

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.*

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Transmigration, or Sexual Resurrection. No. 2:

Having reproduced a small part of the evidence on this subject which is contained in the Book of Mormon, I will now present corroborative evidence from the Book of Doctrine and Covenants. Some of the modern sexual resurrectionists say that the heathen and all who knew no law in this life, will have another probation, by being born into this world again. This opinion is in direct opposition to the word of the Lord, as follows:

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver." B. of C. 45: 10.

As it is here shown that the heathen and those who know no law shall have part in the first resurrection, and as the saints will be raised in the first resurrection, I

will show what kind of a resurrection it will be, whether it will be a sexual resurrection, or whether their bodies will be raised out of their graves, and be reunited to their bodies; for as the heathen and those who knew no law in this life are to have part in the same resurrection with the saints, if the saints will be raised out of their graves, the heathen and those who knew no law will be also. In B. of C. 103: 10 it is declared that:

"The graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb day and night for ever and ever."

I have shown that neither the saints, nor the heathen, nor any who knew no law in this life will receive a sexual resurrection, but that they will come forth out of their graves; and this have part in the first resurrection.

Baptism for the dead is a simile of the resurrection of the dead in coming out of their graves, as it is declared in B. of C. 110: 12, 13, as follows:

"Herein is glory and honor, and immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in water, and come forth out of the water, is in the likeness of the resurrection of the dead in coming forth out of their graves; hence this ordinance was instituted to form a rela-

tionship with the ordinance of baptism for the dead, being in the likeness of the dead.

"Consequently, the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead; and that all things may have their likeness, and that they may accord one with another, that which is earthly conforming to that which is heavenly, as Paul hath declared. 1 Corinthi ans xv: 46-48."

In the foregoing quotation, the doctrine is taught that as a person comes forth out of the water when he is baptized, so the dead come forth out of their graves; therefore the baptismal font was instituted as a simile of the grave. If the dead do not or will not come forth out of their graves, but will have a sexual resurrection and second probation in the flesh, there would be no need of baptism for the dead, and consequently the following instructions of the first Joseph would be erroneous:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, that they without us can not be made perfect; neither can we without our dead be made perfect.

"And now in relation to the baptism for the dead, I will give you another quotation of Paul. 1 Corinthi ans xv: 29. 'Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead.' B. of C. 110: 15, 16.

Now I will reproduce proofs from the Bible to show that sexual resurrection is a doctrine which is contrary to the teachings of that book. First I will quote the following prophecy of Isaiah:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

Isaiah did anticipate that his spirit would receive another body, but he asserted positively, that his dead body with the Lord's dead shall live. He joyfully looked forward to the time when the dead who dwell in the dust shall awake and sing, and when "the earth shall cast out the dead," when their spirits shall be reunited with their bodies.

The prophet Ezekiel foretold that the house of Israel will be raised up out of their graves, for we read that he said:

"Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. 37: 12-14.

The fulfillment of this prophecy will utterly preclude the possibility of a sexual resurrection.

The Savior taught that not only the house of Israel, but that all the dead—all who were then in their graves shall come forth out of their graves, for he said;

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29.

All the dead will therefore receive a literal resurrection of their bodies out of their graves.

The two witnesses, spoken of by John, will receive a literal resurrection of their dead bodies. The prophecy concerning them says:

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Rev. 11: 7-11.

This then is a specimen of the order and plan of the resurrection from the dead. The dead bodies of these witnesses will thus be reunited with their spirits as the body of the Savior was when He rose from the dead. As the body of Christ was raised from the dead, so will the bodies of His saints be raised.

"For if we have been planted together in the likeness of his death, we shall be

also in the likeness of his resurrection."—Rom. 6 : 6.

Now if Paul or any of the saints receive another probation, Christ's resurrection was not in the likeness of theirs.

In the words of Paul I would here say: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15 : 12-17.

I suppose that some (perhaps many) of the sexual resurrectionists profess a belief in the resurrection of the dead, but I will proceed to show that they do not believe in it.

The union of the spirit of a man with a second body could not consistently and truly be called a resurrection of the dead. The spirits of men after the death of their bodies are never raised from the dead. *The spirits of men never die.* If the dead bodies of men and children will not be raised to life again, then "there is no resurrection of the dead," for the union of a spirit with another body by being again born into the world, would not be a resurrection of the dead. The birth of a child cannot in any case be truly called a resurrection of the dead. If the spirits of men transmigrate in this manner there is no resurrection of the dead, but the dead bodies of men, women and children remain dead. The raising up of children can not be called a resurrection of the dead. The apostle says that the dead will rise, but in no case does he say that any person would be born again as before. Therefore if the transmigration doctrine is true, there is no resurrection of the dead, and "if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain," and Paul's preaching and teaching was vain and he was a false witness of God.

But how is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15 : 20-23.

The plan of the resurrection from the dead therefore includes "every man." All will be made alive in Christ, every man in his own order. As all will be raised from the dead, none will be transmigrated into other bodies. Christ was "the first-fruits of them that slept," therefore as He was raised from the dead and His spirit reunited with His body, so will all the spirits of men be reunited with their bodies. Paul said: "Some man will say, How are the dead raised up? and with what body do they come." 1 Cor. 15 : 35.

It appears from the foregoing statement, that there were people in Paul's day who supposed that the dead would not rise in the same bodies in which they had sojourned, but the Apostle proceeded to show them their error; and he compared the resurrection of the dead to the effects which ensue from the sowing of wheat or other grain, which "is not quickened except it die." "God giveth it a body as it hath pleased him, and to every seed his own body." Therefore a man dies and is quickened, and his dead body is the seed of his resurrected body. In transmigration the dead body would not be the seed of the second body.

If all the heathen, and all who knew no law in this life, are transmigrated into infantile bodies, there would be no terrestrial glory in the resurrection—no "glory of the moon," for, if by transmigration they all obtain a celestial glory, why did Paul say, "there are also celestial bodies and bodies terrestrial?" and why did he say, "Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. 15 : 29.

Why were the saints in Paul's day baptized for the dead, if the spirits of the dead were to inhabit other bodies? Why could they not be baptized for themselves in those bodies? If the dead receive another probation in the flesh, why is the gospel preached to the dead? If the dead receive another probation there is no need of that plan of salvation for the dead, which is taught in the following texts:

"For, for this cause was the gospel preached 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 : 6.

"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.

Paul says: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 42-44.

