tropical verdure, south of the equator, war has been raging for some time. Uruguay and Paraguay, and if we remember aright Brazil, have had their hosts marshalled on the field; while Spain, attempting to assert the worn out dignity of Castile and Arrogan upon the failing resources of an empire in its decay, tries to collect an unwilling tribute of Chili and is resisted. Valparaiso, a Chilian city, has been bombarded, after a four days notice, by a Spanish fleet and \$8,000,000 worth of property destroyed, in spite of the open remonstrance of the foreign Consuls stationed there. The bulk of the property destroyed belonged to British, French and American residents, merchants, &c. Query. Will those powers aggrieved demand redress? And if demanded will indemnity be granted?

Coming round nearer home. Mexico, that most unfortunate empire and republic, is still torn by intestinal commotion and foreign invasion!

That astute politician, and perhaps "man of destiny" man, Louis Napoleon, inaugurated a system of levying indemnity upon a country so rent by internal feuds as to be unable to pay demands, and in so doing has kept in being a war, ostensibly to give peace to the country by the establishing of Maximilian upon the throne of the Montezumas, but in reality for the securing of *sinews of war*, for the great struggle for which he is preparing.

It scarcely needs the spirit of prophecy, now, to predict what will be the end of this attempt to still further reduce a people already reduced to extreme political weakness.

Our Secretary of State has informed the French Ambassador, that in treating concerning Mexico, the United States can only consider that government as it formerly existed; evidently ignoring the existence of the Maximilian government as a thing void from its beginning, and the "invariable in Conference" has pro-

posed to remove his troops in three detachments, one in the fall of '66 the other two in the spring of '67.

There has a complication grown out of all this, that now looks like a possibility of trouble for the Government. It is rumored that 10,000 Austrian troops have sailed for the occupation of Mexico, it is presumed as the last prop of the new empire; and that, in view of this movement the Government has notified Napoleon that the United States can not remain neutral. The supposition is fair, that either there must be a stoppage in the transportation of said troops and their return to Austria with unfleshed bayonets, involving a retracting of purpose upon the part of the Emperor of the French, or that there will be a backing down upon the part of Secretary Seward, else a fight to preserve the national dignity, and the correctness of policy of a crowned head.

But that the rumors of wars may not lose in pithiness of point, the rumblings of discontent are heard in Dixie. The virus of rebellion still lurks like poison in the veins of disappointed minds, the natural results of a war for victory, in a land made the seat of that war, are taken as evidences of the design of abject subjugation, and that spirit, pronounced worthy when contending against foreign tyranny, now degrades itself, by an array of hostility against the irresistible onward march of freedom. Threatenings dire still continue to be made while occasionally the fierce fire breaks out in the murder of some officer of the Government, some prominent union man, or some poor Negro the chief bone of contention.

As God "hath made of one blood, all nations of men for to dwell on all the face of the earth," we are constrained to believe, and to predict, that the spirit of peace will not be restored to this nation until this truth is acknowledged, and equal laws for all become the rule of administration, in privileges and rights, as in duties and burdens.

The gospel of the Kingdom is finding its way into Virginia, Tennessee, Texas and North Carolina. And let us hope that in its propagation a Spirit of appreciation of the rights of all men may come with the view of salvation.

Nowhere do we find a quiet consciousness of rest pervading the powers of government, and these are all signs pointing us to the sure approach of the *great day*, when if found *doing*, well will it be for us, but if found *idly* waiting, woe is ours.

JOSEPH SMITH.

Antiquarian Evidences of the Truth of the Book of Mormon—No. 2.

In reference to the ancestors of many of the Indian tribes, Josiah Priest makes the following statements:

"This view by no means invalidates the opinion, that many tribes of the Indians of North America, are descended of the *Israelites*. * * Their Jewish customs are too many to be enumerated in this work; for a particular account of those customs, see Smith's View of the Hebrews." Page 56.

"Hebrew words are found among the American Indians in considerable variety." Page 63.

"In the second chapter of Genesis, at the fourth verse, the word *Jehovah* first occurs, says Dr. Clarke, in the original as written by Moses; but was in use long before the days of Abraham, among the ancestors of that patriarch. From this word, *Jehovah*, and *Elohim*, the words *aleluia*, &c., as above, is admitted on all hands, were at first derived; and are in all nations, where known and used, directed to the praise of the *Almighty*, or other objects of adoration.

"This most exalted form of praise, it appears, was known to John the Revelator for he says, in chapter xix., 'I heard a great voice of much people in heaven, saying ALELUIA; and again, they said, Alleluia.' This form of praise, says Dr. Clarke, the heathen borrowed from the Jews, as is evident from the *Paeans*, or hymns, sung in honor of Apollo, which began and ended with *eleuie*, a mere composition of the Hebrew words *alleluia* and *hallelujah*. It is even found among the North American Indians, and adapted by them to the same purpose, viz., the worship of God or the Great Spirit.

"From what we have been able to show on this subject as above, we cannot subscribe to the opinion, that these words are not of Hebrew and Jewish origin, it must follow, that where they are found in the most pure and unaltered use, that the people so using them are most likely to be of Jewish descent; and this is found among the American Indians.

"Among some of their tribes they have a place denominated the *beloved square*. Here they sometimes dance a whole night; but always in a bowing or worshipping posture, singing, continually, hallelujah Ye-ho-wah, Ye-ho-wah; which last word, says Clarke, is probably the true pronunciation of the ancient Hebrew word *Jehovah*." Page 77, 78.

The Book of Mormon does not teach that the ten tribes came to this land, but that a remnant of the tribe of Joseph came here, that they became two great nations,

that those nations passed through many devastating and bloody wars, until one of those nations was destroyed by the other, that a remnant of the nation which destroyed the other will become a delight-some and righteous people. Josiah Priest gives substantial reasons for believing that they are of Israelitish origin; but not for his belief that they are the ten tribes.

He gives another class of evidences in support of the belief that the hieroglyphics which are found on many ancient ruins, &c., are in part derived from the Egyptian hieroglyphics, and he quotes from Professor Rafinesque. He also compares various antiquarian remains with those of Egypt. I will present the following extracts:

"Letter to Mr. Champollion, on the Graphic Systems of America, and the Glyphs of Otolum, or Palenque, in Central America.

ELEMENTS OF THE GLYPHS.

"I have the pleasure to present you here a tabular and comparative view of the Atlantic alphabets of the two continents, with a specimen of the groups of letters or glyphs, of the monuments of Otolum or Palenque; which belong to my seventh series of graphic signs, and are in fact words formed by grouped letters or elements as in Chinese characters, or somewhat like the cyphers now yet in use among us, formed by acrostical anagrams or combinations of the first letters of words or names. * * *

"But in the great variety of Egyptian form of the same letters, I thought that I could trace some resemblance with our American glyphs. In fact I could see in them the Egyptian cross, snake, circle, delta, square, trident, eye, feather, fish, hand, &c., but sought in vain for the birds, lions, sphynx, beetle, and a hundred other nameless signs of Egypt. * * *

"I was delighted to find it so explicit, so well connected with the Egyptian, being also an acrostical alphabet, and above all, to find that all its signs were to be seen in the glyphs of Otolum, the American city * * *

"The old Lybian delineated in table No. 1, has all the appearance of a very ancient alphabet, based upon the acrostical plan of Egypt; but in a very different language, of which we have 16 words preserved. * * *

"Therefore, the numerical analogy is only 32 per cent, with the Egyptian." Pages 118, 119, 120, 121.

"The glyphs of Otolum are written from top to bottom, like the Chinese, or from side to side indifferently, like the Egyptian and the Demotic Lybian of No. 2. We are not told how No. 1 was written, but probably in the same way. Several signs were used for the same letter as in Egypt.

"Although the most common way of writing the groups is in rows, and each group separated, yet we find some framed, as it were, in oblong squares or tablets like those of Egypt. See plate 12 of the work on Palenque by Delirio and Caberera. * * *

"But shall we be able to read these glyphs and inscriptions, without positively knowing in what language they were written? The attempt will be arduous, but not impossible. In Egypt, the Coptic has been found such a close dialect of the Egyptian, that it has enabled you to read the oldest hieroglyphs. We find among the ancient dialects of Chiapa, Yucatan and Guatemala, the branches of the ancient speech of Otolum." Page 123.

SUPPOSED USES OF THE ANCIENT ROADS CONNECTED WITH THE MOUNDS.

"Ancient roads, or highways, which in many parts of the west, are found walled in on both sides for many miles where the forest trees are growing as abundant, and as large, and aged, as in any part of the surrounding woods. We have already mentioned several roads which have always been found connected with some great works; as at Picketon, Portsmouth, Newark, Licking county, and at the works on the Little Miami river. These roads, where they have been traced, are found to communicate with some mound, or mountain, which had been shaped by art to suit the purposes of those who originated these stupendous works. The circumstance of their being walled in by banks of earth, leaving from one to four and six rods space between, has excited much inquiry, as to the reason and purposes of their construction. But may not this grand characteristic of the people of the west, in road building, be illustrated by comparing a practice of the Mexicans with this fact. We will show the practice, and then draw the conclusion.

"The Mexicans believed, according to a very ancient tradition, that the end of the world would take place at the termination of every cycle of fifty-two years; that the sun would no more appear in the horizon, and that mankind would be devoured by evil genii of hideous appearance, known under the name of Tzitzimimes.

"On the last day of this great cycle of time of fifty-two years, the sacred fires were extinguished in all their temples, and dwellings, and every where, all the people devoting themselves to prayer, no person daring to light a fire at the approach of the night; the vessels of clay were broken, garments torn, and whatever was most precious was destroyed, because every thing appeared useless at the tremendous mo-

ment of the last day. Amidst this frantic superstition, pregnant women became objects of peculiar horror to the men; they caused their faces to be hidden with masks made with the paper of the agave; they were even imprisoned in the store houses of maize and corn, from a persuasion, that if the catastrophe took place, the women transformed into tigers, would make common cause with the evil genii, and avenge themselves of the injustice of the men. As soon as it was dark, the grand procession, called the festival of the new fire, commenced. The priests took the dresses of the gods, followed by an immense crowd of people, went in solemn train to the mountain of Huzicthcatl, which was two leagues or six miles from Mexico. This lugubrious march was called the march of the gods; which was supposed to be their final departure from their city, and possibly never to return; in which event, the end of the world was come. When the procession had reached the summit of the mountain, it waited till the moment when the Pleiades, or the seven stars, ascended the middle of the sky, to begin the horrible sacrifice of a human victim, stretched on the stone of sacrifice, having a wooden disk on the breast, which the priest inflames by friction. The corpse, after having received a wound in the breast, which extinguished life while he was held on the fatal stone, was laid on the ground; and the instrument made use of to produce fire by friction, was placed on the wound, which had been made with a knife of obsidian stone. When the bits of wood, by the rapid motion of the cylinder, or machine made use of for that purpose, had taken fire, an enormous pile, previously prepared to receive the body of the unfortunate victim, was kindled, the flames of which, ascending high into the air, were seen at a great distance; when the vast populace of the city of Mexico, and surrounding country, filled the air with joyful shouts and acclamations. All such as were not able to join in the procession, were stationed on the terraces of houses, and on the tops of teocollis or mounds, and tumults with their eyes fixed on the spot where the flame was to appear: which, as soon as it was perceived was a token of the benevolence of the gods, and of the preservation of mankind during another cycle of fifty-two years. Messengers posted at proper distances from each other, holding branches of wood, of a very resinous pine, carried the new fire from village to village to the distance of many leagues; and deposited it anew in every temple, from whence it was distributed to all private dwellings. When the sun appeared in the horizon, the

shouting was redoubled, the procession went back from the mountain to the city, and they thought they could see their gods also returning to their sanctuaries. The women were then released from their prisons, every one put on a new dress, the temples were whitewashed, their household furniture renewed, their plate, and whatever was necessary for domestic use. This secular festival, this apprehension of the sun being extinguished at the epoch of the winter solstice, seems to present a new instance of analogy between the Mexicans and the inhabitants of Egypt. When the Egyptians saw the sun descend from the *Orab* towards *Cupricorn*, and the days gradually grow shorter, they were accustomed to sorrow, from the apprehension that the sun was going to abandon the earth, but when the orb began to return, and the duration of the days grew longer, they robed themselves in white garments, and crowned themselves with flowers.' (*Humboldt*, p. 380, 384.)

"This Mexican usage may have been practiced by the people of the west, as the roads would seem to justify, leading as they do to some mountain prepared by art, or at some mound: and as these processions took place in the night, so that the Pleiads, or seven stars might be seen, it was necessary that the roads should be walled as a defence against an enemy, who might take advantage under cover of the night. After having examined these accounts of the ancient works in the west, it is natural to ask, who their authors were: this can be answered only by comparison and by conjecture, more or less upheld, as circumstances, features, manners, and customs of the nations, many resemble each other. 'If we look into the Bible, we shall there learn, that mankind, soon after the deluge, undertook to raise a tower, high as heaven, designed to keep them together. But in this attempt they were disappointed, and themselves dispersed throughout the world. Did they forget to raise afterwards similar monuments and places of worship? They *did not*, and to use the words of an inspired writer 'high places,' of various altitudes and dimensions, were raised on every high hill throughout the land of Palestine, and all the east, among the Pagan nations. Some of these 'high places,' belonged to single families; some to mighty chieftains, a petty tribe, a city, or whole nation. At those 'high places,' belonging to great nations, great national affairs were transacted. Here they crowned and deposed their kings; here they concluded peace, and declared war, and worshipped their gods. The Jews, on many great occasions assembled at Gilgal; which

word signifies 'an *heap*.' Shiloh, where the Jews frequently assembled to transact great national affairs, and perform acts of devotion, was on the top of a high hill. When this was forsaken, the loftier hill of Zion was selected in its stead; upon Sinai's awful summit the law of God was promulgated. Solomon's temple was situated on a high hill, by divine appointment. Samaria, a place celebrated for the worship of idols, was built upon a high hill of Semei, by Omri, one of the kings of Israel, who was buried there. How many hundreds of mounds in this country are situated on the highest hills, surrounded by the most fertile soils? Traverse the counties of Licking, Franklin, Pickaway, and Ross; examine the loftiest mounds, and compare them with those described in Palestine, and a conviction will remain, that as in the earliest ages, men preferred the summit of the highest mountains, as a love of the same, as a memorial of ancestry, would influence posterity to the like custom.'" (*Atwater*.) Page 192-196.

"A CATACOMB OF MUMMIES FOUND IN KENTUCKY.

"Lexington, in Kentucky, stands nearly on the site of an ancient town, which was of great extent and magnificence, as is amply evinced by the wide range of its circumvallatory works, and the quantity of ground it once occupied.

"There is connected with the antiquities of this place, a catacomb, formed in the bowels of the limestone rock, about fifteen feet below the surface of the earth, adjacent to the town of Lexington. This grand object, so novel and extraordinary in this country, was discovered in 1775, by some of the first settlers, whose curiosity was excited by something remarkable in the character of the stones which covered the entrance to the cavern within. They removed these stones, and came to others of singular appearance for stones in a natural state; the removal of which laid open the mouth of a cave, deep, gloomy and terrific, as they supposed.

"With augmented numbers, and provided with light, they descended and entered, without obstruction, a spacious apartment; the sides and extreme ends were formed into niches and compartments, and occupied by figures representing men. When alarm had subsided, and the sentiment of dismay and surprise permitted further inquiry, the figures were found to be *mummies*, preserved by the art of embalming, to as great a state of perfection as was known among the ancient Egyptians, eighteen hundred years before the Christian era; which was about the time the Israel-

ites were in bondage in Egypt, when this art was in its highest state of perfection." Page 110-111.

"The Egyptians, according to Herodotus, who flourished 450 years before Christ, had three methods of embalming; but Diodorus, who lived before Christ, in the time of Julius Cæsar, observes, that the ancient Egyptians had a *fourth* method of far greater superiority. That method is not described by Diodorus; it had become extinct in his time; and yet I cannot think it presumptuous to conceive that the American mummies were preserved after that very manner, or at least with a mode of *equal* virtue and effect."

"The Kentuckians asserted, that the features of the face and the form of the whole body was so well preserved, that they must have been exact representations of the once living subjects.

"This cavern, indeed, is similar to those found in Egypt, where the once polished and powerful inhabitants bestowed their dead, wrapped up in the linens, spices, and aromatics of the east. It is probable that the cave where these were found was partly natural, and partly artificial. Having found it suitable to their purpose, they had opened a convenient descent, cleared out the stones and rocks, and fitted it with niches for the reception of those they had embalmed.

"This custom, it would seem, is purely Egyptian, and was practised in the earliest age of their national existence, which was about two thousand years before Christ. Catacombs are numerous all over Egypt, vast excavations under ground, with niches in their sides for their embalmed dead, exactly such as the one we have described.

"Shall we be esteemed presumptuous, if we hazard the opinion that the people who made this cavern and filled it with the thousands of their embalmed dead were, indeed, from Egypt? If they were not, whither shall we turn for a solution of this mystery? To what country shall we travel? where are the archives of past ages, that shed its light here?

"If the Egyptians were indeed reckoned the *first* of nations; for so they are spoken of, even in the Scriptures: if from them was derived the art of navigation, the knowledge of astronomy, in a great degree, also the unparalleled invention of *letters*, (from whom it is even probable the Phœnicians derived the use of letters,) with many other arts, of use to human society; such as architecture, agriculture, with the science of government, &c.; why not allow the *authors* of the antiquated works about Lexington, together with the immense *catacombs*, to have been, indeed, an *Egyptian*

colony; seeing the art of embalming, which is *peculiarly characteristic* of that people, was found there in a state of *perfection* not exceeded by the mother country itself.

"A trait of national practices so strong and palpable, as is this peculiar art, should lead the mind, without hesitation, to a belief, that wherever the thing is practised, we have found in its authors either a colony direct from Egypt, or the descendants of some nation of the countries of Africa acquainted with the art." Page 112, 113.

"Traits of Egyptian manners were found among many of the nations of South America, mingled with those who appeared to be of other origin; of which we shall speak again in the course of this work.

"But at Lexington the traits are too notorious to allow them to be other than pure Egyptian, in full possession of the strongest complexion of their national character, that of embalming, which was connected, with their *religion*." Page 116.

The Book of Mormon, on this subject, teaches as follows:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; * * * I make a record in the language of my father, which consists of the learning of the Jews, and the *language of the Egyptians*."—1 Nephi 1: 1.

"And now behold, we have written this record according to our knowledge in the characters, which are called among us the *reformed Egyptian*, being handed down and *altered by us*, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also."—B. of Mormon 4: 3.

By the foregoing comparison of Priest's Antiquities with the Book of Mormon, we perceive that the remains of Antiquity in America show that the ancients on this land were acquainted with the hieroglyphics of Egypt; with their art of embalming, and with other customs of the Egyptians. As the Book of Mormon shows that Lehi and Nephi were acquainted with "the language of the Egyptians," we may reasonably infer that they were also acquainted with their manners, customs, arts and sciences, and that they transmitted this knowledge to their posterity, and that Laman and Lemuel, who were *wicked* sons of Lehi, transmitted the *wicked and idolatrous* practices of the Egyptians.

I. SHEEN.

SELECTIONS.

[From the *Israelite* Indeed of April, 1866.]
Jewish Intelligence.

Only one who is spiritually blind, or is blinded by the intense and unconquerable hatred inherited from his ancestors, from time immemorial, can see that the history of our most wonderful people is closing up its dark course, to enter upon another and more glorious period—even more glorious than that under the peaceful reign of Solomon. It is the development of monetary supremacy, which, in nine cases out of ten, has brought upon them hatred and persecution; has aroused the envy and jealousy of kings and priests, who lusted after the Jew's money, and stirred up the populace, who slaughtered them by thousands. No; it is not the money to which we refer, though money is not one of the smallest items; but it is the intellectual and social development of the Jews, developments which surpass everything that has ever been witnessed in any other, even the most enlightened nation upon the face of the earth. A nation that has, comparatively speaking, been but recently freed from the iron barriers which kept them shut out from every means of enlarging the natural gifts of intellect, has raised itself up to the top of society, and now occupies positions which would madden Troquemada and his followers to death, could they see them. Colleges, Universities and institutions of art and science are crowded with young Israel, who drink, with thirsty lips, the wisdom of the world. Professors' chairs are filled with men of this people, and judges occupy the benches of the courts, who call themselves Israelites. Statesmen, politicians and soldiers of every grade, from the private up to the commanding general, may be found in the armies of the greatest nations. Can any one, who is acquainted with the scriptures of truth, and who believes that all the promises of God are yea and amen, think that all these wonderful things are merely the consequences of more liberal ideas of our generations, and have come by mere chance? No, he cannot; he rather goes to the source of all knowledge, to the Word of the living God, studies the writings of Israel's prophets, their threatenings, their promises, and the signs of the times, and he will find that the history of Israel has arrived at a great turning point, and that they are preparing

themselves—without knowing, or even believing it themselves—to enter once more, and this forever, upon the world's stage, as an independent, a great nation, and to fulfill a mission assigned to them at the time when God chose Abraham to be His friend.

May the spiritualizers of the word of God say what they please; may those who think that all the promises of Israel have been fulfilled at their return from Babylon—a notion that deserves no answer—continue to hold that notion; the facts around us force the inference upon us, that the nation of Israel has been thus wonderfully preserved, amid the mutations that have befallen other and far greater nations, and caused their entire disappearance from the world's stage, for some *special and great purposes* in the plan of God. And, when we open our Bible and study its contents, we find what the purpose of God is.

Now we will take our readers by the hand, and accompany them through several empires on our globe, to see whether the Jews occupy, indeed, the positions which we have stated.

FRANCE.—Meyerbeer, the great composer of music, a Jew, died in Paris; and his imposing funeral procession was a homage paid to him by all classes of society. Phillip Koralek, a Bohemian Jew, has been appointed Professor of Mathematics in the University of Paris, and tutor of the Imperial Prince. The chair of Oriental languages, made vacant by the dismissal of the famous Renan, has been filled by the appointment of another, Jew, Mr. Munk. The banker Berle, who married a relative of the Emperor (shocking!) was made a Count; and his Majesty witnessed the marriage ceremony in the synagogue. (Still more shocking!) The "Alliance Universelle Israelite," presided over by the celebrated lawyer Cremieux, ex-minister of justice in 1848, numbers already *three thousand* members in all parts of the world. Two magnificent synagogues are now in the course of erection at Paris, at a cost of *four millions of francs*, half of which is defrayed by the government. (We see that Napoleon pays the Jews great compliments, in advance of the great scheme of putting them in possession of Palestine.)

ENGLAND.—There are now six members of Parliament of the Jewish persuasion; and Phillips, a Jew, was recently installed as Lord Mayor of London. During the past year, on the occasion of the marriage of one of Rothschild's daugh-

ters, dukes, archbishops, princes and ministers were among the guests at the Jew's table. (No wonder; is not Rothschild the Jew of all kings, as Solomon was the king of all Jews?)

DENMARK.—In this country still existed the oath *More Judaico*; but, as in the late war, Jews distinguished themselves by their patriotism and self-sacrifice, Dr. Wolf, the chief Rabbi in Copenhagen, succeeded in having that degrading law abolished.

SWITZERLAND.—Which till recently would not permit Jews to settle down permanently—at least in most of the cantons—has now changed its mind. (They got a hint from Napoleon.) The federal council has instructed the cantonal governments to pass laws for the free settlements of the Jews; and it is to be hoped that this *republic* will indeed become *re publican*—that is, recognize that all men have equal rights.

GERMANY.—The "Institute for Advancement of Jewish Knowledge and Literature" has passed its tenth year (Jost's Graetz's history of the Jews and Jewish sects was published by that institution,) and in the past year again furnished very valuable works for the low price of two thalers—about \$1.50 in American money. In Frankfort-on-the-Main, Dr. Geiger, a celebrated writer, formed a society for the Jews and Judaism; to form a central point for its professors, with a view of strengthening their conviction of religious union, and to work in all respects for the interest and advancement of Judaism.

BAVARIA.—Undoubtedly the freest state in Germany since the death of Maximilian II., continues under the young king, Louis II., in the same course of liberality toward the Jews, and congregations are springing up in places where, but a few years ago, no Jew was permitted to live. Saxony, where no Jew was tolerated to live, except in Dresden and Leipzig, and even there under oppressions of a degrading character, has recently shown almost a miracle by the appointment of a Jew, Dr. Julius Furst. (Dr. F. is well known in Europe and America as the author of the great Hebrew and Chaldaic Concordance and Dictionary.) as *Professor Ordinarius* in the University of Leipzig.

The condition of the Jews in Hanover is not so cheering as in those parts of Europe which we have already mentioned; for there they are specially excluded from eligibility to the House of Rep-

resentatives. Their protest has not, as yet, had the desired effect.

WURTEMBERG has promulgated a new *Jew law*, granting them all rights and privileges equally with all other inhabitants of the little kingdom. Frankfort-on-the-Main has abolished all Jewish disabilities with one clean sweep; and a step forward has been made by the City of Hamburg, where the so-called Mosaic laws of marriage and inheritance have been abolished, and the general laws concerning domestic affairs and succession made applicable also to the Jews.

PRUSSIA.—In this kingdom the Jews are still suffering under disabilities; no Jew, however brave, or distinguished he may be in the army, can become a commissioned officer. Still, there are a number of Professors' chairs filled by Jews, and almost all the political papers are in their hands. The Jewish present congregation at Berlin numbers nearly nineteen thousand persons; they are now building (it has since been finished) a magnificent temple, which, it is said, has not its equal in the world. By the way, we must remark that there are *three thousand* Christian Jews in Berlin; but the greater part of them are but nominally so, like their Gentile neighbors.

AUSTRIA.—The Jewish affairs in this empire are still unsettled. In practice, all exceptional laws and usages have been abolished; a number of Jews have been elected and admitted into the Diet; but those oppressing laws are still on the books, not officially abolished, and can at any moment be again used against them. The "Church Journal," in Vienna, continues to spew venom upon the Jews and Judaism, as unchecked as in the dark ages of the crusades. In Hungary and Poland the spiritual progress of the Jews is greatly hemmed in by a party called Chassidim—hyper-pious, who would not hear of any progress in religious matters. (Chassidim are a kind of Jewish Shakers, whose worship is exceedingly noisy; jumping, clapping of hands and a general chanting characterizes their worship. The learned among them, who are very few, are Cabalists.) In Mako, a Hungarian town of forty thousand inhabitants, mostly Calvinists, and a Jewish congregation of three thousand persons, there is a conflict between the Progressionists and the Chassidim.

UNITED STATES—In this great country the number of Jews is wonderfully increasing, and congregations spring up, so to say, over night; but they are most-

ly like sheep without a shepherd. Few of them have preachers: they like better the institute of Hazanim, that is, men who sing and chant in the synagogue from some opera. These people leave the synagogue, admiring and discussing the *pieces* they have heard to-day; and indeed this is all they carry home from the house of God. It is a disgrace to the whole Jewish population of New York, and other places where Jews live in large numbers, that they build magnificent temples—in imitation of Christians—and have no preachers.

One step forward has been made by the congregation worshipping in the temple on East 12th street (formerly a Baptist church.) for the establishment of a Hebrew seminary, for training young Israelites for the ministry. The same congregation have also made preparations to erect a new temple, at the cost of a quarter of a million of dollars. The Independent Order B'nai B'rith (sons of the covenant) is increasing steadily: it contains sixty-eight lodges, spread over all the States of the Union, numbering over six thousand members; and has a capital fund of \$300,000. This organization seems to be destined, by its principle and influence, to become powerful among the Jews in America.

[From the *Daily Union (Utah) Vedette*,
March 31, 1866.]

A False and Corrupt Doctrine.

Polygamy is a libel upon the Mormon Church—a false and corrupt doctrine, repudiated by the early leaders of Mormonism in the most solemn and earnest manner. Disowned by the man who is now claimed by church leaders to have received the so-called revelation authorizing its practice among the people. Forbid and strictly prohibited by the Book of Mormon, and Doctrine and Covenants.

Brigham Young, the present head of the Mormon Church, in giving publicity to this so-called revelation, asserted that it was received by Joseph Smith in 1843. Brigham published it in 1852—waiting nearly nine years before he ventured to disgrace the civilization of the age, and entail untold future misery upon his followers, by proclaiming it a portion of the Mormon faith in defiance of every record of the church against it. The fact is worthy of note that the present leaders approached this festering sore with a great deal of caution; but, their desires and inclinations finally conquered, and they threw down the gauntlet

before the bar of christianity, and for years have labored to establish the system in defiance of every sentiment of their own religion, the religions of the age, and the enlightenment of the present century.

Let us briefly refer to a portion of the record, bearing in mind the oft repeated assertion of the present leaders, that Polygamy is a portion of their religious faith transmitted to them by Joseph Smith, the founder and defender of Mormonism.

We find on page 423, No. 3, Vol. 5, *Times and Seasons* of February 1st, 1844, a Mormon periodical published in Nauvoo, and edited by John Taylor and Wilford Woodruff, both leading members of the church, and now counted among the Twelve Apostles, the following document. Read it carefully:

NOTICE:—As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints by the name of Hiram Brown, has been preaching Polygamy and other false and corrupt doctrines in the county of Lapeer, State of Michigan. This is to notify him and the Church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next to make answer to these charges. (Signed)

JOSEPH SMITH.

HYRUM SMITH.

Presidents of said Church.

The present church leader claims that Smith received the Polygamy revelation in 1843. Yet here we have a document from the same Smith in 1844, denouncing Polygamy and other false and corrupt doctrines, and cutting off from the church the man who attempted to disgrace his religion by preaching such iniquity.

Now the question naturally arises shall the Mormon people believe Brigham Young or Joseph Smith? Both cannot be right—for each one has made an assertion as far apart as is the North Pole from the South Pole. We have heard a good deal said lately in a Mormon organ about people slandering the dead to spite and annoy the living. Is Smith slandered by the present leaders when, in the face of the above solemn protest, they claim that nearly a year prior to this denial he received the revelation authorizing Polygamy? Are the people, who believe that the Book of Mormon is a correct spiritual guide, willing to have it asserted by present leaders that Joseph Smith was a charlatan, an impostor, a falsifier, and a wolf hid beneath a sheep skin? We hardly think so. Then what

is the inevitable conclusion—nothing less than this—that the present leaders have falsely and outrageously forced a foul and heastly system upon the chosen religion of Joseph Smith, and slandered the dead leader in face of his protest—among the last of his official acts—against the iniquity.

But to proceed with the record—we find in No. 6, Vol. 5, of the same *Times and Seasons*, and on page 474, the following additional denial from the 'head of the church.' We ask a careful reading of it:

NAUVOO, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latter-Day Saints, living on China Creek, in Hancock county, greeting:

"WHEREAS, Brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, 'that a man having a certain priesthood may have as many wives as he pleases.' I say unto you that that man teaches false doctrines, for there is no such doctrine taught here, and any man that is found teaching, privately or publicly, any such doctrine is culpable, and will stand a chance to be brought before the High Council and lose his license and membership also. Therefore he had better beware what he is about."

* * * * *

(Signed) HYRUM SMITH.

This is a very small portion of the Church record against Polygamy. How do the people of Utah like it? How much more is required to satisfy them that the present leaders have debased and prostituted their religion, giving the lie to the solemn protest of the first leaders of the Church against the infamous outrage?

Remarkable Discovery of an Ancient City in Mexico—Important if Confirmed.

[Cordova, Mexico, (March 27,) Correspondence of the New York Herald.]

No little excitement prevails among the Americans in Mexico in regard to an unexplored district of country hitherto unknown to the authorities, lying about 300 miles northwest from Jalapa, and which Gen. R. Lyon, late of the confederate army, is now engaged in surveying. In nearly every department in the empire are to be found immense bodies of land which the foot of the Spaniard never trod; many of them impenetrable forests, inhabited only by beasts of prey, and whose shades the imagination of the native Indian had peopled with de-

mons and evil spirits, upon whose domain it was more than death to trespass. Such is the land which Lyon has gone to explore.

HOW THE CITY WAS DISCOVERED.

While the imperial commissioners were investigating government titles to lands to be allotted to emigrants they leaped of the existence in the "Tierra Caliente" of the district in question, and early in October last an exploring party was sent to this "terra incognita." Upon reaching Mesa de Mecatepeque, a small village nearest the borders of the forest, they were counseled by the Indians to proceed no further, as no human being had ever passed the confines of their cleared lands and returned alive; demons were said to dwell in every hill, giants of hideous mien made their abode beside every streamlet, while monsters of every form and guise stood ready at every footstep to seize and devour the unwary traveler; all was "mala," and not one syllable of good could be uttered in favor of the land.

Unable to procure sufficient assistance from the natives, the party proceeded to make their explorations as best they could. The forest was peculiarly dark and dense, and the jungle almost impenetrable. With difficulty they cut their way through the undergrowth and being unacquainted with the Yankee method of "blazing" trees, they marked their way by tying hide ropes to trees and bushes to mark their trail. At the distance of several leagues in the interior, they discovered the ruins of an ancient city, of great extent, and of whose existence not the slightest tradition prevails. Becoming exhausted by their labors, the party without prosecuting their discoveries any further, returned home, reaching the capital late in December. The Emperor expressed great interest in the result of the exploration, and at once endeavoured to send a stronger and more efficient party to prosecute it, selecting Gen. Lyon, of Kentucky, as commander of the expedition, Gen. Lyon was unable to perfect his plans for the work until the 8th of February, upon which date his party consisting of Americans, started from the city of Mexico. They traveled in stages and carts about 250 miles; the balance of their journey was completed upon the backs of donkeys, arriving at their journey's end about the first week in March. The country is called Metaitalovuca, and is situated some 100 miles west of Tuxpan, in the state of Vera Cruz.

SECOND VISIT TO THE LOST CITY.

Entering the jungle at the same point as did the previous explorers, the party proceeded slowly with their surveys. The

neighboring Indians finding that their legends were all false and their fears groundless, became valuable assistants, and large numbers being employed, the work began to progress rapidly. After encountering two or three lakes of considerable extent, several rivers and swamps, and bayous innumerable, a lofty mountain was found, which was ascended, and the trees upon its top soon felled, permitting an uninterrupted view of the valley below. The grandeur and loveliness of the scene is described as perfectly bewildering. Mr. Chapman, son of the celebrated American artist, who accompanies the expedition, writes that during his whole life in Italy he never looked upon a landscape so enchantingly beautiful, and at the same time so striking. Little time, however, could be spent in viewing the enchanting valley; the great work was still before the party, and the axmen were soon pushed forward upon the trail toward the lost city.

As the explorers cut their way through the forest the trees grew larger and older, showing that the verges of the forest were the last to be abandoned and had been cultivated long after the interior had become a wilderness. Most of the beasts of prey, native of the American continent, as well as animals peculiar to tropical climates, were seen in great numbers, and insects innumerable, many of them before unknown to naturalists, gave great annoyance to the adventurers.

DESCRIPTION OF THE CITY.

After a dangerous and wearisome work the lost city was finally reached, and, for the first time, the foot of the Anglo-Saxon pressed its streets. With awe and wonder the party gazed upon the works of an extinct race. Trees hundreds of years old were growing among the ruins, showing that the city had been abandoned before the days of Cortez, and the architecture of the buildings is of an order before unknown upon this continent. Some few houses are in a tolerable state of preservation, and still habitable, while their walls are adorned with paintings of rare beauty and merit. Carved door ways and images abound in every street, evincing in their former inhabitants a knowledge of the fine arts not found among the most civilized aboriginal races. Most remarkable of all is, some of this sculpture, indicates among the people the existence of the Christian religion. Places of worship are said to be numerous, and upon the reverse of a statuette of a man is carefully carved that emblem of Christianity—the cross.

Whence this race or what their fate is a mystery. The existence of this city was

unknown to the Aztecs, and not a tradition concerning them is extant among the Indians, who, when spoken to about them, reply, "Antique," "Antique." The doors of the houses were generally closed with rocks, showing the abandonment of the city to have been a preconcerted movement; but whether this was caused by civil wars, fears of savage foes, or earthquakes, is mere conjecture.

Gen. Lyon will make a thorough exploration of the Metaltalyuca country, and his report will be received with much interest. If the few letters received at the capital from the party state facts, the lost city will cause a commotion in the literary world, as its development must throw light on the history of the lost races of America. The Spanish party who visited it in October, say the ruins bear little resemblance to those of Yucatan, or any other portion of Spanish America; and their paintings and sculpture show them to have been fully as far advanced in the arts and sciences as the most enlightened European nation of their own day.

The statement of the Spanish party must be taken with many degrees of allowance. Americans who have traveled through Yucatan, and other old settled states of Mexico, concur in the opinion that every fact is greatly exaggerated, and the lost city is but the ruins of some Spanish city, deserted by its inhabitants during the slave insurrection early in the present century. No record of such a city is to be found in the Mexican archives, and if it was ever under Spanish rule, its existence had faded from the public mind. The country is filled with ruins of most remarkable character, and which a casual observer would pronounce to be four or five centuries old, but which are known to have been the abodes of elegance and luxury within 80 years.

[From the *Prophetic Times* of Jan., 1866.]

Learning and Unlearning.

In nothing, probably, have some of us discovered more painfully how hard it is to *unlearn*, than in relinquishing the charming dream of a temporal millenium; though, at the same time, in nothing have we found more joyfully how blessed it is to learn the truth of God than in exchanging man's dream of a good time coming, without Christ, for the divine certainty of Christ's coming the second time, without sin, unto salvation, for the most part, those who are looking for that blessed hope have inquired their way through a tangled maze of prepossessions and prejudices to clear light in which they

stand, waiting and rejoicing, when all around is dark and threatening. They bear testimony that much of the Word of God which before was obscure or meaningless, has now become luminous and precious. While the truths in which they formerly rejoiced have been invested with fresh charms, a thousand heavenly promises and prospects have been opened up to them in their exalted relations as sons of God, and therefore heirs of God—joint heirs with Christ. The dark history of this world, the ways of Providence, the proud prosperity of the ungodly, the multiplied afflictions of the children of God, the long conflict of the Church, their own trial, toils, and sorrows—all, in short, that is otherwise perplexing, depressing, and humiliating in our present condition, has been illumined by the projected beams of an approaching morning of joy; in the dark places where they walk there is now a light shining; and the future, which to the eye of nature is wrapped in a darkness as deep as it is terrible, is now, to the opened eye of faith, bright with glory, honor, and immortality. We may here pause to address a word of exhortation to those who have been graciously led into the joy of this hope, regarding their obligations to the sharers of a common faith who do not yet know what is the hope of our high calling. The experience of your present joy, and the remembrance of the path by which you reached it, bind you to unwearied long-suffering and meekness, in bearing testimony of this truth. Your own slow and reluctant progress may well teach you patience; and the preciousness of the hope you have attained may well strengthen you to perseverance in your endeavors. Those who have been most obstinate in their own prejudices against the truth, are most apt, when these prejudices have been overcome, in the impetuous ardor of a young hope, if unrestrained by grace, to attempt to drag on their brethren into the acknowledgment of the truth; and, if their zeal is not met with an immediate acquiescence, they are disposed, to abandon those who hesitate as hopeless, and, in a spirit very unlike Him for whom we look to denounce them as enemies. Brethren, it is not thus that we were dealt with in our slowness of heart to believe; and it is not thus we are to show our fidelity to the truth which we have received. You cannot awaken that blessed hope in any heart, though it is your privilege to bear testimony to Him who can. And re-

member that, while you stand ready to give every one that asks you a reason of the hope that is in you, with meekness and fear, a most important part of your testimony must be in your life, rather than on your lips. Your own spiritual comfort and advancement, the honor of the hope you profess, and, above all, the glory of an absent Lord, demand that you walk worthy of the high vocation wherewith He hath called you, and you owe it to these brethren, as well as to their Lord and yours, that you show that this hope in him is influential, quickening, and purifying.

But to return. We are not to suppose that because we have been introduced into the blessedness of this hope, we are done either with the pain of unlearning or the joy of learning. Too often the very joy of truth discovered arrests the progress of the inquirer, and he refuses to advance beyond his first discoveries. Nay, errors which become associated in his mind with the truth, become hallowed by the association, and the difficulty of unlearning is greatly increased. For example, the quickening certainty that the coming of the Lord draws near is associated in many minds, with certain reckonings of time based upon the application of prophecy to the history of the past eighteen centuries. To question the correctness of such an application, or of the calculations based upon it, seems to them to assail the hope itself; and we need not wonder if inquiry on the subject is resisted as resolutely as inquiry into the correctness of the popular notions of a millenium, was once resisted. Now let it be borne in mind that the power and preciousness of this hope is impaired in our souls, in as far as we hold it dependent on any human scheme of prophetic interpretation, as much as it would be impaired if we held it as a human tradition. The hope of His second coming is of practical value only when it is held on the simple authority of the Word of God, opened up and applied to the heart in the same way as the faith of His first coming became a soul-satisfying certainty. Dear as that hope is, and much as we desire to see all the children of God rejoicing in it, we would not lift a finger, if thereby we could see all the Christians of America made millenarians on mere grounds of natural conviction, by the force of logic, or the charm of eloquence. Theoretical, sentimental, political, traditional, or sectarian millenarianism is as worthless and God-dishonoring as any popular delusion.

When the hope of the gospel is held upon the same ground as the faith of the gospel, we may surely dare to learn the whole counsel of God, without consulting first for the

safety of any scheme of prophetic interpretation. A system of interpretation is to be suspected which occupies the mind with itself, or turns the eye in any direction save to the Word of God. Every true teacher will lead us to the Word of God, instead of saying us the trouble of going there. And if, through the divine blessing on his teaching, we have learned anything truly, we will see it in the Word of God, and not merely in his teaching; in speaking of it, we will appeal to the Word, and not to the teacher.

Brethren in the sympathy of this blessed hope! we are taught that human authority cannot maintain the power of it over the soul. We can not be fed and satisfied by the doctrine and systems of men. We can not arrest our inquiries after truth at any stage of our progress, and be sustained today in spiritual vigor, by the discoveries of truth which yesterday refreshed and gladdened us. The great body of prophecy invites our humble, prayerful study. To a great extent, it is still concealed from our view by the accumulated rubbish of ages of neglect and perversion. We must not wait to see what some favorite teacher may yet bring forth from the mine, or what novelty will lend interest to the next work of a favorite writer. Do not permit your indolence to pass under the mask of humility. There is no presumption in going to the Word of God, with a deep conviction of the insufficiency of human wisdom to explore or expound it. True humility will go there in confiding submission to the guidance of the Spirit, whose aids are vouchsafed to the humblest, and only to the humble.—*Waymarks.*

CORRESPONDENCE.

FROM BRO. E. ROBINSON.—I take my pen to write you that you may know of my health, prosperity, &c., and of the good hand of my God which hath been over me, since I abstained from the use of tea and coffee. I am made to realize already a portion of the glorious promise contained in the "word of wisdom," for I really can "run and not be weary, and walk and not faint." I feel that my health is better than it has been for the last 25 years. I desire that my Heavenly Father would be pleased to assist me by His Spirit and grace, that I may live in such a manner as to be worthy to receive and enjoy the fulfillment of the remainder of that precious promise, which says: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive

health to 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 angels shall pass by them, as the children of Israel, and not slay them." I have perfect confidence, dear brother, that this promise will be fulfilled to the letter upon all those who comply with its sacred requirements. The word of the Lord is sure and steadfast, it is yea and amen, and blessed are all they who receive and obey it. But "to keep and to do these sayings, walking in obedience to the commandments," is a path so straight that I often times find myself straying therefrom. As Paul expresses it, "when I would do good, evil is present with me," and unfortunately, too often, many time ere I am aware, I find myself yielding to the evil, which brings deep sorrow and grief to this poor heart, and I am led to exclaim, "who can deliver me from this bondage?" I thank my Heavenly Father that He hath given His only Son, Jesus Christ the righteous, who endured temptations, but without sin, taking upon himself our infirmities, bearing our iniquities, being made perfect through suffering, thereby qualifying Himself to become an advocate with the Father to plead for His poor, feeble, erring children. He is able to deliver us, and He will save to the uttermost, all those who put their trust in Him; who strive to enter in at the straight gate and to walk in the narrow path, and who endure in faith to the end, and overcome.