If the dead bodies of men are not raised to life they are sown in corruption, but they are not raised in incorruption; they are sown in dishonor, but they are not raised in glory; they are sown a natural body, but they are not raised a spiritual body. The dead bodies of mankind experience none of these changes, if instead of their *dead* bodies, other bodies are united to the spirits of people whose bodies had died. These are *some* of the antagonisms between Paul's teachings and the teachings of modern transmigrationists. I will now present more of these antagonisms:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 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: 51-55.

According to the foregoing quotation, the dead bodies of men will be raised incorruptible, when the trumpet shall sound, but in transmigration, the dead would not be raised *incorruptible*, neither would they be raised, but the dead bodies of all people would remain dead if their spirits are transmigrated into other bodies. How could Paul truly say, "this mortal shall have put on immortality," if the *mortal* bodies of mankind will not be resurrected?—Paul's description of the resurrection shows that the mortal bodies of mankind will be made immortal in the resurrection—when they shall be raised from the dead. They will not, therefore, be eternally separated from the spirits which dwell in them before death, but they will be reunited to them.

If the resurrection of the dead is not the resurrection of the dead bodies of people, then the resurrection of Lazarus and Jesus, was not the resurrection of their

dead bodies, for their resurrection from death is spoken of in the same style; except that it is not shown that Lazarus was raised to immortality; Jesus spoke of the restoration of Lazarus to life as a resurrection. Before He restored him to life He said unto Martha, "thy brother shall rise again." John 11: 21. In John 12: 1; we read that:

"Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead; whom he raised from the dead."

It is presumable that all believers in transmigration will acknowledge that the resurrection of Lazarus was not a transmigration of the spirit of Lazarus into another body, for, in reference to his resurrection, we read that:

"He that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11: 44.

The foregoing quotations concerning the resurrection of Lazarus from the dead, show that when the resurrection of the dead is spoken of in the Bible, it is a reunion of the spirit with its body which is spoken of:

All will admit (I suppose) that the resurrection of Christ was a reunion of His spirit and body, and His resurrection is spoken of as a resurrection from the dead; as in the following texts: Acts 2: 24, 31, 32; Acts 3: 15; Acts 4: 10; John 20: 9.

When Peter, on the day of Pentecost, undertook to show that David had not been raised from the dead, he did so by showing the condition of Christ after His death, and the condition of David after his death. Peter then said:

"He [David] seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereby we all are witnesses." Acts 2: 31, 32.

Thus did Peter testify of the resurrection of Christ, that it was a reunion of Christ's spirit and body, and at the same time Peter taught that there had not been a reunion of the spirit and body of David; and therefore that David had not been raised from the dead. Peter said:

"Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Acts 2: 29.

"David is not ascended into the heavens." 34 v.

These teachings show that without a re-

union of the spirit and body there can be no resurrection of the dead.

The Savior taught that the opinions of transmigrationists in *His* day were erroneous. He said unto His disciples:

"Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets." He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him; Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16 : 13-17.

It appears that some of the believers in transmigrationism said that Jesus was John the Baptist, some Elias, some Jeremias, &c. but all these opinions were erroneous. He was "the Son of the living God," and He had not tabernacled in the flesh until He was born in Bethlehem.

While we have this testimony of Jesus against the diversified errors of ancient transmigrationists, there is not one word in the Bible in their defence.

The priests and Levites asked John the Baptist whether he was Elias or "that prophet," which showed that they believed in transmigration, and that they imagined that John might be one of the old prophets, but he corrected this error, and said, "I am not," for:

"This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1 : 19-23.

ISAAC SHEEN.

Wonderful Meteor.

NASHVILLE, Tenn., Nov. 23, '66.—About four o'clock last Tuesday morning a meteor lighting up the whole heavens, was seen in the vicinity of Rome, Georgia, going rapidly south-westwardly. It appeared like a ball of fire as large as the sun. It exploded, apparently ten miles off, with a tremendous report, like a forty pound cannon, that shook the earth and made the windows rattle.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Tuesday, January 1, 1867.

JOSEPH SMITH, Editor.

OBITUARY.

Died, at Batavia, Ill., on December 18th, 1866, after a long and painful illness, Elder JAMES BLAKESLEE, of the Quorum of the Twelve.

Although the fact of the death of this eminent and good man is recorded in the few lines usually used, we shall not feel satisfied unless we give it a more prominent notice than those few worn words will give.

Elder James Blakeslee was born July 18, 1802, in Milton, Vermont, and embraced the faith at the age of thirty-one years, at Ellisburg, New York; was ordained a priest under the hands of David W. Patten, and began his labors as a preacher in the same year of 1833, and having magnified his calling as a priest, was called and ordained to the office of an elder in the spring of 1834. For six years he labored diligently as an elder, and in the year 1840 was placed in the Quorum of Seventy by the direction of the President of the church. When the hour of gloom came over the saints, Elder Blakeslee was abroad preaching, and after many vicissitudes passed through in searching for a renewal of the truth, he was found united with the church re-established, and was called, first as a President of Seventy in April, 1860, then as an Apostle in the Quorum of Twelve, in October of the same year.

It will be seen by this plain statement, taken from the record, that whatever faults of judgment Elder Blakeslee may have possessed, his goodness of heart; his unflinching faith; and his untiring energy and zeal, endeared him to the people of God, and caused him to be called

from one station of usefulness to the cause to another, until, as an especial witness, he has carried the banner of King Emanuel for the last six years allotted to him on earth, and went to his rest while in the service of his Master, his armor of righteousness on and his weapons of warfare still in his hands.

As a preacher Elder Blakeslee had few equals and fewer superiors, and for the steadiness of purpose with which he preached, and the integrity of his testimony has never been surpassed. Albeit his light was not so noted for its brilliancy, as for the remarkable steadiness with which it burned.

We are assured that his dying testimony was what his living words had always been:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Up! Up! Ye watchmen, to the ramparts hurry,

Haste, for the enemy storms to the wall
Idle the task now the pale dead to bury
Useless the hand now that places the pall.

Go! Go! Ye brave sentries. Wake up the sleepers,

Rouse them at once from their venturous dreams,
List to the low moan of the sad voiced weepers,

See! see, how the watch-fire fitfully gleams.

Ah! What mean the sounds of woe that are nearing,

Appalling our hearts with some terror unknown?

'Tis a voiceless calling hushing our cheering,

'Tis the chant of the Reaper singing alone,

An High Priest has fallen; a sentinel's taken;

A place on the watch tower left vacant and still;

A soldier is slain; his banner was shaken

As he fought for His Master His glory to fill.