The scriptures inform us, and our own experience also teaches us, that the life of a christian is a continual warfare. He who would win the prize, *must* fight the good fight of faith, or he *cannot* wear the crown of life, "which the Lord, the righteous Judge will give to all they who love His appearing."

To prepare us for this happy day, the Lord made known the fulness of the everlasting gospel, which is faith in the Lord Jesus Christ, repentance and baptism by water, for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, which Holy Ghost is that other Comforter which our Savior promised His disciples; the Spirit of God which He promised those who would love and obey Him, as He said in John, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

I was about to write, and ask the question, if we thought the Father would delight to come and take up His abode, by His Holy Spirit, in a tabernacle or temple that was saturated with tobacco juice or smoke, or poisonous liquors? But when I come to look at the full import of the words, "If a man love me, he will keep my words:" my eyes filled with tears and I felt more like dropping my pen, and putting "my hand on my mouth, and my mouth in the dust, and crying unclean, unclean." Well might our Savior say, "Let him that is without sin, cast the first stone."

Oh! when will we as individuals, and as a people, become worthy to receive the Father and the Son as our honored guests?

May the Lord be merciful to us sinners, and prepare us for that glorious, happy day, is my earnest fervent prayer, in the name of Jesus Christ. Amen.

FROM BRO. THOS. GILBERT.—We received a letter from Bro. Blair, requesting us in Fall River to send an elder to Dennis Port, so I have been there, and will now inform you of my mission.

I arrived there April 20th. I soon found Harris Humphrey, an elder in the Brighamite church, by whom I was warmly welcomed. It was soon sounded around that a Mormon elder had come, so in the evening I preached to a few of the old saints on the rejection of the church, and polygamy. I gave out an appointment for the night following, when I had a full house. I gave out notice again for the night following, and I had a very crowded house. I remained there ten days, and preached eight times to crowded houses.

On the 23d I baptized Elder N. W. Eldredge, and James H. Eldredge; on the 26th Hannah Humphrey and Betsey Eldredge; on the 28th Elder Harris Humphrey; on the 29th Jane M. Humphrey and Hannah F. Rhumert. Thus, by the blessing of God, seven precious souls have been led down into the waters of baptism, and more promised to join with the church very soon. I ordained Jas. H. Eldredge to the office of teacher, and have left the saints under his watchcare for the present; it was the best thing I could do, for the men are all seamen, and were just going off for the season, with the exception of Bro. Jas. H. Eldredge, who is to stay at home; that is the reason I did not organize a branch there.

There was a great deal of prejudice against the Mormons there, but I think I have removed some of it, and I believe a

great deal of good would be done there if an elder or two, were to go there in the fall, when the men are at home from sea, for I believe there are a good many honest souls in Dennis Port, they cared for my every want while I was among them, I pray God to bless them, and at last to save them in His kingdom.

FALL RIVER, Mass., May 1, 1866.

FROM BRO. JOHN LANDERS.—I am laboring on the isles, in sight of the Fox Islands, and have been requested to go there to preach. I have more calls than I am able to fill. It is about five weeks since I came here, and I have organized two branches of the church—one composing *twenty-three* members, and the other *seventeen*. I baptized *eight* last Sabbath, and expect to baptize more soon. I have had great opposition since I came here, but it seems all dead now. I have not heard from Bros. Geo. Linsley and Jas. McCormick since I left Campobello. I have written to them, but have got no word from them yet. I have a brother, Geo. W. Eaton with me, whom we baptized and ordained on Grand Manan. He is a giant in frame and intellect. He is six feet and four inches high. A better man never lived. I expect that they will come with me to the October Conference, which is the time I expect to come home, the Lord willing. The Lord has done everything He said He would do in renewing my age, and is now multiplying my sheaves.

There is the greatest poverty here of any place I ever saw in the world, it is not on account of the laziness or idleness of the people. They work all that nature can bear. There are a few rich ones that have got the poor down and they keep them down, and would, if it would enrich them devour their flesh from off their bones. I never saw a more loving and faithful people. Every thing they know to be their duty they are willing to do. A man could not be more ardently beloved than I am by them. I believe many of them would give their life for me if required. How they will ever get to Zion I know not, but the Lord does, and He will bring them there when the time comes, because they are good wheat.

DEER ISLE, Me., April 23, 1866.

TWO DAYS' MEETING.—There will be a two days' meeting on the 16th and 17th of June, at the house of Bro. Wm. Souders, in Freedom, Outagamie Co., Wis. We expect Bro. Samuel Powers to be present. J. M. WAIT.

CONFERENCES.

St. Louis Conference.

Minutes of St. Louis Quarterly Conference held in their Hall in the city of St. Louis, Mo., March 18, 1866.

Conference met according to appointment. Bro. Wm. Hazledine was chosen President, and John E. Richards and Andrew Novis, Clerks.

The President made a few appropriate remarks on the object of the meeting. After some general instructions, the different branches were represented, and were as follows:

St. Louis Branch, 1 high priest, 12 elders, 3 priests, 4 teachers, 4 deacons, 2 died, 1 received by vote, 1 removed, 1 expelled. Total 119 members.

Dry Hill Branch: 31 members, including 7 elders, 1 priest, 1 deacon.

Gravois Branch: 31 members, including 1 high priest, 3 elders, 2 priests, 2 teachers, 1 deacon, 1 child blessed.

Carbondale Branch: 11 members, including 4 elders, 1 priest, 1 teacher.

Chester Branch: 7 members, including 2 elders, and 2 priests.

Alma Branch: 7 members, including 1 elder, 1 priest, 1 removed by letter.

Wherever Branch: 16 members, including 3 elders, 1 priest, 1 teacher, 1 removed by letter, 4 baptized since last Conference, 9 children blessed.

Blue Ridge Branch: 17 members, including 3 elders, 1 teacher.

Spanish Pond Branch: 6 members, including 2 elders.

Alton, Wood River, and Laseyville branches were not represented.

Reports accepted.

Bro. Hazledine arose and said that every representative is obliged to bring in a written report to the Conference; if otherwise it will not be accepted.

ELDERS REPORTS.

Bros. Geo. Thrp, Daniel Llewellyn, Chas. Perry and John Beard gave in the reports of their labors, during the last three months. Reports accepted.

AFTERNOON SESSION.

Resolved, That Bros. Cook and Rollett visit Spanish Pond as often as circumstances will allow.

That Bros. Llewellyn and Perry visit Alma and Caseyville.

That Bros. Beard and Clegg visit White Bush.

That Bro. Lewis L. Jones visit Gravois, and that Bro. Slinger visit Blue Ridge as often as he can.

That Bros. Smith and Anderson visit Carbondale.

That Bro. Sutton visit Wood River.

That Bro. Thrp visit Blue Ridge and Dry Hill.

That Bro. Ben. Jones visit St. Louis.

Resolved, That St. Louis Conference will uphold and sustain Bro. Joseph Smith as Prophet, Seer and Revelator, and all the officers of the church in their various callings.

Resolved, That we sustain Bro. Hazledine as President of St. Louis Conference.

Resolved, That Bros. Novis and Blackee audit the Bishop's books.

Resolved, That every representative is to give a written report at the Conference, according to the instructions given in the *Herald*, vol. 9, p. 52.

Resolved, That it would not be wisdom to rent a Hall in White Bush until next Conference. The elders to visit houses, and preach out of doors when the weather permits.

Bro. Ben. Jones, jr. was confirmed under the hands of Bros. Hazledine and Smith.

The supper was administered. Many of the brethren and sisters bore a good and faithful testimony.

A child was blessed, under the hands of Bro. Hazledine, Jones and Shaw.

Resolved, That Bro. Ben. Jones preach at 7 o'clock. The meeting adjourned until 7 o'clock.

EVENING SESSION.

Bro. Jones preached an able and pointed sermon, displaying very masterly the principles of the everlasting gospel.

Resolved, That the Conference raise a fund for the benefit of the elders that are going on missions.

Resolved, That Bro. Hazledine be Treasurer of the said fund.

Resolved, That Bro. Hazledine be our delegate to the Plano Conference.

Resolved, That the next Conference be held in our Hall in St. Louis, the second Sunday in June next.

Resolved, That the Conference adjourn until the 10th of June next.

The Hall was full. Our Conference was peaceable indeed, and designing men cannot stop the cause of Israel's God, for it is onward, and will continue to roll until the kingdoms of this world become the kingdoms of our Lord and of His Christ.

WILLIAM HAZLEDINE, PRESIDENT.

JOHN E. RICHARDS, } Clerks.
ANDREW NOVIS, }

BLANK NOTICES for preaching will be sent by mail at the rate of 10 cents for 20.

MISCELLANEOUS.

An Appeal

To the Saints in Iowa and Nebraska.

Beloved Saints, you learn from the Minutes of the last General Conference of the appointment of five brethren to the California and Utah Missions; and it has been deemed wisdom by the authorities of the Church to give the people in Iowa and Nebraska the privilege of providing those brethren with the means of transit across the plains and mountains; and knowing your generosity together with your intense desire of seeing the redemption of your brethren and sisters in those localities and of having them brought to the knowledge of the truth, I make this appeal to your benevolence on the behalf of those Missionaries, that they may be enabled to go forth and do all that is in their hearts in righteousness and truth. It is an arduous task that they have undertaken. They go, as it were, with their lives in their hands. Dread plains and barren mountains lie in their way, and foes more cruel than death. There is no place for them to seek assistance when they leave your hospitable homes. Then I ask you in the name of truth and God to unite your means for the purpose of affording them a comfortable outfit. Do unto them as you would that others should do unto you in like circumstances; and thereby prove your earnestness of desire for the redemption of scattered and afflicted Israel. The Presidents of Districts will use their influence to this end, and instruct all saints to donate their means through the Presidents of Branches to Bishop D. M. Gamet, who will make the arrangements for the outfitting of those brethren. Use all diligence to this end, and let your generosity be known, and the blessings of God shall be yours in proportion to the efforts you make in this direction. All can put in their mites. Let none exempt themselves who possess means or capabilities to obtain the same by honest labor; for every man shall be rewarded according to his works.

May God be with and bless you, and give you peace and union is the prayer of your brother,

CHARLES DERRY.

Montrose, Iowa, May 5, 1866.

Notice.

A Special Conference will be held at Mission Branch, on the 15, 16 and 17 of

June next, at which time arrangements will be made for Conferences at different places through the summer. I invite a general attendance of the elders, and would recommend the reading of B. of C. 17: (2) 13, which says: "The several elders composing this Church of Christ are to meet in Conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time." This command is imperative—see to it that you be not under condemnation.

By permission of Bros. Powers and Blakeslee, I appoint a three days' meeting at Elk Grove, near Amos Harker's, in Lafayette Co., Wis., to commence on the 29th of June next. The brethren throughout the western part of the State are particularly requested to attend.

Z. H. GURLEY.

SUBSCRIBERS to the HERALD who are in arrears for it, are PARTICULARLY REQUESTED to pay for it without delay, for we need the same to pay expenses. It is very desirable that payment should be made in *advance*, according to our terms.

RECEIPTS FOR THE HERALD.—G. W. Conyers, J. Johnson, D. Gamet, J. Brower, G. Braby, each \$2; B. F. Wicks, J. Dobson, C. Butler, J. A. Wilson, A. Fife, J. W. Thomas, W. Watson, J. Chisnall, J. Stone, C. Milton, W. J. Smith, W. Hudson, J. M. Outhouse, J. H. Eldredge, each \$1; J. A. Forgeus, \$0.83.

A LARGE ASSORTMENT OF TRACTS is now on hand. The friends of the Latter-Day Work should not forget that much good might be done by their distribution. Send for them and scatter them as bread cast upon the waters, that it may be found after many days.

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

HERALD.

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

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

No. 11.—Vol. 9.] PLANO, ILL., JUNE 1, 1866. [Whole No. 107.

Pleasant Chat.

We have been slightly taken to task for offering to the readers of the HERALD, once or twice, a brief digest of the news of the day.

We intend to brave the displeasure of grumblers on this topic again just to point out some of the "signs of the times."

War in Europe seems to be inevitable. Italy is sounding the tocsin in an endeavor to force the matter on. Meetings are held by the people giving their voice for war.

We copy from the *Chicago Tribune*, as follows:

"AUSTRIA, PRUSSIA AND ITALY.—The question of war for the moment is overshadowed by the financial panic. There is no modification in the threatening aspect of affairs.

"The *Times* in a summary view of affairs on the 11th, says the whole Prussian army and great bodies of troops are massed along the frontiers. Austria is bringing into the field every man she can raise, and it is enough to say the whole nation is panting for war. There were rumors of communications by France and England with Austria, with a view to prevent an outbreak, but nothing authoritative.

"Florence papers regard the war as inevitable, and say, by a modification of the Ministry about to take place, LaMarmora will receive the military command. It was stated that the King of Italy

would leave Florence, May 15th for Placenza.

"The Italian Chamber of Deputies passed by a vote of 203 to 48, a bill granting the Government extraordinary powers to provide for the maintenance of public safety.

"Exportation of horses is prohibited from Italy. Offices for the enrollment of volunteers have been opened in Florence and other cities.

"Italian municipalities continued to vote rewards and pensions to soldiers who shall have distinguished themselves at Messina. The sum of thirty thousand francs was voted for the crew of the first man-of-war that shall take a distinguished part in the operations against Venice.

"The city of Venice is said to be closed to traffic from without.

"The Italian and German journals had become more reserved in their accounts of armaments and military intelligence.

"Rumors were current at Vienna, of Russian preparations for war. Orders have been also issued from Constantinople that the Turkish army be raised to its full strength, and calling out twelve thousand of the reserve.

"The disabled steamer *City of Washington* reached Queenstown on the 7th.

"In the House of Lords an enquiry was made if the English Government had tendered mediation. Lord Clarendon said the government had taken care to let it be known that England's good offices would be freely tendered if desired.

but the result was discouraging, and England could do nothing alone. He feared the consequences, now that a million men were armed and ready for action, and denounced war as unjustifiable and without cause.

"Bills have been also introduced reducing franchise in Scotland and Ireland.

"Napoleon made a significant speech at Auxerre, in which he said he detested the treaty of 1815.

"The Paris Bourse had accepted it as a sign of war, and severe panics had set in.

"Six Prussian corps d'armee had been mobilized.

"Orders had been issued placing the whole Austrian army on a war footing.

"Great military activity is reported from Italy. Volunteers are being received into the army for one year's service. A royal decree had been issued, ordering the formation of a batallion corps of twenty batallions, under the command of Garibaldi.

"The Austrian despatch to Prussia regards negotiations for simultaneous disarmament as exhausted, and contends that Austria, although having no offensive design whatever against Prussia or Italy, will maintain defensive measures against Italy.

"Warlike preparations are reported from the middle German States. There were some slight rumors of a pacific adjustment even yet, but they were not very hopeful.

"An attempt was made to assassinate Count Bismark, as he was walking in Berlin. The assassin fired several shots from a revolver. Bismark received only a slight contusion. The assassin was arrested, but committed suicide in prison.

"The following is a summary by the Belgian:

"The Berlin correspondent of the *London Times* says Mr. Motley had announced he would leave the country if another body of volunteers was despatched to Mexico.

"A detachment of 1,000 men was to have embarked at Triste, May 10th, but there is no announcement of their doing so."

A great financial panic in England is stirring the inquiry as to the stability of the government in a monetary point of view.

Mr. Gladstone finds good cause for a reduction of the public debt of England in the rapid exhaustion of the coal fields of the Kingdom. A movement is

on foot in the Parliament to restrict the right of franchise.

The Spaniards have tried another bombardment, this time at Callao, without succeeding as well as at Valparaiso. But little damage was done to the town, while the Spanish fleet suffered considerably.

Great difficulties lie in the way of the reconstruction of the states government south; and the position of the Negro is as yet unsettled as far as relates to his political rights. God alone can determine with certainty how long this state of things will last. We all wait in hopes of a speedy solution of the vexing question.

The work of the last days progresses slowly, but surely. The minutes from Utah and California give us to understand that God is at work there for the accomplishment of His purposes. From the far northeast word reaches us, that Bro. John Landers, a faithful steady old soldier of the cross, in connection with Bros. J. McCormick and Geo. Lindsey, is waging a winning warfare against error, and is adding to the church almost daily those who believe on the name of the Lord. From the far southwest of the late rebellious district, Bro. Spencer Smith writes, that he is preaching wherever he can obtain a place to speak, but that there seems to be strong grounds to believe that the Spirit of God has nearly ceased to strive with the people of Texas.

Bros. Shippy, Cleveland, Vickery, and others, are using the weapons of spiritual warfare in Canada with some success, though there—as indeed everywhere—there is strong prejudice against the truth as we hold it in Christ Jesus.

Such a wide spread inquiry has not been known since the days of early power, as is now prevalent in every general direction, and the elders should be earnestly engaged in bearing testimony concerning that which must shortly come to pass.

Brethren Wm. A. Litz, Benj. Ballou, and L. Graybill were in Tennessee and Virginia at the last accounts, working for the good of Zion.

Sidney Rigdon, Granville Hedrick, some few of the Strangites, the followers of Joseph Morris, transmigratonists or regenerationists, as an outgrowth of Mormonism; together with that body of people in Utah under the policy of B. Young, are all busy in one way, or another to promote their own version of the latter-day work.

We as a people can have no possible objection to all this; but there is one thing we should be most decidedly opposed to, and that is, the being out done in the race through our own neglect, and want of punctuality.

There is not the least necessity for truth being behind her own privileges; nor is it very good policy for the church to be so quiet and easy respecting the accomplishment of our own work when we see others so diligently striving to advance theirs.

Immediate and persistent efforts for self purification should be put forth by every one to whom this good tidings of "peace on earth, good will to men," has come; for, by this, shall the great work of redemption for the whole body be made manifest.

We hear of wars and rumors of wars; pestilence is entering upon the land, famines are stalking rapidly onward. Soon the cry of desolation may be heard and the ones bearing the armor of God may escape, but the untoward workers after their own fashion must fall into the pit themselves have digged. Let the prudence of the prudent be hid, but the wisdom of God apparent in the preparation of His children. JOSEPH SMITH.

Antiquarian Evidences of the truth of the Book of Mormon.—No. 3.

Having reproduced much evidence from Josiah Priest's Antiquities, I will now present extracts from a work called "An Enquiry into the Origin of the Antiquities of America, by John Delafield Jr.," which was published in New York in 1839. I have shown that there was among the ancient inhabitants of this continent a knowledge of "the language of the Egyptians," and that there was among them many of the manners, customs, arts, sciences and idolatrous theories and practices of the Egyptians, and that the evidences on these topics which were published by Josiah Priest about four years after the Book of Mormon was published, are strong corroborative evidences of the truth of the Book of Mormon. As Delafield shows the resemblance between the ancient civilized inhabitants of America and those of Hindostan, as well as the ancient Egyptians, I will now reproduce from pages 66 and 67 his reasons for doing so:

"It will doubtless be noticed that these coincidences at one time are drawn from Egypt, at another from Hindostan. The sequel will show that both of these nations

were peopled by one family, and will satisfactorily account for their being alluded to indiscriminately in the preceding argument. To make this a little more certain, the author here introduces one or two paragraphs from a standard writer.

"The temples of Nubia exhibit the same features, whether as to style of architecture or the form of worship which must have been practiced in them, with the similar buildings which have been recently examined in the neighborhood of Bombay. In both cases they consist of vast excavations, hewn out in the solid body of a hill or mountain, and are decorated with huge figures which indicate the same powers of nature, or serve as emblems to denote the same qualities in the ruling spirits of the universe.

"The sepoys who joined the British army in Egypt, under Lord Hutchinson, imagined that they found their own temples in the ruins of Dendera, and were greatly exasperated at the natives for the neglect of their ancient deities, whose images are still preserved. So strongly, indeed, were they impressed with this identity, that they proceeded to perform their devotions with all the ceremonies practiced in their own land. There is a resemblance, too, in the minor instruments of their superstition, the lotus, the lingam, and the serpent, which can hardly be regarded as accidental; but it is no doubt in the immense extent, the gigantic plan, the vast conception, which appear in all their sacred buildings, that we most readily discover the influence of the same lofty genius, and the endeavor to accomplish the same mighty object.

"But the most striking point of resemblance between the inhabitants of Egypt and India, is the institution of castes—that singular arrangement which places an insuperable barrier between different orders of men in the same country, and renders their respective honors, toils, and degradation strictly hereditary and permanent. In allusion to the four classes into which the natives are divided, the Hindoos maintain that, of their god, Nara Yana, the mouth became a priest, the arm was made a soldier, the thigh was transformed into a husbandman, and from his feet sprung the servile multitude. The narrative of Herodotus bears evidence to the same institution at an early period among the Egyptians, and his statement is confirmed by Diodorus Siculus.*

* Russell's Modern Egypt. Int'n. p. 23.

"The author ought by no means to omit to state that precisely the same division of caste prevailed among the ancient Mexicans and Peruvians."

I shall now present additional evidences from Delafield's antiquities, which were published about *nine* years after the Book of Mormon was published. I will now quote from page 31, to show that the Peruvian Indians worship the sun and moon. The moon is called the Queen of heaven. Delafield says:

"A learned writer, Count Scholberg, who has made some curious comparisons between the mythological ideas of different nations, has hazarded the hypothesis that the two religious sects of India, the worshippers of Vishnu and those of Siva, had spread themselves into America; and that the Peruvian worship was that of Vishnu, when he appeared under the form of Krishna, or the Sun: whilst the sanguinary worship of the Mexicans is analogous to that of Siva, when he takes the character of the Stygian Jupiter." † "It is by no means a slight coincidence that in the civilized family of Mexico and Peru, there exists two religions, corresponding, as to Deity, with the mythological worship of two sects in the country which both philology and anatomy have indicated as the place of their origin: the one worshipping the sun with peaceful offerings; the other with cruel immolations of human victims, adoring the deity of wrathful impulses.

"The greatest festival of the Peruvians was that of the sun, or 'Raymi.' "The nobles, governors, the principal and other commanders, all endeavored to be present at this, the grandest of the four annual feasts, held after the solstice in June. The Inca attended in person, as the high priest and eldest son of the luminary, their god." †

"By a reference to Sir Wm. Jones' Works, it will be found that Rama, the Hindoo god, is one of the children of the Sun." ‡ "His wife's name is Sita, and it is very remarkable that the Peruvians, whose Incas boasted the same descent, style their great festival *Rama-Situa*." "The Egyptian women," said the Bishop of Llandaff, "made sacred cakes of flour, which they offered to the Queen of Heaven at their principal solar festivals, called *Raymi* and *Citua*. The Peruvian women did the same. It is also a Hindoo custom, still existing." §

† Trans. Views of Cordilleras, p. 213.

‡ Ranking's Conquest of Peru, p. 183, 184.

§ Sir Wm. Jones' Works, vol. 1, p. 298.

§ Rees' Cyclop. art. "Rama."

Now if we can show that the children of Israel often worshipped the sun and moon, (Queen of heaven,) we shall thereby show a resemblance between their idolatrous worship and that of the Peruvian Indians. The following texts will show that Moses warned the children of Israel against worshipping the sun, moon and stars: Deut. 4: 15-20; 17: 2-5. The following texts show at certain times this kind of idolatry was practiced by children of Israel: 2 Kings 17: 16; 21: 3; 23: 5, 11; Jer. 7: 17, 18; 8: 1, 2; Jer. 19: 13; Ezek. 8: 16; Zeph. 1: 4, 5. In Jer. 44, we read that a part of the tribe of Judah had gone to sojourn in Egypt, and that they burnt incense to the queen of heaven, and poured out drink offerings to her, and made cakes to worship her.

I will now extract hieroglyphic evidence from Delafield's Antiquities, which will show that there is a *great resemblance* between the ancient hieroglyphics of Central America and Mexico with those of Egypt, and therefore that the originators of these American hieroglyphics understood "the language of the Egyptians;" and that the Egyptian system of hieroglyphics had been "altered" by them, which is according to the evidence I have extracted from the Book of Mormon. Delafield says, on pages 44-47:

"The head of a Toltecan king appears along with the others sculptured in the pyramidal tower of Palenque. Over it is the name inscribed, in an oblong phonetic rectangle, (corresponding to the Egyptian cartouche.) The name is ACATLA-POTZIN. It is composed of two words: the first implying 'reeds,' the other 'hand.' The symbol of reeds, therefore, and the symbol of a hand, convey the sound of the name, Acatla-Potzin." *

"We understand, by the term *figurative hieroglyphics*, signs which, in their natural forms, are images of objects the ideas of which are to be expressed.

"On the Egyptian monuments, in a legend which refers to pillars, to edifices; or to sphynxes elevated before a temple, the figures of these objects take the place of their names. So in designating the ideas of their gods. They made representations of men invested with just such appearances as the Egyptians supposed the gods to exhibit in the celestial world." †

"This is, in other words, the simplest form of hieroglyphic writing, being mere pictures of objects or events intended to be recorded. It was in common use among the Mexicans, and forms no small proportion

* Foreign Quart. Rev. xxxv, for Oct. 1838.

† Stuart on Greppo's Champolion. p.

of the vestiges of their scriptural remains.

"The third species of hieroglyphic writing is the *tropical*, or *symbolic*, which accomplishes in the art of writing thoughts or abstract ideas, what is first done in the art of language, viz: to employ what rhetoricians call tropes, or figures of speech. For instance: 'to denote *impudence*, the Egyptians painted a *fly*, because this creature, being more frequently than any other driven away by force, still persists in returning. To denote *knowledge*, they paint the heavens shedding down dew, signifying that, as fallen dew is diffused over all plants, and makes soft and pliable only those which in their own nature are capable of being softened, but upon those which are in their own nature hard, it exerts no influence: so knowledge is diffused in common among all men, but only those who are born with a happy genius seize and imbibe the dew, while those who are destitute of the faculty of genius remain strangers to its influence.' †

"The Mexicans had also this peculiar method of hieroglyphic inscription, as we learn from the following quotations: 'The Mexicans not only represented the simple images of objects, but they also had some characters answering, like the signs of algebraists, for things devoid of figure, or of difficult representation.' §

"Again: 'Such as had form or figure, were represented by proper images; and such as had not any, were represented by characters that signified them; and by this means they figured and writ what they would. * * They did also write these discourses after their manner by characters and images; and I have seen, for my better satisfaction, the pater noster, ave Maria, and simbol, or general confession of our faith, written in this manner by the Indians. And, in truth, whosoever shall see them will wonder thereat; for, to signify these words, I, a sinner, do confess myself, they painted an Indian upon his knees at a religious man's feet, as one that was confessing himself; and for this to God most mighty, they painted three faces, with their crowns, like to the Trinity.' *

"Baron Humbolt considers the Mexican paintings as rather corresponding with the hieratic than the hieroglyphic writings of the Egyptians, as found on the rolls of papyrus in the swathings of the mummies, and which may be considered paintings of a mixed kind, because they unite symbolical and isolated characters with the representation of an action.

† Stuart on Greppo's Champollion.

§ Recherches on America, by an officer of the army. Balt. 1816.

* Aposta, l. vi. c. 7.

"It is the opinion of the author that farther investigations and discoveries in deciphering the Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two scriptural systems: the one for monumental inscription, the other for the ordinary purposes of record and transmission of information.

"We find the three species of hieroglyphics common to Mexico and Egypt. It is not to be expected that the same lines, figures, and marks are to be discovered in each country. An identity of characters would be impossible; as, in Egypt, at least sixty objects might be selected by the writer to give the phonetic A. In Mexico sixty others might be enumerated, of objects never seen in Egypt, and which yet might be employed to represent the same letter. In the lapse, also, of a few generations, particularly of a people constantly driven from their homes, and compelled to wander to new scenes, new symbols would be used to represent phonetic characters; and they would naturally be selected from objects in their new abodes, and which would be familiar to their immediate descendants. The author thinks, then, that identity of symbols is not to be looked for; but that the existence of the same scriptural system in both countries is no slight evidence in favor of an early unity of origin.

"In tracing, then, the ancestry of the Mexicans and Peruvians, by analogy in their hieroglyphic system, where shall we take them but to Egypt and to southern Asia? 'We seek in vain, on the elevated plain of central Asia, or farther to the north and the east, for the use of this hieroglyphic painting, which has been practiced in the country of Anahuac ever since the end of the seventh century. The Kamtschadales, the Tonggooses, and other tribes of Siberia, described by Stralenberg, paint historical facts. Under every zone we find nations more or less addicted to this kind of painting. But there is a wide distance between a plate covered with certain characters, and these Mexican manuscripts, which are all composed according to a uniform system, and which may be considered as the annals of the empire.' *

* Trans. Hum. Res. by H. M. Williams, vol. 1, p. 168.

COMMUNICATIONS.

David Oram weighed and found wanting.

MR. EDITOR.—Perhaps some may think that I am rather austere in thus heading

my article, coupled with its contents; but to the honest, who have had a chance to know, it is apparent that I am justified in writing as I do: for you will learn from the following, that David Oram (a Free Will Baptist preacher) has, *without a cause assailed* not only me, but Joseph Smith the Martyr and the gospel of Jesus Christ, as taught by him and other servants of God in the latterdays, so this will inform the reader that I will become responsible for the matter contained in this communication, and the frank manner I take to show the cold, sneaking scheme of the reverend gentleman, (if such he can be called,) to retard the progress of the latter-day work, but in justice to those of all names and denominations, both clergy and laity, who are doing the best that they can, and are willing to listen to the truth, and reason from the Bible; I would say that this does not apply to them, for there are some with whom I am acquainted that would be ashamed of the acts of Mr. Oram and his colleagues, in trying to overthrow the Church of Jesus Christ of Latter-Day Saints.

The first time that my opponent opposed me publicly, was during a meeting held on the evening of the 26th of January, 1866, at Benjamin Holden's. Bro. Vickery spoke on the subject of the "shaking" among the dry bones, (Ezek. 37: 7,) showing that the prophet referred to the resurrection of the whole house of Israel, and not to the "conversion of sinners," as some *erroneously* suppose. I followed Bro. Vickery, and spoke from these words: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isa. 29: 19. I showed from this, and many other corroborating texts, that the meek were to increase their joy by the coming forth of the Book of Mormon, which would bring about the restoration of the house of Judah and the house of Israel, which was to precede the resurrection of the dead. This of course my opponent would not endorse, while being one of the false teachers (which his subsequent conduct proved) spoken of by Paul, as follows: "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4. After I had stopped preaching, but before meeting was closed, and while

I was announcing further appointments, I was interrupted by Mr. Oram, who, without permission, arose in his *blind* zeal and began to talk, and said he would like to ask some questions. Mrs. Holden wished him called to order, as will be seen by the following letter:

SALMON RIVER, Jan. 29, '66.

REV. DAVID ORAM, DEAR SIR:—I have been talking with Mr. and Mrs. Holden, since you interrupted the meeting held by the Latter-Day Saints in their house, on the 26th ult., by continuing to talk after being called to order by me, and the request of Mrs. Holden; and they have become willing to have me answer any questions you may wish to ask, on next Friday evening, Feb. 2d, if the questions are to the point, and asked in a candid, christian like manner. I am also willing and *ready* to meet you on the challenge which you gave me, (indirectly) or discuss publicly all points of difference existing between us. Yours truly,

JOHN SHIPPY, *Elder in the Church of Jesus Christ of Latter-Day Saints.*

P. S. Please manifest a christian spirit in all your deliberations. J. S.

Before the time mentioned in my letter came, Mr. Oram sent a message to Mr. Holden, stating that he could not conveniently be there on the 2d, but that if he could have the privilege so to do, he would be in readiness on Friday evening, Feb. 9th, to ask his questions. His request was granted, and the news spread throughout the neighborhood, so that on the 9th the house was crowded. Mr. Oram took a seat within a few feet of me, and I was glad of that, for I wanted to be where I could eye him during meeting, for I was well aware he would quibble if he got a chance; so I condensed my discourse as much as possible, nevertheless I clearly set forth every principle of the gospel of Christ, so as to give him a fair chance to ask questions on any point of difference between us. To the astonishment of many, instead of asking questions at the proper time, while I was talking about calling a committee to keep order while the questions were being asked and answered, he arose and said: "I will save you this trouble, for I did not come here to ask questions; but you dismiss your meeting, then I will occupy as much or nearly as much time as you have, and show the people what I want them to understand, as I am prepared to prove that Mormonism is an imposition." He said much more, but to no purpose, only to throw the congregation into confusion,

One cried out: "We don't want to hear Mr. Oram preach. We've heard him these twenty years, and this is the effect of it; let him ask his questions, that is what we've come to hear." Another said: "Dismiss your meeting and let us go home." Another one said: "He has told a lie, for he sent word to Mr. Holden that he was coming to ask questions, but now he denies it, so that shows his dishonesty." "Yes, yes," exclaimed another, "and that's not the first one he ever told." I dismissed the audience, but they did not stay to hear Mr. Oram's sermon, for he preached none, therefore he did not get a chance to throw his venom at me before the public, to poison the minds of the honest hearted, which was doubtless his aim. A few days after, I received the following letter:

"BROOKLYN, Feb. 16, 1866.

"SIR:—Having understood you have used my name lately in a number of instances, without my permission, to suit your own purposes, and to lower me (as you suppose) in the estimation of the public; I send you, not "indirectly," but directly, this CHALLENGE to meet me at Mr. Moore's, either next Thursday or Friday, the 22d or 23d, whichever to you is most convenient, and I shall be prepared to prove, 1st, you have told *deliberate falsehoods*; 2d, that Joseph Smith was a *base impostor*; 3d, that you and the whole Mormon system is another. You shall have all the chance necessary to defend your position. An answer to this is expected on Saturday the 17th. Yours,

DAVID ORAM."

To Elder John Shippy.

I will here state, that the position that Mr. Moore took on the evening of Feb. 9th, satisfied me that he was a friend to Mr. Oram, and an enemy to me, for he said that he was both man and woman in his own house, and that he would open it for discussion; that Mr. Oram might have a chance to say what he wanted to, therefore I saw that it would be useless for me to go to his house to meet my opponent, unless I could get him in some form or shape that I could hold him, for he had played the lobster (backed out) once, and was still slippery; so I answered him as follows:

BROOKLYN, Feb. 17, 1866.

Ed. DAVID ORAM, SIR:—Yours of the 16th inst. is before me, its contents duly examined, and were it not for the public, I would hold that an answer to it would not become a christian minister, considering the contemptuous style in which it is

written, and the undefined position it occupies. You say: "I shall be prepared to prove, 1st, you have told *deliberate falsehoods*; 2d, that Joseph Smith was a *base impostor*; 3d, that you and the whole Mormon system is another." How do you expect to prove your great swelling assertions? Is it by newspaper stories, or by books published by our enemies? If that is your design, then you can have your fun and nonsense to yourself, and those who wish to hear you; but if you are willing to take the Old and New Testament for the standard of evidence on points of doctrine, then I am ready to meet you. The discussion shall be conducted thus: 1st, A committee of three shall be appointed who shall be members of no denomination, one may be appointed by you, and another by myself, and they may appoint the third. 2d, Said committee shall have power to keep order, and see that the disputants argue *points*. 3d, Each disputant shall occupy the same length of time, say from 15 to 30 minutes, as may be agreed upon by the disputants.

Yours, JOHN SHIPPY.

P. S.—The discussion shall be in the day time. I suggest the propriety of meeting at 10 A. M., next Thursday, the 22d, and occupy two hours in the forenoon and two in the afternoon, day after day, if necessary. J. S.

When I first read Elder Oram's letter of Feb. 19th, (the answer to the above,) I thought I would not send it for publication, for I did not know but what you might think its mean, boasting ostentation would disgrace the *Herald*, but since that I have read it, with the answer, to many, who are anxious to see both in print, that they may get a copy to read to their friends, to let them see what Mr. Oram has written, and what I have said in reply, that they may know the truth or falsity of the many stories which are being circulated about the same. Well, here is his letter, I send it to you in his own hand writing; print it if you please, with my reply to it, that those who read this communication may see that Elder Oram is found wanting after being weighed in the balance of justice.

* "BROOKLYN, Feb. 19, '66.

"SIR:—Your note is received, and as I expected, instead of accepting it in a straight forward manly way, you have dis-

* The above letter is copied *verbatim*, therefore the errors in spelling, punctuation, and unfinished sentences must be attributed to its author, and not to us.—
Editor.

played in the answer a good deal of *Mormon sophistry*, in other words *wriggling*. My propositions were plain and distinct: "1st, That I was prepared to prove that you had told deliberate falsehoods, (and you know you cannot be a Mormon Elder without you do, and that there is a bad place for all LIARS, Mormon Elders not excepted,) and 2d, That Joe Smith was a base impostor, and 3d, That you and the whole Mormon system was another." These I shall hold you *ago*, and I intend to keep to the point. You inquire "how I expect to prove my great swelling assertions; whether it is by newspaper stories, or books published by enemies." My answer is, if nothing to you how I do it, so long as it is done. If I do it by *newspaper stories* or *books* or even an old *almanac*, they are far superior in *truthfulness* to your Book of Mormon, YOUR *harefaced* assertions of the *Angel visions* of Joe Smith. I shall take my own way of proving what I have offered you, and you can do the same in the answer. *No committee*. Mr. Moore, is *master* of his own house. I shall take time to prove my assertions one by one, and you shall have the same time to answer. Meet me at Mr. Moor's 1 o'clock on Thursday P. M., if not, say so at once, and no more *wriggling*.

Yours,

To Elder John Shippy.

DAVID ORAM.

P. S. Answer on Wednesday, early as possible, as I have to *prepare* my *Dissecting Knife*, look up my Newspapers, Pamphlets, Books and old Almanacs, Mormon *Visions* and *Revelations* &c &c &c, As I expect to see you a happy convert and go back to *Canada* a *Christian man* by the time it is over.

D. O."

BROOKLYN, Feb. 21, 1866.

ELD. DAVID ORAM:—Yours of the 19th is at hand, and I have carefully read it and from what I can glean therefrom, it is evident that you do not intend to meet me on fair honest terms, taking the Bible for the standard of evidence, and yielding to the *established* rules of discussion: therefore by this you may know that I do not care to go to Mr. Moor's to hear you read your "newspapers, pamphlets, books and old almanacs," for you say, "No committee," so I am satisfied that should I appear to defend myself *there*, all would be confusion and anarchy: for by your *letters, acts and assertions* I am constrained to believe that you are of that class of men spoken of by Jude which "Despise dominion, and speak evil of dignities. * * * Raging waves of the sea, foaming out

their own shame; wandering stars to whom is reserved the blackness of darkness forever." (See Jude's epistle 8-13, also 2nd Peter 2: 10, 18, 19.) So I will for the present be contented by defending myself with this brief review of your last letter, and my remarks on the PAST, which will appear in the *True Latter-Day Saints' Herald*, with your first note and my answer to it, that whoever reads the same, may see your *FOLLY* and *IMPUDENCE*, and *know* what you call "Mormon Sophistry, in other words *wriggling*." You say "my propositions were plain," but your note *also* showed that the manner in which you meant to try to prove them was not defined; therefore my questions were proper, and was no "wriggling." I would review your letter from the first line to the last, but I do not wish to burden the *Herald* too much with your *slander*, so I will only notice a few items. You say that I have told "deliberate falsehoods (and you know you cannot be a Mormon Elder without you do.)" How did you get your knowledge? Is it from your "newspapers" or have you measured me in your own half bushel? Be careful, or you will get to the "BAD PLACE" which you spake of, for I am satisfied that unless you obey the gospel of Jesus Christ, you will go to the PIT, so you had better read the following passages of scripture: Acts 2: 37-39, Mark 16: 15-19, Acts 8: 5-18, Heb. 6: 1-3, Acts 19: 1-6, also 22: 16, 1 Cor. 12: and 14: Eph. 4: 3-14, and repent of your SINS and be baptized for the remission of the same, and receive the laying on of hands for the reception of the Holy Ghost by those who have authority; that you may reign with Christ on *earth* in its renewed state. You say in your P. S. "I have to prepare my dissecting knife." Well! Well! that is just like you; get it ready; and I suppose it is made of basswood, but thanks be to God that I have one all ready prepared; it is the "word of God" and Paul says it is "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12. That is the *knife* which I use in dissecting false doctrines and skinning false teachers. It is also called the "sword of the Spirit," and is accompanied by the "shield of faith * * * to quench all the fiery darts of the wicked." (See Eph. 6: 16, 17.) And that is the *sword* with which I fight; and as I am the challenged party, I have a right

to choose my own weapons. Now give me a chance, come out of your hiding place into the open field; do not be afraid of the BIBLE, although it proves the divinity of the Book of Mormon and the doctrines taught by the Latter-Day Saints. Again you say "I expect to see you a happy convert." Convert to what? Do you think that I will change from the Bible truths to your superstitious bigotry? No, NEVER! I will give you a few texts which proves the divinity of the Book of Mormon and Joseph Smith's calling: Isa. 2, 8, 11, 29 and 45th chapters, Ezek. 37; 15-28, Isa. 18: 1-8, Zech. 2:3-8, 6; 12, 13, Ps. 85th 10-13, 119: 142-154, Gen. 48th and 49: chapters. Yours truly,

JOHN SHIPPY.

To Elder David Oram.

I have delayed sending this communication, thinking probably Mr. Oram might answer my last letter, but he is silent.

JOHN SHIPPY.

BEAVER RIVER, N. S. April 22, 1866.

CONFERENCES.

Utah Annual Conference,

Minutes of the Annual District Conference of the C. of J. C. of L.-D. S., of Utah, held at Spanish Fork, Utah, April 6-8, 1866.

The elders met together in the afternoon, for consultation touching the welfare of the Conference and the emigration of the poor, &c.

A public meeting was held at early candle light. Bro. Charles Kennedy, of Provo, preached on the first principles of the gospel, and the contrast between the doctrine of Christ, and the doctrines of men and devils. Bro. Thos. Job followed on the same subject, and the origin of the Utah idolatry, &c., by the secret combination of the leaders exalting one another, &c. Bro. Thos. Kerry, of Provo, spoke on the progress of the Reorganized Church in Utah, the cause of the present union and happiness among the elders, &c. Bros. Christian Anderson, Ole Larson and Godfred Christensen spoke in the Danish tongue, on the true principles of salvation.

MORNING SESSION, APRIL 7.

Conference was organized by choosing Bro. Chas. Kennedy to preside, and Bro. Thos. Job, Clerk; 18 elders, with some other officers, were present.

The President expressed a rejoicing, to see so many elders here in Utah dare to worship God as dictated by conscience. He preached a very interesting sermon from B. of C. sec. xx, par. 6-8. He ob-

served that, whosoever doeth such things as mentioned in the 5th paragraph, shall not have part in the first resurrection. He alluded to those who call themselves saints, and justify themselves in committing these and all manner of sins and wickedness, saying, there is not much harm, if they are sealed by a certain priesthood, pay their tithing, and multiply themselves wives, that they will have part in the first resurrection; but the law of God does not make any such excuses, whatever be the influence of the man who says so. We should not subject ourselves to the will of any man, but of God. * * * He then reminded the saints of the great haste and confusion with which they were driven through the snow by the Brighamite elders unto the Zion of the salt land, and of the pestilences in consequence. He read sec. xxi. par. 6, and exhorted the saints not to be weary in well doing, keep an eye upon their inheritance in the land of Zion, and the assurance of the promise; the Lord's words are sure and shall not fail.