Then rush to the battle; while you mourn for his losing,

And regret that his armor is rusting in death,

Remember, your loss is the Master's own choosing

He'll raise him again with the might of His breath.

Rouse then, ye watchmen, the flocks in your keeping;

An Elder—Apostle—has gone to his rest;

His spirit at home while his body lies sleeping

Where the cloeds of the valley lie heaped on his breast.

Tune then, ye mourners, your low notes of sadness;

Wail out the dirge for Israel's slain;
Hushed be the voice of our enemy's gladness

In the triumphant shout of our Hero's refrain.

Pleasant Chat.

With this number the HERALD enters in upon its eleventh volume. For seven years the Church has been sending out from month to month the news of a recalling the scattered ones of Latter Day Israel, and now a new year dawns upon us, with all its untold stores of joy and peace; sorrow and grief; active warfare and patient waiting: loving labor and faithful prayer, with which the future is fraught, coming to make the ever present and eternal now.

What the past has been to us in passing, so must the future be; saving that the past carries with it regret and remorse, hate, enmity and chagrin; while the future brings hope, trust, joy and sorrow. What has been given us of love and contentment, in the conditions under which we have lived, must have been the result of labor upon our part blessed by the good Spirit governing all things: In like manner, what is to be given us will come by the same means.

With the HERALD times have been varied. For a time, in its earlier days it received support by the contributions of a few, who were interested in the raising up an ensign against the enemy and sending a Herald abroad to sound a recall to

the right ways of the Lord, and it must not be supposed that its subsequent existence has been altogether free from the need of these friendly helps.

It was first published at Cincinnati, Ohio, in form like the *Israelite Indeed*, (a monthly paper published in New York, in the interest of a Jewish people who believe that Jesus was the Messiah, and edited by G. R. Lederer, an able and zealous defender of his faith;) and was then under the care of Brethren Wm. Marks, Sen., Zenos H. Gurley and Wm. W. Blair, Publishing Committee, each of whom contributed more or less to its columns, the chief care of arrangement, compilation, and publication devolving however upon Bro. Isaac Sheen, to whom more than to any other, belongs the credit of its usefulness for the first three years of its existence. The publication was continued at Cincinnati for about three years when, by the church, it was considered advisable to purchase and locate a press, and Brethren Israel L. Rogers, Wm. Aldrich, Philo Howard, Geo. A. Blakeslee, and Jonathan D. Heywood, were appointed by the Conference of Oct. 1862 a Committee for that purpose, and in pursuance of that object did purchase a press and located the same at Plano, Ill., from which place the April number of 1863 was issued, and where the publication has been continued ever since. It was first published monthly at one dollar per year, or volume of twelve numbers, each one containing twenty-four pages, in coarse type, single column; subsequently it was ascertained that the price of paper being high more reading matter could be given, by using smaller type and only sixteen pages, double columns, in which form it is now issued. A further improvement was suggested and carried out, *i. e.*, to issue it semi-monthly at the same rate per volume of twelve numbers. Some fault was found with this at first, as it was supposed to be an infringement upon the original design and contract, of one dollar per year; but when it is recollected that more reading matter per number has been given, and no increase of pay per volume has been charged for the *HERALD*, while *all other papers and periodicals* in the United States raised their subscription price from twenty-five to fifty, and sometimes one hundred per cent, on account of the war, it is fair to presume that every reasonable subscriber will express his or her satisfaction by continuing their subscription, accompanied with the money. The original design of the church in publishing the *HERALD*, was to oppose the doctrine of polygamy and its various kindred evils; to be a voice of warning to the scattered saints; and to be the means of setting the various doctrines of the church before the world and more especially those, who were of the opinion, fairly deducible from general rumors, that there could be no good in the religion of the Church of Latter Day Saints.

The *HERALD* has preserved the first of these characteristics throughout; and how far it has met the needs of the church in the latter respect is for them to judge who read it. That it is not all it ought to be, many, ourself included, are aware, but where room for improvement exists and willingness join hand there is reason to hope.

In the beginning the *HERALD* was under the editorial control of Bro. Isaac Sheen, who continued in charge until the present incumbent of the chair editorial, was appointed by the church, to the sole control of the publishing department; prior to such appointment however, we exercised the unenviable privilege of supervision over the communications sent to the office for publication.

It has been supposed by some, that whoever may have been, or is in charge of the editorial department of the *HERALD*, must reflect the united wisdom of the whole church, and be personally responsible for the doctrine and assertions of every correspondent and contributor

whose articles may be given a place.— This may seem to be perfectly just to them, but if placed in the position they would at once see that, in an organ which belongs to the whole church, and which is expected to be accessible to all in the church who may desire to write for it, there must frequently occur articles that possess intrinsic merit although covered with some objectionable features to somebody beside the writer, or editor.

Again, it is quite possible that the editor himself may hold some views quite out of favor with a large number of the patrons of the HERALD; and, if insisting upon excluding all matter not in complete harmony with his views, the paper ceases to be a church organ and becomes the exponent of one man's ideas alone. Upon this idea we have tried to act; and while trying to prevent the insertion of that which was, to our limited view, manifestly untrue and injurious, we have expected each and every contributor whose effort was accepted and published, to defend his, or her own peculiar views and have not intended to answer for the defense of what was published over another's signature. Whenever this course shall, by the church whose servant we are, be found reprehensible, we shall bow to the desire that will remove us and place another in the editorial charge. Until then, we can not conscientiously do differently than we have been doing.

It has been the constant aim of those having the HERALD in charge, to make it as useful and attractive as they were given wisdom to do; but the resources which have been open to them have been restricted, and as a necessity there has been less variety formerly than was desirable, and as the resources have become greater, we have endeavored to keep pace with them, until a greater variety is obtained and a better class of communications come to us now than ever before.

We again invite the attention of the readers of the HERALD to renew their ef-

forts to obtain subscribers; and also solicit correspondents and contributors to remember us and help us to fill the columns of the HERALD with that which will both edify and instruct.

The news from various parts of the vineyard represent the work in a good condition generally, although some portions are laboring under local embarrassments. The Conferences held in the different divisions show much that is encouraging, while those few elders who are in the field, are laboring to good advantage for the spread of the work. Let us, one and all, arise in the beginning of the year, to work a new work of sanctification, "giving all diligence, add to your faith, *virtue*, and to virtue, *knowledge*; and to knowledge, *temperance*; and to temperance, *patience*; and to patience, *godliness*; and to godliness, *brotherly-kindness*; and to brotherly-kindness, *charity*," that we may be fruitful in the knowledge of the Son of God.