Bro. William G. Sterrett, of Pleasant Grove, spoke at some length. He said that that was the second sermon that he had had the privilege of listening to from a Josephite elder. * * * He testified that he heard Brigham say in Nauvoo, when Wm. Smith proposed to take the place of Joseph, that that place belonged to young Joseph, but that he did not want to make it public, or else their enemies would seek to kill him, as they did his father. He observed that Brigham himself soon afterward took or usurped the place unto himself, and is now striving to keep Joseph out of it. Brigham said that no one would stand between Joseph and the twelve, unless they would apostatize. Brigham, by jumping there himself, sealed his own apostacy by his own oath, and he will not consent to young Joseph to take his father's place according to his own statement; and that the revelation of Orson Hyde, on the occasion of Brigham's sitting in Moses' seat, was not in accordance with the order of the law of God, and consequently could not be of God. He also testified he knew this work to be true, and that he was looking for it for years. We came here in blindness, and were still partly in blindness until young Joseph spoke to us. Now the mist is gone and vanished, and we can see clearly. He said that he was called by the Brighamites lately to attend their meetings and to preach, but what he preached was Josephism, but that he was giving a small pill at a time, that he might not be discovered, but the Bishop smelt sulphur in the pill, and said that the doctrine was not ed-

ifying to him, and he presumed it was not so to others, that I might be dispensed with. He said that he had testimony of the truth of this work which he would not part with for all of Utah; it is enough to carry him through all tribulations, afflictions and persecutions. It is hard to pass through, but when it is over it will soon be forgotten, it will be swallowed up in joy and happiness.

Godfred Christensen then spoke in Danish, on the legal right of Joseph the second to the presidency of the high priesthood, and testified that he had a knowledge of it to himself, in which he rejoiced.

AFTERNOON SESSION.

The President said that this was appointed to be a business meeting, that an understanding might be had concerning the time and mode of emigrating. He read par. 9, sec. xcvi. B. of C., observed that order is the first principle of the kingdom, and the Spirit of God giveth that order; alluded to the confusion which we experienced on the road here; the authorities robbed, cursed and abused the saints on the road; that caution is the parent of safety. He said that the captain of the company should be chosen by the company, and that the power should be invested in the company, and that the captain should consult the feelings of the company, and not tyrannize after his own will; and that a wagon captain should be also chosen to keep the wagons together, &c.; that every man should go in peace and let the women do all the scolding.

Bro. Kerry spoke of the quarrels and tyranny in the camp of the Brighamites, how fathers and sons were fighting on the road here; of the strength there is in union; if they don't live their religion on the road and afterward, they might as well remain in Utah. He then reported no less than fifteen hundred going out of Utah this season, under the banner of the Reorganized Church; commended the energy of the brethren in San Pete and every where this spring. He heard that from 40 to 50 wagons came from there.

Many of the brethren then spoke on the time and manner of traveling, of the orders given by Gen. Pope of escorting every company of 22 wagons over the plains. Good instructions were given by Bro. Sterrett with regard to travelling in the Indian country; advised the brethren not to curse their cattle by going back, for we now have the priesthood of God, and the authority of Jesus Christ; the cursed cannot return to the land of Zion; that their place is the salt land. Jer. 17: 6.

Bro. Job reported about 150 wagons as ready to start on the plains, all Josephites; alluded to a prophecy given him a year ago to-day, "that hundreds, yea, thousands would unite with the true church under his labors;" read a letter from the north of Malad, as follows:

"March 15, 1866.

"DEAR BRO. JOB: There are elders now in every settlement in Malad valley, and they are preaching all they can. The last account I had from Bro. Lewis was that they had baptized ten since I left. There are a good many very able elders now there, and they are preaching the gospel. I expect to hear of very many more coming out there very soon. Last Sunday, after meeting, I baptized Bro. Wells, of Willow Creek, the old gentleman. I feel that he is going to do much good at that place. We promised to go down and keep meetings with him. We are getting very good meetings here, and so do our brethren every where up here.

I wrote to Bro. Lewis since I received your letter, that your desire is for them to do their best to spread the gospel into Cash county. Also there are brethren in this place with Bro. Wells, that will also go right in there.

"The spirit of inquiry is still moving up here, and all around the northern country.

"Your brother in the gospel.

THOMAS THOMAS."

Bro. Job then reported his tour to San Pete, in company with Bro. Rasmus, said,

"I found many good men and women there. I could not help but love them. But the yoke of bondage was pressed on the people harder than ever, since Bros. Anderson and Ole Mason returned. Orson Hyde who presides there, and is called the 'king of the valley,' visited every settlement there, and they said 'the king was in his coach of six,' for he was awfully wrathful, because the Josephites had been there. He advised to treat them as wolves which come to destroy the lambs, so threatenings of slaughter awaited us everywhere. They said in the first settlement to treat us as Joseph Morris was treated before, to hurl us as Lucifer out of the celestial kingdom into the realms of perdition. Nevertheless the people risked to receive us to secure their expulsion from Orson's kingdom; for he said he shall not fail to excommunicate such delinquents. We preached and had great welcome and good meetings there. I asked what was the cause of such great fear in the hearts of their presidents? when an old man of 74 years answered, 'because our church is not on the rock.' 40 wagons are reported as coming out from

there this season and most of them are out already. I was obliged to apply to Capt. Dalton for an escort, for some were held back by the bishops for some illegal claims on them. They are very bitter against me, because I converse with their spiritual wives without their consent, and threaten me from the stand and through the press. I have hitherto used the greatest policy in such cases. I refused to baptize some of their polygamous women without their consent, but for the future I shall not use such policy, for, unless prevented by higher authorities, I shall use the policy of Jesus Christ, to preach the gospel to every creature, and *whosoever* will believe and repent with humble heart, and forsake their whoredom, I shall baptize in the name of Jesus, without regard to policy; and I shall not regard polygamic marriages anything at all in any kind of case, more than a case of whoredom, as being contrary to the laws of God and man."

EVENING SESSION.

Bro. Christian Anderson preached in Danish, on the old paths, and our duty to return and walk again in them, relying on the word of God for the blessings promised to the faithful. The place was thronged with Brighamites. Bro. Sterrett preached on the plan of salvation revealed in the gospel, described the humility and faithfulness of the first ministers of Christ, proved that Joseph preached the same gospel, and that it will always produce the same effects through faith, for the gifts of the Spirit bear witness; touched the Brighamite plan of salvation; not a part of the gospel of Christ, but doctrine of devils and men.

Bro. Kerry praised the young men for their good behavior; advised them to read the books and get light for themselves, for by these shall they be judged, said that Joseph Smith is the rightful heir of the presiding priesthood, being the first-born of his father, and that all Utah cannot deprive him of it.

Then Bro. Kennedy spoke on the revelation of the gospel through the Prophet, and of the chance for every man to know for himself of the doctrines. The books contain the will of God, and point out the location of Zion, and we have no need of private interpretations, for Zion shall not be moved, her location not changed.

Several other elders spoke and the meeting adjourned.

MORNING SESSION, SUNDAY, APRIL 8.

The President, after a short introduction, called on Bro. Job to produce the authorities of the church to be sustained. Then the following propositions were offered and carried unanimously:

That President Joseph Smith be sustained as Prophet and President of the High Priesthood of the Church of Jesus Christ of L-D. Saints, here in these vallies, and in all the world.

That Wm. Marks be sustained as his Counsellor.

That the Quorum of the Twelve be sustained, with Jason W. Briggs as their President.

That the Presiding Bishop, High Council, and all the quorums of the church be sustained in righteousness.

That Bro. Isaac Sheen be sustained in all his callings.

That Bro. E. C. Briggs be sustained as President of the Pacific Slope Mission.

That Bro. Thos. Job be sustained as President of Utah District.

Then the resignation of John Smith of Provo, and his wife Annie G. Smith was accepted.

Provo Branch was disorganized to be re-organized again. Bro. Job said that all the branches will be disorganized, for most all will go away. Many reported at this meeting, especially from the far south.

Bro. Kennedy preached on the rejection of the first organization and the reorganization of the church, and proved that Brigham's church was on a sandy foundation; he called on Bros. Sterrett and McKee to witness his remarks as to the conduct of the Twelve in Nauvoo, on the plains, &c. That the Lord's promise is fulfilling; He is extending His arm of mercy to them, and we will return with songs of joy; we have passed through great tribulations, and will find the blessings just where we left them. There is no authority to say that Zion is here among these mountains. Moses led the fathers out of Egypt by the power of the priesthood, and that is the power by which we must be led out of bondage. He said that the rebellious who were cast out shall never return, no more than the rebellious under Moses to the land of Canaan, they were all destroyed; so the rebellious are not of the seed of Ephraim, they can have no inheritance in the land of Zion; but now there is a space for repentance, and of returning to the old paths, for many honest people came here from all parts of the world, and will yet receive the gospel and all its blessings.

Sister Sterrett then sang one of David H. Smith's songs, most beautifully, which cheered the congregation with joyful spirits. Adjourned to meet at 2 P. M.

AFTERNOON SESSION.

At two o'clock a very large congregation assembled. Bro. Kennedy addressed the congregation from B. C. 64: 7. "Behold,

the Lord requireth the heart and a willing mind," &c. He delivered a very appropriate discourse, and all were well pleased with his remarks. He proved that false prophets and teachers arose in every dispensation as well as in this, and how liars and hypocrites shall be proven by those who have the true Spirit.

Bro. Sterrett spoke on the first principles of the gospel. Other elders spoke, and the meeting was adjourned till 6 P. M.

EVENING SESSION.

The evening was occupied in preaching, by Bros. Chas. Kennedy, W. G. Sterrett, and Thos. Job, after which the Conference adjourned to meet at Deep Creek, Malad, July 1st, 1866, as a Quarterly Conference.

Next day two sisters were baptized.

CHARLES KENNEDY, PRES'T.

THOMAS JOB, Clerk.

California Conference.

Minutes of the Annual District Conference of the Reorganized Church of J. C. of L. D. S. held at Washington Corners, Alameda Co., Cal., on the 6th, 7th and 8th of April, 1866.

Conference was to have met at 10 A. M., but in consequence of the death of Elder James M. McLam, and the sudden severe illness of H. G. Whitlock, the meeting of the Conference was delayed.

The Conference assembled at 11 A. M., and organized. H. G. Whitlock, high priest, being chosen President and Peter Canavan, Clerk.

Elder Glaud Rodger opened the meeting by prayer; he then read a portion of the 17th Sec. of Doc. and Cov., showing the rise of the Church in these last days, and made appropriate remarks thereon. He stated that owing to the indisposition of Bro. H. G. Whitlock, the duty of superintending the business of the Conference devolved upon him, until our brother was sufficiently convalescent to preside in our midst. He recommended that the remainder of the time allotted to this meeting, be occupied as a prayer meeting. It was done, and the Spirit manifested to us that we should have a time of rejoicing at this Conference.

AFTERNOON SESSION.

Elder E. H. Webb opened the meeting by prayer.

Elder Glaud Rodger then addressed the congregation; showing the great importance of Latter-Day Saints understanding their duty, and doing it by walking strictly in accordance to the law of God, that His blessings might attend them in all things; that we might be able, as a peo-

ple, to have the Almighty God approve us, and our works, that the Church of God might be built up in righteousness, adorned as a bride, waiting the coming of the bridegroom: he spoke of the mercies of God; of the eternal principles of the Holy Priesthood of God; the affinity of one divine attribute to another; of eternal life; the hidden mysteries yet to be revealed to those who abide the law of God: he spoke feelingly on the death of Bro. McLam, and exhorted all to live so, that when the time comes that we shall be required to render an account of our stewardship, we may, as our lamented Bro. McLam, die the death of the righteous; and may our last moments be like his.

Reports were then called for.

STOCKTON BRANCH: reported by E. H. Webb, 16 members, including 3 Elders, 1 Priest, 1 Teacher, 2 baptisms since last Conference, 5 removed, Elder Wm. Cunningham, President. Bro. Webb reported the branch in a good condition, all the members enjoying the Spirit of God. He said many were enquiring after the truth, and were on the eve of joining the gospel ranks.

WATSONVILLE BRANCH: reported by Elder Lyman S. Hutchings. 14 members, including 1 Seventy, 1 Elder, 2 removed. Bro. Hutchings reported that a portion of the branch had withdrawn their fellowship, and were not included in this report.

ALAMEDA CREEK BRANCH: reported by Elder Joel Edmonds. 23 members, including 4 Elders, 1 Teacher, 1 received by letter.

CENTREVILLE BRANCH: reported by Elder E. H. Webb. 10 members, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon, 4 baptized since last Conference. Bro. Webb gave a cheering account of this section.

SAN FRANCISCO BRANCH: reported by David Bona. 31 members, including 5 Elders, 1 Priest, 1 Deacon; 2 added by baptism, 3 by letter, 7 removed, Henry Burgess, President. Bro. Bona reported that the above report was voted by the branch as correct; he stated that the members of this branch had been tried pretty severely from time to time, with one thing and another to try their patience, but have overcome all, by the desire to walk uprightly before God and man; and he thanked God that he could say that for the San Francisco Saints, that they were united heart and hand in the cause of God.

SAN BERNARDINO BRANCH: this report (not reported by any authorized repre-

sentative) was given by Bro. H. C. Ladd through private letter. 165 members, including 9 elders, 9 baptized since last Conference. All felt well and rejoiced.

EL MONTE BRANCH: 9 members, 1 Elder, 1 Priest, 1 Teacher.

SCATTERED MEMBERS: 5, including 2 Elders. Reported by Elder Gland Rodger.

Bro. Gland Rodger reported that the work around his field of labor, was in some respects clogged as it were, for a while, on account of the party spirit that had existed; the issue of which was looked forward to by many honest enquirers, who at the present seem afraid to lay hold but as regards the future, prospects seem good. The united testimonies of the saints was cheering, all seem united in testifying that some great event is at hand: then let us prepare ourselves for any event that may come, and mind the "Mormon Creed," "Mind your own business." The meeting dismissed to meet again at 7 p. m.

EVENING SESSION.

Elder E. H. Webb preached; subject;—"Now ye are the body of Christ, and members in particular." 1 Cor. 12: 17. Followed by remarks from Elder Lyman S. Hutchings and Gland Rodger.

MORNING SESSION, APRIL 7.

According to previous appointment, we met together at 8 A. m. in the capacity of a prayer meeting, until half past 10 A. m. In this meeting we had great cause to rejoice; for the Holy Spirit of God was in our midst, in reality, it was something tangible, something that could be felt.

At 12 m. by appointment, all the members of our Church here, with many friends of our cause, assembled together at the residence of Bro. Wm. Hopkins, to attend the obsequies of our lamented Bro. JAMES MILLIGAN McLAM, of the Quorum of Seventies. The funeral sermon was preached by Elder Gland Rodger, assisted by Elder E. H. Webb. The procession left Bro. Hopkins' at 1/2 past 1 P. m. for the Cemetery at Centreville, Alameda Co. Cal. The scene was solemn and impressive. The sorrows of many of the brethren and sisters, found relief only in tears. We laid his *body* in the narrow cell, his *spirit* we might testify, was already enjoying the fruits of a life devoted to God; and we felt to say, "Blessed are the dead which die in the Lord, that they may rest from their labors." Prayer was offered over his body at the grave by Eld. Gland Rodger, the congregation sung the

hymn on the 194th page of our book:

Unveil thy bosom faithful tomb,
Take this new treasure to thy trust.

Amidst our sorrows, the influence of the Holy Spirit was upon us, and we rejoiced in the hope of a glorious resurrection, when our brother should come forth clothed as one of the angels rejoicing in the Majesty of heaven.

"Requiescat in pace."

EVENING SESSION.

The meeting was held at the residence of Bro. Wm. Hopkins.

Elder Gland Rodger addressed the congregation.

Bro. P. Canavan read the 37th Psalm.

The meeting was then given to the saints, to improve the time as they might be led by the Holy Spirit.

Bro. Edmonds spoke in tongues. Interpretation by Sister Bona. The Spirit declared that there was then in our midst, and in the neighborhood; people of honest hearts, who wished to know the truth, but were timid to come forth; exhorted all to come forth, and cast aside all fear.

This was truly a time of rejoicing, for the Holy Spirit was powerful in our midst,

MORNING SESSION, APRIL 8.

The official members met in council. Bro. H. G. Whitlock being so far recovered as to be able to preside. The business of the Council being over, they adjourned to meet at "Odd Fellows Hall" at 11 A. m.

At 11 o'clock the meeting came to order.

Official members present: 1 High Priest, 1 Seventy, 7 Elders, 4 Priests, 1 Deacon.

Elder E. H. Webb opened the meeting by prayer, and spoke on the power of the Holy Priesthood continuing with those on whom it was conferred, (if they were faithful,) whether in life, or in death; and although we may depart this life, our spirit will have power to teach those who have not heard in the flesh the gospel of salvation; that all things may redound to the honor and glory of God.

Bro. H. G. Whitlock arose and said he was glad to see so many present at this meeting; the scenes of the last few days had been vividly impressed upon his mind; he realized how few were impressed with the fact, that in the midst of life we are in death. It brought to his mind the circumstance of the man in the parable who had an abundance, that said to his soul, "take thine ease, eat, drink and

be merry." But God said unto him: "Thou fool! this night thy soul shall be required of thee." He said that he had not strength to say much. Prayed God to bless them.

The following resolutions were adopted.

Resolved, That Elder Glaud Rodger labor in Santa Cruz and Santa Clara counties at discretion.

Resolved, That Elder Lyman S. Hutchings labor under the direction of Bro. Rodger.

Resolved, That Bro. E. H. Webb labor in the field he has been laboring in, and that he take Bro. Nichols Stam with him to extend his labors to Placerville.

Resolved, That Bro. C. T. Garvey be ordained an elder.

Resolved, That Bro. C. T. Garvey and Bro. Peter Canavan, go on a mission to Visalia.

Resolved, That Bro. David Bona, have a mission to Healdsburg and vicinity, and that he request the services of Bro. P. C. Briggs.

Resolved, That this Conference sustain Joseph Smith as President of the Reorganized Church of Jesus Christ of Latter-Day Saints.

Resolved, That we sustain the Quorum of the Twelve.

Resolved, That we sustain the Standing High Council.

Resolved, That we sustain Bro. H. G. Whitlock as President of the Pacific Slope.

Resolved, That we sustain Bro. B. C. Turnbull as Recorder of the Pacific Slope.

EVENING SESSION.

Bro. C. T. Garvey ordained an elder. Preaching on the ordinance of the sacrament. The sacrament was administered, after which a collection was taken up to help the traveling elders to their several fields of labor. The amount collected was \$25.50. After this, testimony from the saints. After partaking of the emblems we felt such a great portion of the Holy Spirit in our midst, that made our hearts rejoice. One testimony after another was listened to with delight, and the feeling created cannot be described. Sister Bona, while bearing her testimony, burst out into tongues. After sitting down, the invitation was given to any that might have the interpretation, to arise and speak. Bro. Ladd arose and said, "truly the Lord is doing a great work." Said he had a portion of the tongue revealed to him; but his feelings seemed to be wrought upon, and he sat down. A gentleman who had come into

our meeting this evening, (Dr. McKeen,) then arose and said, he understood a portion of the tongue, and said the interpretation was, that Christ entreated us to come to Him. The Spirit, through one of the brethren, bade the Sister arise and give the interpretation. She did so and it was in all things agreeing with what had been given by the others, but much more, and more beautiful in the expression. Thus was verified the promise made to us at the commencement of our Conference, that we should have a time of rejoicing.

Resolved, That this Conference adjourn till the 6th day of October, 1866.

H. G. WHITLOCK, PRESIDENT.

PETER CANAVAN, Clerk.

Pittsfield Conference.

Minutes of a Quarterly District Conference, held at Pittsfield, Pike Co., Ill., May 5, 1866.

Conference organized by calling Bro. Loren W. Babbitt to preside, and T. Williamson, Clerk.

Officials present: 1 high priest, 4 elders, 1 priest.

Reports of Elders: T. Williamson, C. Mills, Darius Wetherby, H. Huffman.

REPORTS OF BRANCHES.—Elkhorn: 14 members, 1 high priest, 1 teacher; L. W. Babbitt, President.

Pittsfield: 13 members, 2 elders, 1 priest; T. Williamson, President.

Atlas: 17 members, 3 elders, 1 priest; H. Huffman, President.

New Canton: 15 members, 1 seventy, 2 elders; D. Bowen, President.

A letter received by L. W. Babbitt from Z. H. Gurley was read by the Clerk, wishing him to add Hanibal, Mo., to his District.

Resolved, That we donate what we feel able toward publishing the New Translation of the scriptures.

Resolved, That we uphold all the spiritual authorities of the church by our faith and prayers.

EVENING SESSION.—Bros. L. W. Babbitt and Darius Wetherbee addressed the congregation.

Sunday the saints met at Bro. Miller's house, and had a time of rejoicing.

AFTERNOON MEETING.—The time was occupied by L. W. Babbitt and C. Mills,

Our attendance was smaller than usual, owing to its being a very busy time with farmers.

Conference adjourned to meet at Atlas, the first Saturday and Sunday in August, 1866.

T. WILLIAMSON, CLERK.

Nebraska Conference.

Minutes of a Quarterly District Conference, of the C. of J. C. of L.-D. S., held in De Soto, Nebraska, May 5, 6, & 7, 1866.

Conference met pursuant to adjournment. Z. S. Martin was chosen President, Thos. J. Smith and Joseph Gilbert, Clerks.