Query Columnar.

Ques. Is it proper for a Branch to call an Elder to the duties of a Priest, when there are two or more Priests in good standing in the Branch, and thereby exclude the Priests from acting as Branch Officers?

Ans. No. We consider that it would be quite improper.

Q. Can more than one Priest be called to act as Branch Officers?

A. Yes; if the scattered or numerous condition of such branch require it.

Q. If a branch judge a Priest unworthy to act as a branch officer, is it proper for him to retain his standing as such Priest?

A. No; he should be requested to give up his license.

Q. Ought a Presiding Elder of a branch to resign if his ruling becomes obnoxious to the majority of said branch?

A. Yes; but a Presiding Elder should so manage, with the consent of the branch, that he is sustained by them, and should studiously endeavor to avoid arbitrariness in all his rulings. By proper consultation with those composing a branch, the presiding officer can generally obviate any difficulty in his administration.

Q. Does a person sustain any relationship to the church when he can furnish no corroborative evidence of membership?

A. Yes. He is a cousin-german, until such time as proof can be forthcoming.

Q. Do elders who may administer in the law of adoption in unorganized branches, complete the work, if they fail to give a certificate of baptism to persons administered to?

A. They should by all means give certificates containing name, age, date of baptism and place where administered; but a failure to do this, while it operates to the disadvantage of the person baptized, ought not to exclude them from the benefits of membership where the facts of their admission can be ascertained.

Q. Does not a President do injustice to the person applying to be received by rejecting him if he be worthy; and injustice to the branch if he be received and he proves unworthy?

A. Without doubt in either case. But the President can not exercise discretionary power in rejecting or receiving; he is but the presiding officer through whom the matter is placed before the church, giving his opinion upon the propriety of receiving or rejecting, voting only in case of tie. He may, however, by the advice of his branch officers, refuse to present a subject before the church; provided it be manifestly improper, but should be very careful, preferring rather to let the church decide than to do it himself.

Q. What is the duty of a Branch President in such cases. What rule shall he apply?

A. The duty of a President under such cases, might be generally stated, varying of course, with the circumstances of each application. He should first satisfy himself by careful inquiry, that there is a probability that the application is correct, in which case he should present it for action to the church. If manifestly improper upon its face, he should refuse to so present it, stating to

the applicant his reasons for so doing. To be brief, he should do unto others as he would that others should do unto him.

COMMUNICATIONS.

Thoughts on Faith.

Please, if consistent, allow a weak brother to speak a few words through the *Herald*, by way of exhortation and encouragement, to those who have obeyed the gospel of Christ in the latter days. My desires are to this end, and I feel that if we are the children of light, to be as salt to the earth, to be as a people like unto a city set on a hill to enlighten the world, then surely, however weak we may be, inasmuch as we are laboring from day to day to overcome evil, and be meek and lowly, forgiving and prayerful, our fear in the Lord, our trust in His word, then we can be a means, by the assistance of the Spirit of the Lord, in helping each other in some way, either spiritually or temporally; and I pray God that He will bless all my endeavors to this purpose. It seems that we are blessed with certain abilities, and if we go to doing what we can ourselves for the sake of right, asking God to bless our weak endeavors, then the Spirit of God will strike in and enable us to do something that we could not do with our own strength. Then if we give God the praise for what we have been the means, by His help, of doing, then we will be more blessed of Him, and be more enabled to draw near unto Him, that He may be pleased to draw near unto us, and to resist the evil one, that he may flee from us.

We are informed from the words of those who spoke and wrote as they were moved by the Holy Ghost, that faith is the most important principle in the religion of heaven, and without it we cannot please God; but if our ways please the Lord, says the Psalmist, He will make even our enemies to be at peace with us. Now we know that if we truly are the people of God, then we must have a greater degree of the powers of darkness to contend with than any people in the world, therefore our greatest enemy is he who cures but to destroy, with all his hosts, which brings to my mind the poetic expression in regard to the servants of God:

“How noble must be his reward,
Who midst the crafts of men,
Clad in the armor of the Lord,
Goes forth to battle when

The powers of darkness warfare wage,
And Satan's hosts around him rage.

Who goes opinion to unbind,
That reason may go free,
To liberate the human mind
From priestly tyranny,
To sever superstition's rod
And propagate the works of God.

"Who wars with prejudice, to break
Asunder error's chain,
And make the sandy pillars shake,
Where human dogmas reign;
Who dares to be a man of God,
And bear the Spirit's sword abroad.

"Above all earthly ties will be
An everlasting fame;
The archives of eternity
Will register his name,
With sacred gems of honor rife,
His crown will be eternal life!"

Then it is evident if Satan knows that we are engaged in the work of the great God of heaven, and are endeavoring in our weakness, from the least to the greatest, to be instruments in His hands of bringing about His purposes upon the earth, and that our victory will be so perfect, and our reward so great, should we prove faithful in our labor, then as he is the adversary of righteousness and the prince of darkness, his greatest labor is then against the greatest light. Then it is time that from the greatest to the very least and most feeble we can not be too watchful and prayerful. That we can not pray for each other too much; that we can not be too much given to exhortation and meditation on the grace and goodness of God. His existence and character, perfection and attributes, truth of His work, and the surety of eternal glory that He has promised to all those who love Him by obeying His gospel, and observing His law, and keeping His commandments; and that we can not be too virtuous and cleanly, temperate, meek, patient, and charitable in every respect; and that we cannot contend too earnestly for that faith once enjoyed by the saints of former days; that is so pleasing to God that He will make even our enemies to be at peace with us; that will enable us if smote on one cheek to turn the other also; if sued at the law and our cloak is taken, to let them take our coat also; if compelled to go a mile, to be willing to go twain; to give to them that ask; from them that would borrow, to turn not away; not only to love and salute our neighbors and those who salute us, but to make our right exceed that of other people by loving our enemies, doing good to those that hate us, and praying for those that persecute us and spitefully

use us. That faith which will take joyfully the spoiling of our goods, and the wasting of our substance, to endure with quiet patience every temptation and trial that we meet whilst journeying down through this vale of tears; that will enable us to cultivate that excellent principle of pure love called "the bond of perfectness," even charity, that suffereth long and is kind, that envieth not and is not puffed up, that doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; which rejoiceth not in fables nor any iniquity, but rejoiceth continually in the bearing all things, hoping all things, enduring all this for righteousness sake; adding every thing that is acceptable to God, that will enable us that we may not be barren nor unfruitful in the knowledge of our Lord Jesus Christ, walking on grounds of safety, ascending upward and onward to that higher and holier station up the mountain of wisdom, the scale of intelligence from which we can never fall; that faith which will enable us to quench the fire of every evil passion, subdue every boasting feeling, to work out many good works that will redound to the glory and praise of Him whose children we claim to be, who is so merciful and gracious and kind that He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and the unjust; that strength of faith that will enable us to enjoy such a degree of that sure influence which flows from the glory of the Almighty; that will crowd out from us every foolish doubt and unquenchable fear, and make despondent thoughts and darkness to flee away like clouds of mist before the morning sun; that will enable us to become so perfect in the knowledge of the Deity and our great privileges, notwithstanding our nothingness; that will cause us to be broken in heart and contrite in spirit, and as says the Book of Mormon—the new covenant—"to none others will the ends of the law be answered, but to those of a broken heart and a contrite spirit." Then let us all unite and join in prayerful harmony, that we may be of that happy throng who shall be prepared to meet the Savior.

Having kept the faith, a good warfare
Sought,
From darkness taken our flight,
Our trust in God, His counsel sought,
And crowned and clothed with love and
light.

WILLIAM C. LANYON.
BATAVIA, ILL.

SELECTIONS.

"Lying Spirits."

(From the Rock Island Argus.)

A short time ago a gentleman in this city lost four fat cattle. He hunted in all directions for them, sent out runners to look them up, and used every reasonable means to find them. During his hunt he was frequently urged to consult a lady clairvoyant on the subject, who lives near this city.—He had no faith in such nonsense, and ridiculed the idea. But, failing to find his cattle, and still being importuned to consult the young lady, and assured that she could tell him all about the fate of his cattle—even to the hide, hair, horns and hoofs, he hitched up a team and drove up to see her. After the usual dalliance with the spirits; getting the power "into her," as Artemus Ward says; getting into the lower plane of the upper silurian, devonian, substratum equinoxial clairvoyant humbug condition, she "come down to business," and described the cattle with very great accuracy.

This was encouraging, and the gentleman's hopes were above par—he began to feel a superstitious awe, as if he were in the presence of a supernatural power; he even felt that he breathed the air of the gods, and was on the safe road to elysium.

After describing the cattle, their number and their exact color and appearance, even to one which had no tail, she then told him that they had been slaughtered by a butcher and sold; that they were lying down, just out of town, on the prairie, one day when this butcher came along; that other cattle were standing around them, but this terrible man put the other cattle aside and took particular pains to rouse up these four which were lying down, and drove them off to his slaughter pen and killed them.

She described the man with such perfect accuracy that any one could pick him out from a hundred butchers. And she also told what became of the meat, and of every particle of the missing animals. The hides, she said, were sent to Chicago and sold there, for fear of detection if they should be offered here. She even described which of the cattle was killed first—She said the no-tailed one was killed first; then the black one; and so on, describing the whole affair with great precision. She said the butcher, when the facts should be proved against him, would say that it was a mistake; that the cattle could not be separated from his own; that he tried all

he could to keep them out, but they would go in with the others. In other words, they were bent on being killed, anyhow.

She then told how this butcher and his help agreed to divide the proceeds of the animals, and keep the whole thing a secret from the world.

It was enough! The gentleman who had lost the cattle was amazed; he was almost ready to believe in spiritualism, join the circle and be elected one of the deacons—or even run for sexton and displace the Hon. Peter Welsh, who now fills that position with such grace and ability. Only one thing was wanting to make him a genuine convert, viz: to find evidence to convict the wicked butcher—that would be confirmation of the truth of the spiritual humbug strong as holy writ. He started in hot haste, for the evidence, and in looking for that he found his cattle quietly grazing on Big Island, with no fears of being butchered for some time to come.

This exploded his faith in spiritualism, and, cursing the whole thing as a humbug, he drove his cattle to town, and, placing them in a yard, he called on one of the spiritual deacons (who had urged him to consult the lady) to take a walk, and showed him the cattle. This deacon had previously learned what the clairvoyant had said concerning the cattle, and when he saw the animals alive he was astonished, and said "he'd got enough of spiritualism—he seceded from the church."

A Planet in a Blaze—Is it Our Turn Next?

A correspondent writes to the *Hartford Times*: "The belief that this earth is eventually to be destroyed by fire is substantiated by the discovery that planets exceeding the earth in size have been subjected to heat so intense as to entirely annihilate them from the firmament. The keen eye of the telescope, gathering rays from the planets which are visible and fixed, has afforded to the vision of the astronomer sufficient light for him to assert that nearly two thousand of those stars have disappeared from the firmament within the last four centuries.

"A few evenings since, while watching the firmament, with the moon at her full, my attention was attracted to a large star which stood a few degrees above the eastern horizon, and apparently on fire. It represented very nearly a revolving beacon light—alternating in color—first its face presented a bright crimson color, then followed a pale, bluish tint, then it would re-lapse to its natural whiteness—presenting all the phenomena of a large conflagration

when acted upon by a strong wind. I am of the opinion that the star was being consumed by fire.

"Such are the triumphs of true science, (which always leads the aspirations of man God-ward,) that the laws which have prevailed in kingdoms not made with hands, are used to embellish the Word of Truth, by the mental research of the noblest work of God—man. Who dare dispute the teachings of the revealed Word, that this earth shall no more be o'erspread with water; but that the time shall come when our planet shall melt with fervent heat.—Unaffected by this deletion, who can say that other planets will not keep up their revolution and track the heavens, still borrowing their dazzling splendor from the Great Central Orb."

A Green Meteor.

[From the *Scientific American*, Nov. 17, '66.]

Messrs. Editors:—Last night, at 8:25, while crossing from Barclay street to Hoboken, my attention was arrested when midway by a most brilliant emerald-colored meteor which seemed to leave the zenith, going in a south-westerly direction. When first seen it appeared stationary; it then commenced moving with a rapidly increasing velocity. It appeared to be a large ball of emerald fire, very brilliant, and leaving behind it a radiating train of the same color. This train, after a few moments, broke into a perfect rain of emerald fragments. The meteor preserved its spherical form till apparently over Jersey City, when it burst, without noise, into a thousand and pieces, all of the same color as the meteor itself.