Official members present: elders 10, priests 4, teachers 2, deacon 1.

BRANCH REPORTS.—Columbus: H. J. Hudson, President; 19 members, 4 added since last report; one died, 1 in doubtful standing.

Florence: J. Hodges, Pres. : 27 members, 1 added by baptism, 1 married, 1 child died.

De Soto: G. W. Martin, Pres. : 23 members, 2 added since last report, 1 by vote, 1 by baptism.

ELDERS REPORTS.—The following elders reported: J. W. Webb, Geo. Medlock, Robert Shackleton, Joseph Gilbert, Thos. J. Smith, John Taylor.

Resolved, That we accept the minutes of the last quarterly Conference, as reported in the *Herald*, the Clerk not having them with him.

Resolved, That we assume and defray the expenses of J. Gilbert's mission to Omaha City.

EVENING SESSION.—Bro. H. Hudson preached on the apostacy of the ancient church, and the setting up of the kingdom of God in the last days.

SUNDAY MORNING SESSION.—Preaching by Z. S. Martin, from Rev. 12.

AFTERNOON SESSION.—*Resolved*, That all the elders continue to labor in the fields appointed them by the last Conference, with the exception of R. Shackleton and Ed. Shoebridge.

Resolved, That R. Shackleton and Ed. Shoebridge be separated, and appointed to different fields of labor.

Resolved, That J. Gilbert be appointed to serve as Clerk of the District, in the absence of Thos. J. Smith.

Resolved, Jas. Gilbert be authorized to purchase a book for District Records, and that we defray the expense thereof.

Resolved, That we sustain the presidents of the branches in this District; Z. S. Martin as President of the District; Joseph Smith as President of the Church; and all the authorities of the church in righteousness. H. J. Hudson preached from Mark 16, after which, baptism was administered to seven applicants, by T. J. Smith.

EVENING SESSION.—H. J. Hudson and J. Hodges were appointed to confirm

those that had been baptized. The session closed with a testimony meeting, in which the Spirit was manifested.

MORNING SESSION.—*Resolved*, That Ed. G. Cannon be called and ordained to the office of an elder.

Ordained under the hands of H. J. Hudson and J. Hodges.

Resolved, That we discountenance the sale and use of all intoxicating drinks, except when ordered by a physician.

Resolved, That the minutes of this Conference be read by the Clerks.

Resolved, That we accept the minutes as read by the Clerks, after a proper and orderly arrangement.

Resolved, That we adjourn to meet in this place on the first Saturday and Sunday in August, 1866.

Z. S. MARTIN, PRESIDENT.

THOS. J. SMITH, } Clerks.
JOSEPH GILBERT, }

MISCELLANEOUS.

Bishop's Account.

I. L. Rogers, Bishop, in acct. with the Reorganized Church of Jesus Christ of Latter-Day Saints. *Dr.*

April 6, 1863, To balance due Church, as reported through Committee,	\$567.80
April 6, 1866. To am't. rec'd. on Emigration Fund,	206.25
To am't. rec'd. on Tithing and Donations,	2,148.80
Am't. to balance,	93.13
	\$3,015.48

April 6, 1866, *Cr.*
By am't. paid to aid Missions, Elders, and the poor, \$3,015.48
I. L. ROGERS, Bishop.
SANDWICH, Ill., April 6, 1866.

RECEIPTS FOR THE HERALD.—N. B. Loveland, C. A. Perce, F. Shillings, M. Hall, I. Freeman, W. O. Wilder, E. Banta, W. Banta, M. E. Campbell, H. R. Pike, I. Bennet, C. W. Lange, W. F. Cooke, C. Jones, A. McFadden, each \$2; W. Avery, A. G. Asher, L. B. Richmond, H. Bartlett, J. Houston, J. M. Tousley, L. Darvean, L. L. Jones, D. Davis, J. E. Richards, R. Hughes, S. Owens, L. Smith, C. Burns, W. M. White, E. N. Webster, N. Miller, A. P. Morris, I. A. Bogue, S. Ackerly, R. Rowley, D. P. Congdon, H. Pemberton, each \$2; M. Williamson, \$1.25; D. M. Adams, \$3.75; A. Sharer, J. Montgomery, each \$0.50; R. Robinson, \$1.50; T. J. Andrews, (gold) \$59.50.

NEW TRACTS.—We have advertised two new tracts in this number which will not be published in the *HERALD*. One is called, "Who then can be saved?" by Joseph Smith, and the other, "Plan of Salvation," by Isaac Sheen.

MARRIED.

In the Galland's Grove Branch, Shelby, Co., Iowa, April 29, 1866, by J. A. McIntosh, CHARLES BUTTERWORTH, to Miss JULIA RUDD. All of the Galland's Grove Branch.

In the Twelve Mile Grove Branch, Harrison Co., Iowa, by the same, NATHAN LINDSEY of the Galland's Grove Branch, to Miss SUSAN J. MEFFORD of the Twelve Mile Grove Branch.

DIED.—At Fox River, Ill., March 27, of Lung Fever JOSEPH ALMA, youngest son of Frederick and Adelia Campbell, aged 8 months and 16 days.

"This little flower to us was given,
To bud on earth and bloom in heaven."

PUBLICATIONS FOR SALE AT THE OFFICE OF THE HERALD, WHICH WILL BE SENT BY MAIL FREE OF POSTAGE:

TRACTS OF EIGHT PAGES.—Evidences that Joseph Smith the Martyr was a Prophet of God—Millennial State—Universalism Examined—Divine Authority of Joseph Smith, the Martyr, Nos. 1, and 2—The Legal Succession of Joseph Smith, Son of Joseph Smith the Martyr—Brighamite Doctrines.

An assortment of these tracts will be sent, free of postage: 4 copies for 10 cts.; 12 for 25 cts.; or 100 for \$2.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 2, 3, 4 and 5,) called Debate on Consciousness after Death—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5—Consciousness After Death—The Kingdom of Christ—The First Principles of the Gospel—Need of Revelation—John Wesley on the Spiritual Gifts, and Thomas Job on the Captivity and Redemption of Zion—Zion in America—Who then Can be Saved.

Eight copies for 10 cents, 24 for 25 cts., or 100 for \$1.

TRACTS OF TWELVE PAGES.—Plan of Salvation—Letter on the Latter Day Work—Fulness of the Atonement.

Four copies for 15 cts. or 100 for \$3.

Book of Doctrine and Covenants, \$1.25
The same (gilded), - - - 1.65
L. D. S. Hymns, with an Appendix, .55
The same (gilded), - - - .85

The Voice of Warning (revised,) 60
Ten Blanks for Branch Reports, 20
Book of Mormon, bound in Muslin, 1.10
" " Extra bound, 1.40
Photographs of some of the Elders, 25
" from an engraving of Joseph the Martyr and Hyrum Smith, 28
" by the dozen, 2.40
50 Envelopes with scriptural texts, .35
Herald, 12 copies of any old numbers, 1.00
Revelation on the Rebellion. 20 cop. .10
New Lute of Zion: Sacred Music, 1.75
Last Day Tokens, .25
Brown's Concordance of the Bible, .55
Cruden's " " (Sheep) 2.30
Brown's Bible Dictionary; 2.50
Book of Jasher, 1.80
New Testament—A new translation by the American Bible Union; .85
Apocrypha of the New Testament, 2.00
Coleman's Text Book and Atlas of Biblical Geography; - - 1.70
Manual of Phonography, by B. Pitman, .85
Herodotus, translated by Cary, 1.70
Testimony of the Rocks, by Hugh Miller, - - - 2.00
Layard's Discoveries at Nineveh, 1.95
" Nineveh and Babylon, 4.40
Rollin's Ancient History. 2 vol. 5.00
Humboldt's Travels and Researches, .80
Buck's Theological Dictionary, 1.35
Catherwood & Stephens' Travels in Central America, &c., 2 Vols., 6.60
Travels in Yucatan, by same, 2 vols., 6.60
Mosheim's Ecclesiastical History, 2 vol. 5.50
Ecclesiastical History of Eusebius. 2.65
The Works of Josephus, 3.80
Hall's Expedition to the Polar Sea, 4.50

BOOKS TO BE SENT BY EXPRESS, EXPRESSAGE UNPAID:

Webster's New Illustrated Royal Quarto Unabridged Dictionary, \$12.00
Wonders of Earth and Heaven, 2 v. 5.00
Bible with Apocrypha - - 5.25
Dictionary of Greek and Roman Antiquities. Revised by Prof. Anthon, 5.00

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SHEEN, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS'

M E R A L D.

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

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

No. 12.—Vol. 9.] PLANO, ILL., JUNE 15, 1866. [WHOLE No. 108.

Pleasant Chat.

In these days of degeneracy, when men bow to the incumbents of place and of power, almost every body who visits the seat of Government, must needs tell every body at home all about it.

Having had occasion to visit Washington, D. C., upon some business, "connected with one of the departments," of course, we fall in with the universal fashion, and proceed to tell of it straightway.

Brethren Elijah Banta, W. W. Blair and myself, started from home on the 30th day of May last; Brethren Blair and Banta upon the mission assigned them at the last April Conference, and myself upon the before-mentioned business. Before starting from home it had been arranged that Bro. Banta should accompany us to the capital as an assistant in whatever enterprise might be open to us, for the good of the church there; also, to aid by his more mature experience the prosecution of our mission among the magnates of the land.

Expectation pointed out some difficulty lying in the way; for, weak men making their way where strong ones go easily, require an effort oftentimes beyond their power; but faint heart never won strong city, or fair lady, so we entered in upon the circle of assembled Senators, Congressmen, Generals, Colonels, Majors and Captains, with a due sense of our own unimportance, and were inconceivably well pleased when permitted to slip into the niche prepared for us and let the waves of political, military and civic dis-

tingtion ripple round us to our incomprehension and amusement, and to the extreme delectation of those who happened to be initiated.

The two most prominent items that struck us in the city where the law making and executing machinery of the government begins to operate, are these: The more than abundance of honorary titles to be met with here, and the orderly and well behaved conduct of the "Freedmen," once contraband of war.

Now while noticing the sea of titled men round about us, as we scan them from a home stand point of view, their names assume colossal stature and through the mist of popular renown, the men themselves loom up in our minds giants of their species, with whom such pigmies as ourselves would bear no sort of comparison, and for whose notice, the fond public is continually on the "qui vive." This feeling is somewhat mended for the better; I must confess, upon a closer inspection; but after all, that strange, indefinite and anxious something, whether of our own conscious lack of desert, or the suffocating influences of the unobscured blaze of their greatness we cannot tell, causes us to approach them but slowly, stand modestly in their presence ready to do but scarcely daring to suggest what to do, and thankful at length, when the cloud of their brightness is past, and the glimmering twinkle of our own lamp may be seen to please us with its feebler though more familiar ray.

No one should be entirely insensible to

the homage paid to the great, but we are now, more than ever impressed, that men should be measured by the standard of real worth and not that of fictitious merit. The time has not yet arrived, and perhaps may not until the reign of Christ, when there will be such a power of discrimination upon the earth, as to do away with the distinctive titles conferred by the force of factitious circumstances; and until that is done title worshipper will bow to the symbol of greatness unmindful whether it be supported by true worth or not.

Upon a nearer approach to these men, great before the nation, we are a little surprised to find them so very extremely like unto other men, and while we are cogitating the matter one of them solves the problem at a stroke:

"Honor and fame from no condition rise,
Not yell your part, there all the honor lies,"

and we acquiesce in the decision, for we believe it.

If those who are professing great spiritual light and strength, are of necessity to be, and allow themselves so ignorant of what is going on in the world for lack of studying into the matter, we are at a loss to account for that injunction: "to get understanding."

Knowledge of the things of God is of paramount importance. The things of this world are full of emptiness and vain glory it is true, but did any one ever see the gorgeous coloring of the bubble, all beautiful and bright, before the bubble was blown; and should we turn our eyes from the grand sublimity of the Creator's promise set in the sky, because behind the cloud whereon it rests the empty chambers of space went out in infinite extent? No certainly not. Then let us look upon the bubble and the bow, to reap a lesson from the beauty of them both, and look upon the greatness of our fellow men with the same end in view.

That the "Freedmen" are behaving well, in the District of Columbia, is now readily admitted by all; and we are certainly agreeably disappointed, to find so harmonious a development of national prosperity coming out of so great political chaos as the last five years has been.

The positive antagonism existing between the dominant element of Congress and the President, though it bodes some trouble to Congress, must if it continue, result in the complete political interment of the policy of the President; always made and provided that the Congress be

right and the other party wrong, of that the issue will tell.

Now I suppose the readers of the *HERALD* are anxious to know of the business taking us to Washington. We should be glad to furnish the desired information, and will do so, just as soon as we are assured that the appearances of good are of such a nature as to be permanent. It is the extreme of folly to raise expectations that may not be realized, and just as foolish to sound the trumpet, with a note of victory, while a foe remains upon the field to do battle. There is however something on foot which now savors of good to Zion, and we should go to with our mights in praise and prayer to God that His hand may give us the palm of victory.

We leave the city this afternoon for Pittsburg and Kirtland, where we are to meet Bro. W. W. Blair.

May God enable us to hope for, work for, and wait patiently for the redemption of Zion, is my prayer.

JOSEPH SMITH.

WASHINGTON, D. C., June 11, 1866.

Antiquarian Evidences of the Truth of the Book of Mormon.—No. 4.

Commencing on page 48 of Delafield's Antiquities, he says:

"THE ASTRONOMICAL EVIDENCE

"Of the origin of this civilized American family in Southern Asia, is of no slight importance. On this subject has a flood of light been already thrown by Mons. Bailly, in his *Histoire de l'Ancienne Astronomie*, Baron Humboldt, and the celebrated French savan, Mons. Jomard. So much, indeed, has been said by them, that the analogies were better quoted from their own writings, than presented in a mere digest. * * * *

"The investigations of Mons. Bailly in the astronomy of the ancients generally, of Mons. Jomard in that of Egypt, and of Baron Humboldt in that of Mexico and South America, present most striking instances of coincidence, not only in their divisions of time, but also in the zodiacal signs.

"The author has selected from these works the most striking analogies, and here presents them, in a free translation:

"The civil year of the Aztecs was a solar year of three hundred and sixty-five days. It was divided into eighteen months of twenty days each. To these eighteen months, or three hundred and sixty days, they added five days, to com-

plots the year, and then commenced again another year.

“The names Tonalpohualli and Cempohualihuitl, which distinguish the civil from the ritual calendar, define plainly their peculiar character. The first of these names means ‘account of the sun,’ (*compte du soleil*,) in contradistinction to the ritual calendar, called ‘an account of the moon,’ (*compte de la lune*), or Metzlapohualli. The second name above given it derived from *cempohualli*, ‘twenty,’ and *uhuite*, ‘a feast.’ It has allusion both to the twenty days in every month, and to the twenty solemn feasts celebrated in the course of a civil year, in the Teocalis, or houses of God.

“A passage in the History of the Incas, by Garcillaso de la Vega, induced Bailly and Lalande to believe that the Peruvians calculated by cycles of seven days. ‘The Peruvians,’ says Garcillaso, ‘count their months by the moons; they count their half months by the increase and decrease of the moon, and compute the weeks by quarters, without having any particular names for the week days.’* ”

“Acosta differs from Garcillaso in this particular, and Humboldt attributes to him greater weight of authority, on account of his ‘having composed the first books of his Physical History of the New Continent at Peru;’ but his reason for their recognition of the period of seven days is not altogether satisfactory when he says: ‘It is indebted for its origin to the number of the planets.’ [Elle doit son origine au nombre des planetes.] To satisfy us on this point, the connexion between the two should be explained.

“Humboldt, however, not recognizing the reasons given by Acosta, nor yet admitting that Garcillaso was accurate, says: ‘After short reflection on the Peruvian calendar, we may perceive that, though the phases of the moon change almost every seven days, the correspondence is not yet exact enough to produce, in a lapse of several consecutive months, an agreement between the cycle of seven days and the phases of the moon. The Peruvians according to Polo, and many other contemporaneous writers, had years [huata] containing three hundred and sixty days, numbered and calculated on solar observations made day by day at Cuzco. The Peruvian year was divided, as is customary in southern Asia,

in twelve moons, [guilla,] the synodical revolutions of which end at three hundred and fifty-four days, eight hours, and forty-eight minutes. To correct the lunar year, and make it agree with the solar, they added, according to an ancient custom, eleven days, which, after an edict from the Incas, were distributed among the twelve moons. After this disposal, it is impossible that four equal periods, into which they might have divided the lunar months, could be composed of seven days each, and yet coincide with the phases of the moon. The same historian, whose evidence is cited by Mr. Bailly in support of the opinion that the week of the Hindoos was known by the Peruvians, attest that, in consequence of an ancient law of the Inca Pachachuteo, they ought to have in every lunar month, three holidays and market days, [catu,] and that the people were obliged to work, not seven, but eight consecutive days, taking rest on the ninth.’ †

“This is, however, wrapped in some obscurity. One inference may be deduced therefrom, and that of no light weight, viz: that in this regularly returning period, whether of seven or nine days, a Sabbath was observed—a day of rest was appointed and kept. Whence could this custom have derived its origin? What nations do we find with their regularly returning Sabbath, other than those who came from the birth-place of the world?

“We see, from what has been said elsewhere, that the Mexican year exhibited, like that of the Egyptians, and that of the new French calendar, the advantage of a division into months of equal duration. The seven complementary days, the epagomenai of the Egyptians, were indicated by the Mexicans under the name of nemontemi, or ‘empty.’ †

“This is no slight analogy, to find the system of intercalation and the number of complementary days identical between Mexico and Egypt. But perhaps a still more striking instance presents itself to us in a comparison of the zodiacal signs of southern Asia and this civilized aboriginal race of America. Baron Humboldt collected and arranged in a tabular form the names of the Mexican hieroglyphic zodiacal signs. They were compiled by him from the various writers of the sixteenth century. From this it appears that a great proportion of the names by which the Mexicans indicated the twenty days of their month, are those of

* Vues des Cordilleres, folio, Paris, pp. 127, 128.

† Vues des Cordilleres, p. 129.

† Vues des Cordilleres, p. 130.

a zodiac used since the remotest antiquity by the inhabitants of eastern Asia.”

The following hieroglyphics of the days of the Mexican Calendar are compared with the Naçshatras, or lunar houses of the Hindoos. I will give the Mexican hieroglyphics in Roman, and the Hindoo in *italic* letters, which are on page 51 of Delafield's Antiquities:

“Atl, eau, water. Cipactli, monstre marin, sea monster. (*The mahara is a sea monster also.*) Ocelotl, tigre, tiger. Tochtl, lievre, hare. Cohuatl, serpent, serpent. *Serpent, serpent.* (Acatl, canne,) Cane. *Canné, cane.* Tecpatl, silex, couteau, knife. *Rasoir, razor.* (Ollin, chemin du soleil,) path of the sun. *Traces of the feet of Vishnu, or the sun.* Ozonatli, singe, monkey. *Singe, monkey.* Quanh-tli, oiseau, bird. Itzcuintli, chien, dog. *Queue de chien, dog's tail.* (Calli, maison,) house. *Maison, house.*

“As a matter affording some evidence of the course of migration of this ancient race, and which we shall have occasion to notice hereafter, a second table is here inserted, exhibiting the analogy between the zodiac of the Mexicans and that of the Mantchou Tartars.”

I will now reproduce the Mexican hieroglyphics in Roman, and the Tartar in *italic* letters:

“Ocelotl, tigre, tiger. *Pars, tigre, tiger.* Tochtl, lievre, hare. *Taoular, lievre, hare.* Cohuatl, serpent, serpent. *Mogai, serpent, serpent.* Ozonatli, singe, monkey. *Petchi, singe, monkey.* Itzcuintli, chien, dog. *Nokai, chien, dog.* Quanh-tli, oiseau, aigle, bird, eagle. *Tukia, oiseau poule, bird, hen.*

“These quotations we consider very positive evidence of an early identity between the aboriginal race of America and the southern Asiatic and Egyptian family. To conclude the testimony on this point, the following extract of a letter of Mr. Jomard is adduced:

“I have also recognized in your memoir on the division of time among the Mexican nations, compared with those of Asia, some very striking analogies between the Toltec characters and institutions observed on the banks of the Nile. Among these analogies there is one which is worthy of attention. It is the use of the vague year of three hundred and sixty-five days, composed of equal months, and of five complementary days, equally employed at Thebes and Mexico, a distance of three thousand leagues. It is true that the Egyptians had no intercalation, while the Mexicans intercalated thirteen days

every fifty-two years. Still farther: intercalation was proscribed in Egypt, to such a point that the kings swore, on their accession, never to permit it to be employed during their reign. Notwithstanding this difference, we find a very striking agreement in the length of the duration of the solar year. In reality, the intercalation of the Mexicans being thirteen days on each cycle of fifty-two years, comes to the same thing as that of the Julian calendar, which is one day in four years; and consequently supposes the duration of the year to be three hundred and sixty-five days, six hours. Now such was the length of the year among the Egyptians, since the sothic period was at once one thousand four hundred and sixty solar years, and one thousand four hundred and sixty-one vague years; which was, in some sort, the intercalation of a whole year of three hundred and seventy-five days every one thousand four hundred and sixty years. The property of the sothic period—that of bringing back the seasons and festivals to the same point of the year, after having made them pass successively through every point—is undoubtedly one of the reasons which caused the intercalation to be proscribed, no less than the repugnance of the Egyptians for foreign institutions.