There are several things connected with this meteor which struck me as being curious; its being stationary when first seen; the movement increasing in velocity; the brilliant emerald color, not only of the meteor itself, but also of the fragments; the brilliancy being but little impaired by clouds; for one of its size remarkable for bursting without a report.

A short time ago, when spending the night on the "Rochers du Noye," in Switzerland, at an elevation of 6,000 feet, I noticed two meteors, spherical, one red, the other violet, pursuing one another in what appeared to be the same path, bursting after a time with a loud noise. The peculiar state of the atmosphere last night might have tended to give the green hue observed. The duration of appearance was three minutes and a quarter.

ERNEST TURNER.

Hoboken, N. J., Oct. 22, 1866.

Temptation.

As there are so many gilded pathways tempting to the eye—so many alluring channels for the young, in particular, to wade in, is it any wonder that persons of both sexes, ranging in years from twelve to sixteen, are so often swallowed up in the giddy whirl of pleasure, passion and sin, in the strange currents that run through and thrill this tide of being? What a world of wonders rise up before the mind from this vast sea of human souls! It is from the granary of past experience that has led older persons into strange paths and made us the recipients of peculiar secrets;—and to such a class, as parents and guardians, it is a duty binding upon them to do all in our household power to check and dethrone, it part, that universal desire of forwardness so strongly evinced by the rising generation of the present day. It does seem almost, that boys and girls have become extinct, as they now call themselves "ladies and gentlemen!" Look at our calenders of crime; enter our prisons, jails, penitentiaries, work houses, &c., and as the eye runs over the columns, is not the sight a sorrowful one, as you are obliged to count the youths of both sexes, who commenced a life of sin and shame before actually reaching the sound years of understanding?—There never was so much depravity stalking through the land as now; there never was a more fitting occasion for reformers to work hand in hand, and endeavor to check in a measure, the alarming extent of every day sin, which now pollutes the channels of metropolitan society.—*U. S. Police Gazette*, Nov. 24, 1866.

WHERE A STONE COULD BE THROWN.—

The characteristics of Denver, Black Hawk and Salt Lake are thus tersely stated by their representative papers:

"From the corner of Blake and F streets, in this city, a stone could be thrown into five billiard saloons, containing altogether twenty-five of the best modern tables, and costing not less than \$40,000 to bring them here from the States and place them in position.—*Denver News*."

"From the corner of Clear Creek and Chase streets, in the city, a stone can easily be thrown into five quartz mills containing fifty stamps and two desulphurizers, and costing not less than four hundred thousand dollars to bring here from the States and place in position.—*Black Hawk Journal*."

"From the corner of Maine and Temple streets, in this city, a stone could easily be thrown into five old fellows' harems, containing altogether one hundred and twenty

'wives' and two hundred and sixty children, and costing not less than three millions of 'tithing' (from the poor priest-ridden people) to fatten 'em every year and sustain 'em in 'position!'—*Salt Lake Vedette.*

THE MOISTURE deposited on the windows of the court room of one of our Western cities was collected and analyzed, when it was found to be putrifying and decolorized permanganate of potasa, more deleterious to health than that obtained from deep mines and similar places.—*Scientific American, Nov, 17, 1866.*

CONFERENCES.

String Prairie Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at String Prairie, Lee Co., Iowa, December 8, 9 and 10, 1866.

Conference organized by choosing Elder A. Strothers, President, and Elder T. W. Smith, Clerk. Introductory remarks were made by the President.

Minutes of previous Conference read and approved.

Official members present: Seventies, 2; Elders, 7; Priests, 3; Teachers, 2; Deacons, 2.

REPORTS OF BRANCHES.

String Prairie: report made, but not received.

Keokuk: 31 members including 1 seventy, 4 elders, 1 teacher, 1 deacon; 4 added by baptism since last report; 2 ordained to the office of elder. James Burgess, Pres. S. Ferris, Clerk.

The String Prairie branch recommended Bro. David C. Demming to the Conference for ordination.

Resolved, That the Conference ordain the brother to the office of an elder.

Rock Creek Branch reported 23 members including 1 seventy, 2 elders, 1 priest and 2 teachers. 1 death and 1 removed by letter; 4 received by letter, 1 by baptism. Thos. Pitt, Pres., R. T. Pitt, Clerk.

The following elders reported:

A. Struthers, F. Borley, B. Robinson, B. Sharer, Isaac Shupe, Wm. Hall, Geo. Wilson, R. Lambert, Jas. Burgess.

Resolved, That it is the sense of this Conference, that no branch of the Church of Jesus Christ of L. D. Saints should receive into fellowship any persons who have been cut off from the church by a branch for transgression, without they first make reconciliation with the branch

by whom they have been disfellowshipped, if possible so to do.

EVENING SESSION.

The following elders reported: Solómon Tripp, Eber Benedict, James W. Newberry, John H. Lambert, T. W. Smith.

Resolved, That the Nauvoo and String Prairie Districts remain together in confessional capacity.

Resolved, That it is the duty of every member of the Church of J. C. of L. D. Saints, to attend to the law of tithing as explained and taught by the authorities of the church, as soon as arrangements are made for the same. Passed by a majority of three votes.

Resolved, That Bro. A. Sharer and S. Tripp be appointed to labor in Montabello and Bear Creek Townships, and to extend their mission to Lima, Ill.

Resolved, That John H. Lambert and Henry Cuerden be appointed to preach in Rock Creek, Pontoosic and Pilot Grove, Illinois.

Resolved, That Eri J. Moore and Uselus Austin labor in Sonora and Appanoose Townships, Hancock Co., Ill.

Resolved, That Bro. B. Robinson and Isaac Shupe labor in Kahokia and Peaksville, Mo., and elsewhere as the Spirit may direct.

Resolved, That Bro. E. Benedict and I. Parrish labor at Warren, New Boston, and Union School House, and to extend their mission to West Point.

Resolved, That Bros. Wilson, Ferris and Reeves, labor in Summitville, Nashville and vicinity.

Resolved, That Bros. T. W. Smith and F. Reynolds be appointed to labor in Farmington, Fort Madison, Burlington and vicinity, and extend their labors wherever the Spirit may direct.

After a short season of prayer and social converse, Bro. A. Sharer preached a very instructive discourse. A brief intermission was had, when the saints assembled again to spend a season of social worship and observe the ordinance of the Lord's Supper. The Spirit of God was poured out in rich effusion, and testimony after testimony of tongues, and prophecy was given, comforting the hearts of the saints, warning them of coming trials, for the Lord had determined to try them in every way, but promised His Spirit to sustain them and keep them from falling if they kept His sayings. It was a time never to be forgotten, and His glorious assurance was that the time was very near when the

saints should be gathered in one, and be blessed with joys unspeakable. O how meagre and senseless the cold lifeless form of godliness which the religious world presents compared with the energetic life-giving powers of the Spirit of truth, as seen and felt by the people of the living God.

At half past six o'clock they met again, and listened attentively to a discourse on the signs of the times, by Bro. T. W. Smith, after which several soul-cheering exhortations were given.

MORNING SESSION.

Conference met at the house of Bro. Jas. W. Newberry.

Resolved, That the next Quarterly Conference be held at Montrose, Lee Co., Iowa, on the second Saturday and Sunday in March, 1867.

The Olive Branch, at Nauvoo, reported, but the report was referred back to the branch as being incomplete.

Resolved, That Bros. A. Strothers, Jas. Burgess and J. W. Newberry, compose a Committee to arrange for the Annual Conference.

Resolved, That we uphold and sustain Bro. A. Strothers, as President of the String Prairie District, and Bro. R. Lambert, as President of the Nauvoo District, in all righteousness.

Resolved, That we uphold and sustain Bro. Joseph Smith as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter Day Saints, in all righteousness.

Resolved, That we uphold and sustain the Quorum of the Twelve, and all the quorums of the church in righteousness.

Resolved, That the Minutes of this Conference be forwarded to the *Herald* for publication, and that we respectfully request that they be published in full.—
Passed unanimously.*

ALEX. STROTHERS, PRES.

T. W. SMITH, Clerk.

* If Conferences do not feel willing to trust to the discretion of the Editor in the abridgment of their minutes, they had better not send them. It is impracticable to publish all the Conference minutes sent us "*in full*," for it would be to the exclusion of nearly all other matter were we to do so. We endeavor to give all the acts of Conferences that are of general interest, and in as concise a form as possible. As for lengthy reports and matters of simply local import we can not find room for them. We use our columns to the best good for the whole that we know how; more than this we can not do.—*Ed.*

Fox River Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Fox River, Ill., Dec. 15, 16, 1866.

Conference commenced by appointing Bro. Z. H. Gurley, President, and W. Vickery, Clerk.

The President made a few very appropriate remarks in regard to the kingdom of God, and the extent of the work in which we are engaged, and also the duties of the elders in carrying on the work through the extent of the land, to build up the kingdom of our God and His Christ, exhorting them to bestir themselves to the work, in the fear of their heavenly Father; and also of the work to come before the Conference.

Official members present: of the Twelve 2; Priest 1; Teachers 2; Deacon 1.

REPORTS OF BRANCHES.

Amboy: No. of members 55; High Priests 5; of the Seventy 1; Elders 9; 4 added; 2 children blessed. Edwin Cadwell, President; W. H. Bair, Clerk.

Mission Branch: No. of members 47; Elders 4, Priests 2; Teachers 2; Deacons 1; 2 children blessed. Thos. Hougus, President; Austin Hayer, Clerk.

Fox River: No. of members 118; of the Twelve 2; Seventy 5; Elders 4; Priests 2; Teachers 1; Deacon 1. Wm. H. Hart, President and Clerk.

Sandwich and Grand Prairie not reported.

The following official members reported: Of the Twelve: John Shippy, Zenos H. Gurley; High Priests: Jacob Doan, Philo Howard, Edwin Cadwell, John Landers.— Presidents of Seventies: A. M. Wilsey, C. G. Lamphere. Seventy: C. Stiles, S. G. Stone, L. Richmond. Elders: G. Morrel, C. Williams, T. Hougus, W. Kinney, L. Lightfoot, P. S. Wixom, M. Madison, W. H. Hart. Priest: Ira Agan. Teacher: A. K. Anderson. Deacon: S. Reynolds.

Resolved, That Charles Williams and Lucian Richmond be associated in a mission to Walnut Grove, and also Round Grove Station, and as circumstances will permit.

EVENING SESSION.

A prayer meeting was held, in which the Lord was with the saints, and they were made to rejoice in the gifts of tongues and revelations given unto them.

Resolved, That this Conference consider the Grand Prairie Branch disorganized.

Resolved, That this Conference give Bro. Curtis Stiles a letter of recommendation as a member of the Church of J. C. of L. D. S., at large.

SUNDAY MORNING SESSION.

Bro. John Landers spoke to the edifying of the saints, after which the sacrament was administered.

EVENING SESSION.

Bro. John Shippy spoke to us, followed by Bro. Isaac Sheen; then the saints enjoyed themselves in a testimony meeting, and in all our meetings the Spirit of the Lord was with us, and every one was made stronger in the faith of the last days, and in fact we had a time long to be remembered, and which never ought to be forgotten.

The President advised the elders to get out appointments and labor all that they possibly can, in the vicinity in which they live.

The Conference then adjourned to meet at Mission, LaSalle Co., Ill., three months from Dec. 14, 1866.

Z. H. GURLEY, PRESIDENT.

W. VICKERY, Clerk.

POETRY.

The Old Year Out.

Another year hath flown, and that to which we all looked forward to, hath passed behind

The present; The earth hath gone her rounds once

More about the sun, as she hath gone, how long we may not know; since the beginning God hath said, but who may ask the date, or count the ages that have fled forever.

When the glad year was young the earth had turned

From the warm sun her northern tem'perate zone,

And over the dear land on which we dwell The starry flakes of snow came shining down,

Spreading their purity o'er hill and dale. The earth moved on a little space and bowed.

Her face a little to her Lord, when, lo! Her sides grew emerald with the springing life,

Bright flowers opened and the soft winds sang hymns.

A little farther on her circle moved, The full leaf spread, the young fruit golden grew,

And glorious summer poured her light and heat.

Around the mighty circle she hath sped Until we near the young year's starting place,

Autumn hath passed, the snow hath come again,

The year is with the past. A single note In God's great song. A notch of time:

An inch Of all eternity. What have we done While it was passing? Have we filled our place

In all its changing scenes? Have we made use

In righteous judgment of the priceless gifts Strown in our pathway? Have its sorrows taught

The useful lessons that we should have learned?

If so 'tis well; because the page is full, With record written, not to be erased,

Revised or altered. We may not turn back The estranged friend, the unkind word un-

say, Or do again the duty illy done:

We may not preach the gospel in the year Now fled; nor yet repent nor do good works;

That opportunity for good is gone. The influence we have shed abroad hath wrought

Its work, or still is working, and the year Hath garnered up its store of good and ill, And like a servant of the Lord, hath gone To seek its rest. Farewell OLD YEAR.