“Now it is remarkable that the same solar year of three hundred and sixty-five days, six hours, adopted by nations so different, and perhaps still more remote in their state of civilization than in their geographical distance, relates to a real astronomical period, and belongs peculiarly to the Egyptians. This is a point which M. Tourier will ascertain in his researches on the zodiac of Egypt. No one is more capable of deciding this question, in an astronomical point of view. He alone can elucidate the valuable discoveries which he has made. I shall here observe, that the Persians, who intercalated thirty days every hundred and twenty years; the Chaldeans, who employed the era of Nabonassar; the Romans, who added a day every four years; the Syrians, and almost all the nations who regulated their calendar by the course of the sun, appear to me to have taken from Egypt the notion of a solar year of three hundred days. As to the Mexicans, it would be superfluous to examine how they attained this knowledge. Such a problem would not be soon solved; but the fact of the intercalation of thirteen days every cycle, that is, the use of a year of three hundred and sixty-five

days and a quarter, is a proof that it was either borrowed from the Egyptians, or that they had a common origin. *It is also to be observed, that the year of the Peruvians is not solar, but regulated according to the course of the moon, as among the Jews, the Greeks, the Macedonians, and the Turks.* However, the circumstance of eighteen months of twenty days, instead of twelve months of thirty days, makes a great difference. The Mexicans are the only people who have divided the year in this way.

“A second analogy which I have remarked between Mexico and Egypt is, that the number of weeks, or half lunations of thirteen days, comprehended in the Mexican cycle, is the same as that of the years of the sothic period; this number is 1461. You consider such a relation as accidental and fortuitous; but perhaps it might have the same origin as the notion of the length of the year. If, in reality, the year was not of the length of 365 days, 6 hours, that is 1461 days in 4 years, the cycle of 52 years would not contain thirteen times 1461 days, which makes 1461 periods of thirteen days.*

“A half-civilized people, the Araucans of Chili, have a year (sipantu) which exhibits a still greater analogy with the Egyptian year than that of the Aztecs. Three hundred and sixty days are divided into twelve months (ayen) of equal duration, to which are added, at the end of the year, at the winter solstice, (huanathipahtu,) five complementary days. The nycthemeræ, like those of the Japanese, are divided into twelve hours, (clagantuu.) †

“On a review of the evidence thus presented, we notice, first, a close correspondence in the division of the year, month, and week; second, an identity in their zodiacal signs; third, the common use of intercalation.

“Upon the strength of these few quotations, we are willing to base the argument from astronomy.”

Having thus shown the “Astronomical Evidence” of the fact that the ancestors of the Aztec Indians received their Astronomical ideas from the Egyptians, I will now present evidence that the ancient civilized nations of America, received their knowledge of architecture from Egypt. This subject is explained by Delafield on pages 54-61, commencing as follows:

* Trans. Hum. Res. vol. 2, p. 224. (By H. M. Williams.)

† Trans. Hum. Res. vol. 2, p. 234. (By H. M. Williams.)

THE ARCHITECTURAL EVIDENCE.

“The remains of this ancient race which most attract attention, are the tumuli, ramparts, and fossa, which they constructed while dwelling in this region. These vary in size and figure: here exhibiting no small knowledge of castramentation, in the display of ‘curtains,’ ‘covert ways,’ &c.; and there denoting the well-guarded sacred fanes, the ‘high places,’ where once the gathering throng assembled either to adore the Deity, or perform the last offices for the dead. They are erected without reference to any particular level, as sometimes we find one portion resting on an elevated plain of interval land, thence running up a declivitous side-hill, and extending some distance on its summit. The number and frequency of tumuli through the country have led the writer to believe that they have not only been used as the last home of the warrior and his family, but that they have served as scopuloi, or beacons, and points of observation, connecting the large and extensive castra. There is reason to believe that a map of North America, delineating each of these ruins *in situ*, will exhibit a connexion between the various groups of ancient walls, by means of intermediate mounds, a signal on which, by fire or otherwise, would transmit with ease and telegraphic despatch, the announcement of hostile approach, or a call for assistance. We find, too, that this was a common practice among the ancient Peruvians. ‘At each quarter of a league, a cabin was built upon an eminence, in which five or six active Indians are stationed, and more, on extraordinary occasions. They watched perpetually, and one of them, having received the verbal message, which was the common mode, though the quipos were sometimes used, he ran on to the next station; for it was calculated that a man could go a quarter of a league at his full speed. On rebellions, the news was communicated by means of fires, which were always in readiness at each post; and by this method the Inca could receive intelligence from an immense distance in three or four hours.’ †

“The larger castra are near water-courses, at least so far as the observation of the author has extended; and at intervals along the streams are tumuli, which would be visible, one from the other, were the country cleared of its present forest.

“Some locations indicate a judicious † Garcillasso de la Vega, Book VI, chap. 7,

selection of soil for cultivation; while others, again, have evidently been chosen merely for convenience to ore, and for manufactures.

"Throughout Ohio and the adjacent States, they are constructed of earth, which, in some instances, is of a different soil from that on which they are placed, and must have been brought a distance of three or four miles. One or two instances, however, may be named, which are exceptions to this general description.

"Not far from Newark, Licking County, and near the Ohio and Erie Canal, stands a large tumulus, built of stone, a right cone in figure, with an altitude of about forty feet, and a base diameter of about one hundred feet. This is the only stone pyramidal edifice north of Mexico.

"In Liberty township, Washington county, Ohio, are yet to be seen twenty or thirty rude furnaces, built of stone, with hearths of clay, containing pieces of stone-coal and cinders, perhaps used in smelting ore. Large trees are still growing on them, and attest their age. They stand in the midst of a rich body of iron ore, and in a wild, hilly, and rough part of the country, better adapted to manufactures than to agriculture.

"These ancient structures are traced through North America to Peru. The residence of the Inca, on the Cordillera of Assuay, now forming part of the ruins of the ancient city of Chulucanas, is surrounded by terraces, ramparts, &c., similar to our own.

"In North America, the sepulchres of the ancient race are the tumuli of the country. In Peru, they are the same. The Indians, having laid a body, without burial, upon the ground, enyironed it with a rude arch of stones, or bricks, and earth was thrown upon it, as a tumulus, which they call *guaca*. In general, they are eight or ten toises high, and about twenty long, and the breadth rather or less; but some are larger. They are in shape not precisely pyramidal, but more like hillocks. The plains near Cayambe are covered with them; one of their principal temples having been there, where the kings and caciques of Quito were buried.*

"In the North American tumuli, various articles are found buried with the occupant, such as idols, clay masks, mica, stone axes, silver and copper rings, and rosaries. Precisely similar articles are

discovered in the sepulchres of Mexico and Peru.

"In the tombs of Siberia, and the deserts which border it southward, are found thousands of cast idols of gold, silver, copper, tin, and brass. Some of the tombs are of earth, and raised as high as houses, and in such numbers upon the plain, that, at a distance, they appear like a ridge of hills.†

"The simple tumuli common to the civilized aborigines of America and of southern Asia, were the earliest pyramidal edifices. In process of time, the ruling powers, ambitious of distinction, caused more permanent edifices to be reared, to serve as the last home of themselves and families, and to form also the temples wherein their manes might be invoked, and propitiatory sacrifices be offered to the Deity. Thus we find the simple tumulus in Egypt grown into a massive stone pyramid, the receptacle of the royal sarcophagi. In Mexico and Peru, we find the imperial sepulchre enclosed in pyramids and temples no way inferior to the Egyptian.

"Among those swarms of nations which, from the seventh to the twelfth century of the christian era, successively inhabited the country of Mexico, five are enumerated, who, notwithstanding their political divisions, spoke the same language, followed the same worship, and built pyramidal edifices which they regarded as the houses of their gods.†

"The most ancient pyramids of the Mexicans are those of Teotihuacan, and are said to have been built by the Toltec race.

"The group of pyramids of Teotihuacan is eight leagues north-east from Mexico, in a plain called Micoatl, or the 'Path of the Dead.' There are two large ones dedicated to the sun, (Tonitih,) and to the moon, (Metzli;) they are surrounded by several hundreds of small pyramids, which form streets; in exact lines from north to south, and from east to west. One is fifty-five, the other forty-four metres in perpendicular height.—The basis of the first is two hundred and eight metres in length. It is, according to Mr. Oteyza's measurement, made in 1803, higher than the Myceninus, the third of the great pyramids of Geiza, in Egypt; and the length of the base is nearly equal to that of the Cephren. The small ones are nine or ten metres high,

* Ulloa, vol. 1, p. 366. Gent's Mag. vol. XXII, p. 210.

† Ranking's Conquest of Peru, p. 238.
† Trans. Vues des Cordilleres.

and are said to be burial places of the chiefs of the tribes. The two large ones had four principal stories, each subdivided into steps. The nucleus is composed of clay mixed with small stones, and incased by a thick wall of porous amygdaloid. This construction recalls to mind that of one of the Egyptian pyramids of Sakhara, which has six stories, and which, according to Pococke, is a mass of pebbles and yellow mortar, covered on the outside with rough stones.*

"The pyramids of Dgizeh, in Egypt, it will be borne in mind, are also surrounded by smaller edifices in regular order, and closely correspond in arrangement to what has been here described.

"The greatest, most ancient, and most celebrated of the pyramidal monuments of Anahuac is the teocalli of Cholula. At a distance it has the aspect of a natural hill covered with vegetation. It has four stories, all of equal height. It appears to have been constructed exactly in the direction of the four cardinal points. The base of this pyramid is twice as broad as that of the Cheops in Egypt, but its height is very little more than that of Mycerinus. On comparing the dimensions of the House of the Sun, in Peru, with those of the pyramid of Cholula, we see that the people who constructed these remarkable monuments intended to give them the same height, but with bases of length in proportion of one to two. The pyramid of Cholula is built of unburnt brick, alternating with layers of clay.†

"This edifice, it would appear, closely corresponds with the great temple of Bel, or Belus, at Babylon, as described by Herodotus. 'It is a square building, each side of which is of the length of two furlongs. In the midst, a tower rises, of the solid depth or height of one furlong, on which, resting as a base, seven other turrets are built in regular succession. The ascent on the outside, which (winding from the ground) is continued to the highest tower; and in the middle of the whole structure there is a convenient resting place.‡

I. SHEEN.

* Ranking's Conquest of Peru, p. 356.

† Essai Politique sur la Nouvelle Espagne.

‡ Herodotus, book I, Clío, cap. CLXXXI.

NATIONAL GOVERNMENT MONEY should be sent to us, and *not state bank notes*, it is impossible for us to dispose of them, except at a heavy discount.

COMMUNICATIONS.

Reflections on Religion.

We learn from history, both sacred and profane, that religion of some character has existed in every period and among all nations. Its existence may be traced up the stream of time to the very infancy of our world. It prevailed among the fathers of our race. The earliest account that we have, which is contained in the Bible, notifies us of its existence even before the human family were divided into nations, while as yet they remained as one community.

The account given in the sacred book of the religious faith, rites and ceremonies of the anti-diluvian world is quite meagre, and far from being satisfactory. Yet a few instances are noticed, such as the offerings of Cain and Abel, and the practice of prayer. Mention is made of the character of the descendants of Seth; the brief but interesting story of Enoch's remarkable faith and translation is related, and Noah and his family are placed in connection with the religion of this date.

After the families of the earth were dispersed from the tower of Babel and became divided into tribes and nations, we learn something from the Bible of the religious institutions of the separate portions of mankind, so far as they are taken into consideration in the sacred tale. The Bible is corroborated by those early fabulous narratives, as they all refer to some sort of religion, as being promulgated by the founders of nations, and practiced by the latter. Profane history abounds with representations of this kind, and in pouring over its ancient pages we discover that the Egyptians, Babylonians, and other nations were devoted to the observance of certain rites and ceremonies, which they held most sacred.

Thus the universal existence of religion of some sort in the earliest ages is a matter fully established by history, and from the same source we learn something of the religious practices that have characterized the nations since, whether in a rude or civilized condition. All seem to have been impressed with the importance of a religious obligation, and therefore obeyed that law of the human mind that bids it seek repose in some sort of religious worship.

Our knowledge of the different tribes and nations of men at this period confirms the same wonderful fact. Scarcely a tribe of human beings, however remote from

civilization is known but that entertain some religious faith. A few savage communities have been reported by travelers to be destitute of any notions in respect to a future world and the existence of a superior power.

It is not unlikely, however, but that further inquiry into the real sentiments of these barbarous people would discover some vague conceptions of Deity and futurity. With the knowledge that we have, then, of this universal inclination of the human mind we think we are fully justified in asserting that religion, in a certain sense, is natural to the human species. This appears to be the only conclusion to which the reflecting mind can arrive. How is it that in every period of the world, and among almost all nations and tribes, some notion of God and human accountability; an obligation to render divine honors to an invisible supreme power, and certain forms of worship should prevail? I ask how can this be reasonably accounted for unless religion be attributed to an innate law of the human mind?

The organ of veneration occupies the summit of the skull and denotes a proclivity in our common nature to pay homage to a superior being. We would beg leave, then, to conclude that religion is a condition of man that is essentially universal. It is a faculty of the mental organization that demands attention and cultivation, and if neglected, leaves a want that never can be supplied in any other pursuit.

If we reflect seriously upon the powers and capacities of the human mind, comparing them with the present endowments of the lower animals, it will at once be perceived that man is the only being on the earth that is susceptible of religious impressions; that he is the only creature capable of acquiring any knowledge of God, or of rendering Him any praise. He alone is endowed with the faculty of distinguishing between truth and falsehood; between moral good and evil; and of receiving instruction in the social duties of life.

Of all the different species of animate beings that inhabit this globe, man alone is found capable of being governed by a law of being influenced by the proposals of rewards and punishments, and of acting with reference to divine retribution.

Although religion may be said to be thus natural to man, yet it does not of necessity follow that he will always be led to act according to the divine will. The want to which we have referred seems to be a general want, and may seem to be satisfied when in reality it is not. This tendency

of human nature to some system of religious faith and worship does not of itself incline in an unerring direction towards a particular order of things, for if this were the case there would have been no discrepancy in the theology of mankind in any age of the world; there would be no such diversity of opinions upon the subject as we find agitating the world of mankind at the present time, but a perfect coincidence of religious sentiments, ordinances, and ceremonies, would be found to exist whether they were right or wrong. But this is not the case, for men disagreed upon this subject at a very early date. And we now remark that although religion, as aforesaid, is natural to man, yet a contrariety of religious opinions have obtained, and different creeds have been and still are observed.

The sons of God were soon distinguished from the sons of men—the righteous from the wicked. The establishment of a true system took place among the fathers of the human race, but in the course of time men began to degenerate, and rejecting this order of things, turned their stubborn hearts against those heaven-born principles, and suffered themselves to become the servants of an opposing power; alienating themselves from the light of truth, they became the willing servants of the enemy of God. Wickedness instead of virtue characterized the children of men, save a few. The awful voice of inspiration was heard in the land, announcing in solemn tones the approach of a terrible crisis, but alas! all in vain! The world suffered the vengeance of divine wrath and the earth was cleansed from sin. All but eight persons were swept away.

The reader will pardon this short digression from the main subject, and remember that if this generation disregards the warnings of inspiration, they too will perish by calamities sent upon them by the hand of an offended God.

The few who were saved by the ark, went forth upon the face of the land and again the earth was peopled. And notwithstanding the re-establishment of a divine system of religion, no sooner did man begin to multiply than they began to depart from the straight and narrow path, and to traverse that broad way that so many have frequented. Thus the different portions of the great family of Adam have been devoted to their respective creeds, which at times ranged from the pure principles of life and salvation to the most abominable idolatry, and at other periods the children of men have, by transgression deprived themselves of the light of divine

truth, and then spiritual darkness reigned universal over the minds of men. During those seasons in which the true system was not observed, they walked after the imaginations of their own fallible minds, each human theory differing from the rest, and all of them differing materially from the truth.

Now the cause of the diversity in religion which has marked the history of the world furnishes an interesting subject of inquiry. Tell me, says my inquisitive neighbor, the reason why the human species, professing as they do, the same general want, are inclined to embrace religions so unlike, and so frequently in direct opposition to each other.

Many conjectures arise in the minds of men, and no doubt many learned discourses have been written with a view of furnishing a solution to this moral phenomenon. It is supposed by some, that varying human creeds owe their origin to chance. Now I do not believe that chance, is the cause of anything in existence, either moral or physical. Let those who believe in this phantom as furnishing the cause of any effect, bring forth their evidence, and as I cannot perceive the least evidence that contingency has anything to do in producing religious differences, therefore I set the supposition aside as being a chimera of the human mind, as much opposed to common sense and divine truth as those systems of worship which have their birth in the same dark region of uncertainty and doubt.

Does the diversity spoken of arise from circumstances foreign to the mind, such as time, location, climate or country? When we view these external circumstances in their proper light, we conclude that they can have but little to do in modifying the religions of mankind, hence they could not well produce such variety and remarkable differences as prevail. Religions exist in diverse forms in situations where we might look for but little if any discrepancy, so far as this outward or extraneous cause tends to render them diverse. At the same period, in the same climate, under the same government, and among people speaking the same language, we often find the most dissimilar religious creeds, ceremonies and practices. For instance, the doctrines of the Latter-Day Saints are considered divine by that class of people called "Mormons," while others who are placed under the same social and physical circumstances abhor these doctrines as sacrilegious. In fact where there is but little difference in other things, such as the features of nature, the form of government, or the civil habits,

there is a marked difference in religion. Witness the Israelites in the days of yore paying their devotions to the God of power, while in the very midst of surrounding tribes that bowed to the shrine of paganism, and also the apostles of the Lamb worshipping Him that created the earth and the fulness thereof, through the name of Jesus of Nazereth, and at the same time reproving their own nation for rejecting the same Mediator. Behold St. Paul, whose heart was stirred within him at beholding the city of Athens devoted to idolatry. The follower of Mahomet, whether in Africa or Asia, clings to that imposture, and his credulity flourishes equally well upon the table land of the one as amid the deserts of the other. We see the Jew, he too is the same, whether enjoying the blessings of a free republic, or groaning under the oppression of despotic power, wielded by the pitiless hands of the enemies of his race.

Again, does this diversity proceed from any necessary tendency of the human mind to disagreement or contradiction on this subject? We answer in the negative. It is clearly elucidated through those documents which unfold the relationship that prevails between the human family and the Supreme Being, that mankind are not bound to the dire necessity of disagreeing, or even of agreeing, but "choose ye this day whom ye will serve," is the enunciation of the word of truth, clearly setting forth that freedom of choice with which the Eternal has endowed intelligent beings.

Therefore, passing by the above propositions, as being incompetent to furnish a solution to this problem, I will submit to your consideration that which appears to me to strike at the very foundation of the cause of the inharmonious condition of the religious world.

It is the depravity of the human mind, described as follows by St. Paul: "For 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: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Röm: 8: 5-7.

Now this carnal nature is inherited from him who "is of the earth, earthy," and germinates that "wisdom which descendeth not from above, but is earthly, sensual, devilish," and the fruits of the same are "envy, strife, confusion and every evil work." "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Jas. 4: 1. St. Paul describes this insubordinate "old

man" as striving to enforce obedience to that law which is antagonistic to the divine law, in which he then delighted. He says, "I find then a law, that, when I would do good, evil is present with me." Rom. 7:21. Man's depraved nature is "deceitful above all things, and desperately wicked," and well adapted to entice him to cast off the restraint of divine authority, and to invent many schemes and systems for the purpose of satisfying the demand of that appetite of the immortal spirit, to which I above referred. We cannot doubt the depravity of the human heart, in view of the decisions of scripture, and the results of observation. Every evil feeling and wrong sentiment of the heart is a deviation from truth and justice, and in those in whom this depravity has not been overbalanced by the virtues of the "Spirit of truth," there abides a continual propensity to stand in open rebellion against the Great King—to lose sight of the true order of the gospel of salvation, and become buried in sensual darkness, bigotry and superstition. Deprived of this infallible guide, the mind is prepared to fall a victim to imposition, and to endorse almost any absurdity; to call light darkness, and darkness light; good evil and evil good. To this we may attribute the establishment of the Pagan altars and demons of heathen antiquity, their extravagant fiction and disgusting orgies. Hence we find that the Babylonians and Arabians adored the orbs of heaven, which constituted the first form of idolatry. The Canaanites and Syrians worshiped Baal, &c. &c. The Phoenecians victimized children to Moloch, and among the Egyptians divine honors were bestowed upon animals, birds, insects, leeks and onions. The Persians offered religious service to fire, and even the polished Greeks endorsed in their creed the polytheistic system, and multiplied their imaginary deities to the amount of thirty thousand. And moreover, we learn in modern times that among Pagan tribes there are the most horrible superstitions, the most cruel rites, shocking licentiousness and vice practiced under the name of religion. From these wrong feelings and misdirected views, inspired by man's depraved nature, spring forth those unhappy mistakes concerning the character, and attributes of the All-wise Creator.

A hint to the wise is sufficient. Look out upon this generation and when you have decided as to what it is doing, then I would ask, are the sects of Christendom approximating towards a grand union of interests and sentiments, or do they, from

time to time, render the breach wider, diverging instead of converging?

WM. W. WOOD.

A Short Sermon.

TEXT.—"If thought lives after the body dissolves, returning to elemental matter; is he not a very foolish man who suffers his thoughts to be buried with him? remembering this, that only which is good hath immortality." —Proverb in HERALD, vol. 9, no. 6.

While mortality is indelibly stamped upon all we behold with the natural eye, yet, in the midst of corruption and decay, all things animate and inanimate seem to live after dissolution, by principles they possess, whether inherent or acquired. "The grass withereth," but the beauty with which it clothed the broad prairies and lovely meadows in the days of our childhood, lives in the memory of age. "The flower fadeth," but the gorgeous clothing of one class, the simple beauty of another, and the delicate perfume of a third, sets the seal of immortality upon them all.

The leaves of the forest fall and are driven away by the wind, but we remember with pleasure the cool shade, as well as the beauty and grandeur they gave to the otherwise gnarled and uncomely branches.

Among birds, the eagle is noted for majesty and power, the pigeon for the rapidity of her flight, the dove for gentleness, and the nightingale for the sweetness of her song.

Among beasts, the lion is immortalized by his power, the elephant, the horse and the dog for sagacity and faithfulness, the fox for his cunning; and so we may say by all, they possess characteristics that cause them to live in the mind of man, the lord of creation.

Gold, silver, diamonds, and all the precious stones that form the twelve foundations of the holy city, New Jerusalem, are but dust immortalized and glorified.

If then all these, and tens of thousands of the lower orders of creation have virtues that cause them to live in our memory, should not man, who is in the image of God, and a little lower than the angels, also seek to live in the memory of his fellows, for his good deeds, and for the high and noble emotions and pure thoughts that emanate from his soul?

The eloquence of Demosthenes or Cicero may not be ours; we may not have the genius of a Newton; but we can have thoughts as pure as the angels, and deeds copied after the example of of the Son of God! We can learn lessons from the unassuming words that fell from the lips of

one who spoke the language of heaven, and practiced what He taught, in deeds of charity and works of love toward all with whom He associated.

Should we lack wisdom, and if we have not words to convey our ideas, we may seek them at the source of all wisdom, and the fountain of all inspiration. And while we commune with the great I AM, we may drink in virtue, eloquence, power, and all the attributes of the Most High, not only from the lessons written upon the pages of divine truth contained in His revealed word, but, like Jesus and the Psalmist, we may draw them from the stars that glow upon the banner of the sky, and from the lillies that deck the field; and drawing them from thence, and not only from thence, but also directly from the mind and will of God Himself, we may speak them in the ears, and write them out and present them to the eyes of the children of men. Making God's wisdom our wisdom, His power our power, His virtues our virtues, we may live the attributes of Jehovah as manifested in us, His sons and daughters—the salt of the earth and the light of the world forevermore. Amen.

AARON.

SELECTIONS.

From the American Christian Review.

A Methodist Preacher's Troubles.

Mr. M., the Methodist preacher in Christiansburg, after the conversations which have appeared in the *Review*, determined to have an interview with his class-leader, touching the condition of the Church, and for this purpose, visited him early one morning. Introducing the subject, he said: "Bro. Piety, are you in good spirits in regard to our approaching quarterly meeting?"

"I am not," said the class-leader. "I am much disheartened; everything, it appears to me, is turning against us."

"What in the world is the trouble with you?" inquired the preacher.

"I am in trouble enough," replied Mr. Piety; "I was pleased, as doubtless, you saw, with your sermon, when you took the ground that immersion is not baptism at all; that the mode of baptism is not revealed and denied that 'born of water' has any reference to baptism. I thought, when I heard you, that the ground you took was new, and our preachers should have taken it long ago, and then we could have put the Campbellites to flight with great ease."

"Thank God! that's so my brother," replied the preacher. "I am the first man that has taken that ground straight out,

and the Bishop sent me here purposely because he knew me to be posted, that I might put a stop to the progress of Campbellism here. But what is your trouble?"

"Well, as I was saying, I was pleased with your sermon, and called on Bro. Zealous to see if he was as highly delighted as I was, and found a young man, a Disciple, who heard you in conversation with him," replied Mr. Piety.

"I am glad to hear that," said the preacher; "I saw the young man you allude to in my audience taking notes. I think I gave him some notes to take that he will not forget. I saw that my ground was new to him."

"He said that it was not," replied the class-leader; "but that he had found the same position taken by Dr. Shaffer, in his book on baptism, published a dozen years ago, and my trouble is that this young man had Wesley's Notes, and read his comment on Rom. vi., 4, where he says: 'This evidently alludes to the ancient manner of baptizing by immersion.' This young man, with an air of triumph, asked us if we thought you knew better than Father Wesley, and showed beyond dispute that he was against you."

"Mr. Wesley meant—Mr. Wesley meant—I say, Mr. Wesley was a high-churchman—the fact is—

"The fact is," replied the class leader, "this young man showed us that our most excellent book of Discipline requires the preacher, if the candidate shall desire it, to immerse him, saying, 'I baptize you in the name of the Father, and of the Son and of the Holy Ghost,' and that now, after our preachers, for more than a hundred years, have immersed those that desired it saying in the name of the Lord, 'I baptize you,' they tell us that when they immersed they did not baptize at all! This young man inquired of us, which we would believe, our Book of Discipline, which endorses immersion as valid baptism, and all our preachers who have endorsed immersion for more than a hundred years past, by saying, when they immersed, 'I baptize you, &c.' or our preachers who now say that immersion is not baptism at all?"

"I do not see why you talk with that young man! He is a skeptic, and doing nothing but sowing the seeds of discontent among our members. I found one of our most intelligent young men only a day or two since, who is well nigh ruined by him. I admonish you not to talk with him," said the preacher.

"I am now advanced in years," replied the class-leader; "and was a class-leader when this young man was born. Not only

so, but he is a civil and worthy young man, and I had no pretext for refusing to talk with him, without virtually admitting that I could not defend your discourse. I now desire you to show me how to get out of the difficulties he has run us into."

"Tell you how to get out of the difficulty! Why have nothing to do with such folks! I tell you he is an infidel," said the preacher.

"He is no infidel," replied the class-leader, "nor can I see that he has done anything wrong. He talked to us kindly, and showed that our Discipline and the practice of our church have endorsed immersion as valid baptism for more than a hundred years, and that Father Wesley did the same, and that your new position condemns all this! Now, my trouble is to know who to believe! Shall I believe Father Wesley, the Discipline and the usage of our Church on the one hand, or yourself and a few others agreeing on the other hand?" "You should believe—I say, you should believe—Father Wesley—the fact is—"

"The fact is," replied the class-leader; "my young friend says that as you maintain that the mode is not revealed, you have cut yourself off from all rational argument on the question, and that you are now in reason bound simply to say, as the mode is not revealed, *I know nothing about it.*"

"So you are turning Campbellite too, are you?" said the preacher.

"No sir," replied Mr. Piety, the class-leader; "but you are *turning*. I know not what; but certainly *from Methodism*, for my young friend showed me that our Discipline quotes the words, 'born of water,' and applies them to baptism, but you said in your discourse that it had no reference to baptism! Which shall I believe?"

"You must believe—you must believe—I say you must believe—the fact is—I say—I shall move in our next Conference to have a change in our Discipline," said the preacher.

"It will take more than 'a change' to agree with you," said Mr. Piety. "It will require several changes. Then, after these changes it will still be *Methodism*! If it will, what was it before? If Mr. Wesley was the father of the Methodism that *was*, will he after these changes be the father of Methodism that *is*?"

"Methodism was—Mr. Wesley was the great father of Methodism—I can prove—I can prove—the fact is—"

"The fact is," said Mr. Piety, "if Father Wesley were here, you would turn him

out of the church, as you have turned his treatise on baptism out of the Doctrinal Tracts. I see that our preachers, churches and doctrines are changing, and that it is hard to tell what we were or are! I once could say, 'Our church teaches so and so,' but do not now know what our church or ministers teach. They teach anything and almost everything! Still we are orthodox."

"My brother," said the preacher, "if you had been prayerfully studying the duties of your office, and attending to them, you would have fallen into none of these troubles."

"I got into all these troubles in hearing your sermon," said Mr. Piety. "I suppose I was in the line of my duty in hearing you! Was I not? But this is not the worst. You speak of my studying 'the duties of my office.' The young man who run us into the troubles on baptism, told us that there was no such an office as class-leader in the apostolic church! This of course, I did not believe. I desired to know more of my duties as a class-leader, and determined to go to the Bible and arm myself."

"You should have gone to our most excellent Book of Discipline, where the duties of your office are clearly set out," said the preacher.

"But the people about *Christiansburg* have heard so much about the Bible of late that they do not regard the Discipline. Not only so, but the Discipline itself says, 'The Holy Scripture contain all things necessary to salvation, so that whatever is not read therein or may not be proved thereby, is not to be required of any man.' I determined, therefore, to find the duties of my office in the Bible. Well, I got the Concordance and looked for 'class-leader,' but by some oversight, Cruden omitted that word. I have since been reading and searching in the Bible, but have failed to find any such office as 'class-leader,' and, of course, failed to find anything about the duties of my office."

"Why did you not go to the Discipline?" inquired the preacher.

"Because the Discipline itself says, 'nothing is to be required of any man, save what is taught in the Scriptures,' and I have heard our preachers say, and said myself, that our discipline is all taken from Scripture, and I determined to find the duties of my office myself in Scripture. Please tell me where I can find the duties of my office in the Bible," said Mr. Piety.

"The duties of your office—the duties—I say—are not the duties of your office

laid down with sufficient clearness in the Discipline?"

"They are," said the class-leader, "but where can I find these duties in Scripture?"

"In Scripture," said the preacher; "what need have we for Scripture? Did not Mr. Wesley himself arrange the class and the class-leader? Didn't he know whether there was Scripture for class-meetings and class-leaders?"

"I presume he did," said Mr. Piety, "but I should like to see the Scripture that speaks of the class, class-meeting and class-leader. You do not mean, when you say that Mr. Wesley arranged the class and class-leader, that Mr. Wesley *originated* the class and class-meeting?"

"I mean—I mean—Mr. Wesley—I say Mr. Wesley—"

"I am not aiming to ask any hard questions," said Mr. Piety; "but please tell me at once, whether Mr. Wesley originated the class and the office of class-leader? or was there no such thing as a Methodist class, class-meeting, or class-leader before the time of Mr. Wesley?"

"The class—the office—I say, the office—I—I—of course there was no Methodist classes or class-leaders before Mr. Wesley," said the preacher.

"Then, the class and office of class-leader did not exist before the time of Mr. Wesley!" said Mr. Piety.

"Certainly not," said the preacher,—"have you never heard the history of our denomination? Our denomination originated with John and Charles Wesley."

"Then the church of Christ was in existence many centuries before our denomination originated!"

"Certainly," said the preacher.

"Then, my office, as class-leader is not an office in the church of Christ at all, and the class itself is not an institution of Christ at all, and our denomination is not a Christian institution, but was originated many hundred years after the founding of the Christian institution!" said the class-leader.

"Certainly our church is a Christian institution," said the preacher.

"Did Christ or the Apostles found it!" said Mr. Piety.

"Certainly, Christ raised up the people called Methodists, to spread Scripture holiness throughout the world," said the preacher.

"How did Christ raise up the people called Methodists?" inquired Mr. Piety.

"He raised up this people by the means of Mr. Wesley."

"When did he raise up our denomina-

tion," inquired the class-leader.

"In the time of Mr. Wesley, of course," replied the preacher.

"Where was it done?" inquired the class-leader.

"It commenced in London," said the preacher.

"Who originated the Church of Christ," inquired Mr. Piety.

"Christ himself, of course," said the preacher.

"When?" inquired the class-leader.

"Eighteen hundred years ago," said the preacher.

"Where was it founded?" said Mr. Piety.

"In Jerusalem," said the preacher.

"I am astonished," said the class-leader; "the church of Christ was founded in Jerusalem, and our church in London; the church of Christ was founded eighteen hundred years ago, and our church less than one hundred and fifty years ago; the church of Christ was founded by Christ himself, and our church by Mr. Wesley! Our church was founded at the wrong time, in the wrong place, and by the wrong person! My office also originated at the wrong time, in the wrong place, and was authorized by the wrong person, and not mentioned in Scripture at all! You say Christ established the Methodist Church by the instrumentality of Mr. Wesley! Where can I find his authority authorizing Mr. Wesley to found our church?"

"It was impressed upon his mind that there was a great want of vital piety in the church, and that without holiness no man can see the Lord," said the preacher, "and I have no doubt the work he did was from God."

"But I thought he had Scripture for founding the M. E. Church," said the class-leader.

"We have Scripture for our church, of course," replied the preacher.

"Where is it?" inquired the class-leader.

"The whole tenor and spirit of Scripture is in favor of our denomination," replied the preacher.

"But where in the Scripture did God authorize John Wesley to originate the Methodist Church?"

"Why, in the Scripture—I say—I—I—see here, holiness is required in Scripture. 'Without holiness no man shall see the Lord.' The purpose of the Lord, in raising up the people called Methodists, was to spread Scripture holiness throughout the world," replied the preacher.

"That is not the point," said the class-

leader. "I desire to see the Scripture authorizing Mr. Wesley to originate a new church."

"A new church—a new church—I say—I say—I do not precisely mean a *new church*. We claim that ours is a branch of the church of Christ," said the preacher.

"Very well; let me see the Scripture authorizing Father Wesley to originate a *new branch* of the church of Christ, under a new name, constitution and law," said the class-leader.

"Scripture authorizing—I say, Scripture—see here, my brother, Campbellism will prove your ruin yet," said the preacher.

"I am not troubling you about any Campbellism, but I want to find authority for founding our church. Long as I have held the office of class-leader, it never entered my mind that there was no such office in the first church, and, indeed, no such church as ours for many long centuries after the origination of the first church! I am in trouble about the matter and know not what to do. It never entered my mind that Mr. Wesley originated our church," said the class-leader.

"My brother," said the preacher, "give yourself more to prayer and the reading of the Scriptures, and the Lord will open your way. Good-by."

The preacher, as he walked away, soliloquized as follows: "What shall I do with these people? Both private members, a class-leader, doubting about our church and almost everything among us! I will see the presiding elder and lay the matter before him."

From the Fall River Journal.

Sunday Newspaper Question.

The late discussion of this matter in Chicago by Christians, Jews and Free Thinkers, somewhat edified and greatly amused us. The smoke measurably cleared away, we have a word to say. So far as the Biblical argument was concerned, the Jew had altogether the best of it. The only day, scripturally set apart and hallowed, is Saturday. A branch of the Baptists and a portion of the Second Adventists literally keep it. The evangelical clergy played their batteries well—did it for a purpose—"bread and butter." This the Hebrew subscriber, in his article, plainly told them. He further said: "Now these clergy knew well enough that if they allow people to entertain themselves as they please and think best, and let them read, &c. their churches in a great many cases will be but sparingly attended; their congregations grow small, and their income still smaller. Therefore

their extra efforts to draw people to church and to prohibit any amusements, newspaper or anything that would afford entertainment on Sunday, so as to compel people to go to church."

There is no day of the seven but that in some clime and by some nation, is considered and kept *holy*. Saturday by the Jews, Sunday by the Christian, Monday by the Greeks, Tuesday by the Persian, Wednesday by the Assyrians, Thursday by the Egyptians, and Friday by the Turks. Jesus, walking amid the starry splendors of the Higher law, did not keep the Jewish Sabbath, and was reproved by the pious hypocrites of his time for not doing it. He lived in an atmosphere above Mosaic enactments, obeying the law of His new being. The New Testament no where enjoins the keeping of the seventh or the first day, as *holy*. Justin Martyn, in his dialogue with the Jew, Trypho, says, "The *new law* spiritual dispensation intends that you shall keep a perpetual Sabbath, and he further establishes the point very clearly that till his time, A. D. 150, no Sabbath was observed by the Christian Church." The more impressional and inspirational of the Christian fathers paid little attention to forms, new moons, or Sabbath days.

To progressive minds all days are equally divine, and should be consecrated to wise and benevolent efforts. Each true soul has seven holy days in each week; and to such, all grounds are sacred as Mount Moriah; all waters divine as the Jordan's of Asia; all gardens as dewy as Gethsemane; all rills as musical as the flowing Kedron; all stones as precious as the one rolled by angels from the door of the sepulchre; all morning ablutions, baptisms; all philanthropic labors, progress; and all kind words, beautiful benedictions, that go as wandering minstrels through the world, breathing balms and blessings forever.

From the Christian Press.

He is A Christian.

He is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth showeth forth righteousness."

He is a Christian! Then he is an honest man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealing will be honorable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is an humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a kind man. He feels interested for his neighbors and has ever a pleasant word for those he meets. He strives to promote the welfare of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness and brotherly kindness."

He is a Christian! Then he is charitable. He is prompt to attribute right motives to others rather than wrong, wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfill the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is forgiving. Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip for his most implacable enemy. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

MORNING STAR.

Spurgeon on the Second Advent.

Mr. Spurgeon having had sent to him some tracts purporting to be written by himself, predicting the end of the world as likely to come next year, that divine has made thereupon the following deliverance:

"You will hear of me in Bedlam when you ever hear such rubbish as that from me. The Lord may come in 1866, and I shall be glad to see Him; but I do not believe He will, and the reason why I do not believe He will is, because all these two penny

half penny false prophets say He will. If they said He would not come, I should begin to think He would; but, as they are all crying out as one man, that He will come in 1866 or 1867, I am inclined to think He will not arrive at any such time. It seems to me that there are a great many prophecies which must be fulfilled before the coming of Christ, which will not be fulfilled within the next six months; and I prefer to stand in the position of a man who knows neither the day nor the hour in which the Son of Man cometh—looking always for His appearing, but never interfering with those dates and figures which seem to me to be only proper amusement for young ladies who have nothing else to do; and who take to that instead of reading novels, and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore try to gain a little ephemeral popularity by shuffling texts of scripture as Norwood gipsies shuffled cards in days gone by."—*Exchange*.

WHERE IS THE PEACE SOCIETY?—Fighting seems to be the business that is liveliest the world over just at present. Let us see.

Here are the Fenians fighting the Kanucks, there the Mexicans are fighting Max. and the imperialist. A little farther down on the map the Peruvians are fighting the Spaniards, with Chili to help. Then, just over the way, Paraguay is fighting Brazil and the Argentine Confederation. All Europe is getting ready for a big fight. The Russians are fighting the Bokharras, the Chinese are fighting the Mongolians and the Tartars. In fact, this wicked world war, somehow, never so brimful of fight as it is just now. The Peace Society we fear, is drifting sadly astern.—*New York Express*.

MISCELLANEOUS.

SUBSCRIBERS TO THE HERALD who are in arrears for their subscriptions, or who have not paid in advance are hereby reminded of the fact that this number closes the present volume and that remittances from them are now *very much needed* to enable us to pay the debts of this office. To deliver ourselves from such embarrassments the HERALD must be sent *only* to subscribers who pay in advance.

"THE MORMON PROPHET and his Harem or an Authentic History of Brigham Young, his numerous wives and children" is the title of a *very excellent book* of 280 pages, by Mrs. Waite, wife of Judge Waite, who permitted the Reorganized Church of L. D. S. to hold meetings in their house in Salt Lake

City: The first and second Joseph and the Reorganized Church are very favorably noticed by the authorities. For sale at this office. Price by mail \$2.

RECEIPTS FOR THE HERALD.—E. Clothier, W. H. White, A. Balleutine, M. Bear, H. G. Gladwin, S. Pease, each \$2; T. R. Allen, S. Rogers, M. J. Borland, B. Hughes, W. Sornborger, R. M. Clements, M. M. Gilbert, J. Trowbridge, each \$1; O. Hitchcock, J. Seelye, each \$1.50; M. McLanglan, \$1.20; T. P. Green, \$1.25; W. H. H. Brown, \$7.55; J. Miller, 4.45.

EIGHT VOLUMES OF THE HERALD, commencing with the first Vol. are now for sale bound in two books. Price \$11.

VARIOUS PUBLICATIONS were advertised for sale in the HERALD of June 1st. Do not send for tracts which were not advertised in that number.

INDEX TO VOLUME 9.

Answer to an Enquiry,	84
Antiquarian Evidences,	130, 147, 178
Appeal to the Saints,	160, 163
Bishop's Account,	175
Brig. Gen. Connor,	110
Buried Cities in Mexico,	120
Conference—Amboy,	78
“ “ Annual,	122
“ “ California,	41, 172
“ “ Canada,	12
“ “ Coldwater,	109
“ “ Kewanee,	94
“ “ Mission,	93
“ “ Nauvoo,	44, 141
“ “ Nebraska,	78, 175
“ “ Pittsburg,	30
“ “ Pittsfield,	79, 174
“ “ St. Louis,	63, 159
“ “ Utah,	133, 169
“ “ Western Iowa,	108
Charity,	119
Charity beginneth at Home,	55
Chicago Tribune vs. Mil. Star,	69
Cholera in Europe,	111
Cincinnati Volksblatt,	128
Continual need of Revelation,	59
Crime,	49
David Oram weighed & found wanting,	165
Discussion at De Kalb,	115
Duties of the Saints,	56
Exhortation to the Sisters,	74
False and Corrupt Doctrine,	153
Few Thoughts,	91
Fulness of the Atonement, 71, 87, 104,	133
Future of the Mormons,	111
Headquarters,	128

He is a Christian,	190
History of a Short Month,	1, 17, 33
Jewish Intelligences,	151
John Wesley on the Spiritual Gifts,	9
Latter Day Saints,	96
Law of Tithing,	73
Learning and Unlearning,	155
Letter from Sister L. Smith,	62
“ “ on the Latter Day Work,	6, 23, 35
Methodist Preacher's Troubles,	187
Millennial State,	50, 66, 83
Minutes of the High Council,	126
Musings,	91
News from Elders, 11, 25, 45, 77, 92, 109,	142, 157
Palestine,	15
Pleasant Chat, 81, 97, 113, 129, 145, 161,	177
Polygamy Attacked,	127
Priest's Duty,	90
Proverbs,	95, 110
Poetry—Address to B. Young,	46
“ “ An Offering,	18, 74
“ “ Apostacy,	121
“ “ Fear not Little Flock,	110
“ “ Love,	31
Questions and Answers,	50, 52, 94
Reasons for the Faith,	53
References on the Book of Mormon,	112
Reflections on Religion,	183
Rejoicing in Heaven,	116
Remarkable Discovery of an Ancient	City, 154.
Remarkable Relics,	111
Reports of Branches,	52
Send the Little Messengers,	74
Sermon by Z. H. Gurley,	3, 18
Short Sermon,	186
Sunday Newspaper Question,	190
Spurgeon on the Second Advent,	191
Triune Baptism,	37
Ten Virgins,	121
Varieties,	65
War and the Relations of Saints Thereto,	53
Way of Life,	136
Wayside Hints,	39
Zion in America,	98

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 JOSEPH SMITH.

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

REMITTANCES FOR THE HERALD and all the publications which are advertised in the Herald should be sent to ISAAC SEBEN, Plano, Kendall Co., Ill.