The New Year In.

Yet there Is one thing we may do. Our Father grants Us still another year, just coming in; Blest be the Lord, His gifts fail not, for when

Time ends, eternity begins. And so Each mighty dispensation circles off.

The New Year dawns for us thank God, and we

Can rouse our faith, and fire our hearts with hope,

Lay to our hands again with all our strength,

Begin the record on this yet white page, That in its freshness our great Master spreads

Before His children, with a high resolve. That the good things recorded shall outweigh

The evil of the other blotted leaf, He hath turned over; that more light and truth

Be added to the store the other held. O! if my hand might raise the veil between

My clouded eye, and all the year contains, The veil would pendant be, I would not lift

The blessed curtain; better that we meet Our labors one by one, and conquer them, Bearing our sorrows as they singly come; Receiving all its gifts with grateful hearts. It is enough to know the Lord is good.

And if the world would turn and lay their hearts
Before His throne, and leave their wickedness,

The Lord our Savior would appear this year,
And the Millennium begin on New Year's Day.
Be that as it may be; the year
Shall fail and pass.

And so, the years glide by,
And soon the thousand years of which we love

To talk appear. Help us, Oh Lord! to hail
The glad NEW YEAR.

ABEL.

MISCELLANEOUS.

ERRATUM.—In some copies of the last number of the HERALD, on page 179, par. 4, for "causeless cur," read "causeless curse."

THE WESTERN ANTIQUARIAN is the name of a new monthly paper, published in Chicago. We have received the first number, which contains a description of "very remarkable groups of earth-works" and mounds in Wisconsin. The price is \$2 per year in advance, which may be sent to us, as we are an agent.

I. SHEEN.

VARIOUS PUBLICATIONS are advertised in the HERALD of Nov. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

Notice!

A CONFERENCE of the Church of J. C. of L. D. S. for the Kent and Elgin District, Canada West, will be held at the Lindsley Branch of said church, on Saturday and Sunday, March 2 & 3, 1867. All who desire to attend are hereby requested to do so.

Persons attending from a distance will leave the Great Western Road at Chatham, thence to Louisville, seven miles; and enquire for Bro. John Traxler, Jr. Arrangements for accommodation will be made.

Elders John H. Lake, Geo. Redfield and Ezra Landon, travelling in Canada, are requested to be present. By order of

JOHN SHIPPY, of the Quorum of the Twelve.

FOR SALE.—A small farm, situated on Fox River, four miles from Plano, containing fifteen acres, upon which there are two good houses, a well of good water and a stable. There is also a young orchard on the place. For further particulars enquire of JOSEPH PARSONS, Pittsburgh, Pa., or of ISRAEL L. ROGERS, Sandwich, Ill.

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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.*

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Tithing.

The Latter Day Saints believe in tithing, do they? Where is the evidence that they so believe? It may be fairly inferred from this ground:

They believe in the Book of Doctrine and Covenants, and that book teaches tithing very clearly; but the reports and books of the bishops show that but very few so believe, whose "faith and works agree." But many who do not observe this law, would do so, if they understood it. They comprehend its meaning "*all their surplus*,"—after this, one tenth of their interest, "from time to time." These expressions so mystify the whole matter, that many seem fearful of doing any thing, lest they err in doing just what they ought to do, and that is yet undetermined.

Now Mr. Editor, I propose to pass in respectful silence all the technicalities of the law of tithing, and aim at the manifest import and design—the object and purpose of the law.

Its import is a tenth—of something.—Now suppose we were to construe, "the surplus," to be a tenth; and mark—this surplus is expressly declared to be a tithing; if a tithing, it is a tenth for this is the import of the word tithing, then the Lord requires a tithing of all His people, and that tithing, or tenth he calls "the surplus," because it is *over and above* what may be used for self. After this tithing, (that is tenth paying,) one tenth of your interest, or gains, from time to time.

This is very plain. The design of this

law is unquestionably to create a revenue and the amount is so determined.

In all governments, by a wise forecast, an estimate is made of the revenue need for a given time and based upon such estimate, taxes are assessed, and collected. The church is the government of God on the earth, and means are necessary to carry it on, and yet is it so, that no sure and uniform method is recognized, to secure such means in amount as is needed for the various objects for which means are required? Or has the great Head of the church—the King of saints—by wisdom's forecast made the estimate, and upon it, has assessed upon each of his subjects, a tithe (or tenth) of all, and it was this that Abram paid to Melchizedek. Heb. 7.

But this will bear hard upon the rich; yes, and, if this interpretation of the law be correct, some may turn away sorrowful.

Mr. Editor, there is a commandment that runs as follows: "Thou shalt not daub with untempered mortar." This inspiration must excuse the following sentiment, to wit: very few rich men will be saved in the kingdom of God. And if the above construction of the law of tithing is correct, this is easily accounted for. But will this interpretation meet with any better relish from the poor? And providentially saints are nearly all of this class. We could prophecy upon this, but we forbear. Blessed are the poor, (the Lord's poor,) for they shall inherit the kingdom of God. Wherefore? Because they obey His law by which they, with Zion are sanctified.

There is a certain definite principle upon which Zion must be built up, or her King will not receive her. That principle is called celestial law.

Now dear saints, do not seek to ascend into the heavens, to pore over her glittering archives; or eavesdrop at some of the grand councils for the occult enactment; it is nigh you, even the word of the faith which we preach, obedience to which maketh, of many members, one body, even the church, of the living God. And one member cannot say to another, "I have no need of thee." Then all must perform their part for the welfare of the body. From this we deduce the mutual responsibility of every member of the church.

If it is necessary to send apostles to the nations, to open to them the kingdom of God by the proclamation of the gospel; if the seventy and elders must needs follow this introduction, to build up the kingdom in every clime, who is responsible, if the widow or orphan; the sick or decrepit, cry for bread, or for raiment? Who is responsible for the failure to perform these things?

It is assumed that for preaching the gospel, the elders are responsible; and for administering to their needs the bishops are responsible. Is the body made up of elders and bishops? Nay, brethren, nay! The hope of the saints is *one hope*, and *mutual*; all our *joys*, yea, and all our *fears*; so also, are the burdens—the responsibilities—*mutual*.

"Loosen ye one another's hands." How? "I have set you to provide for my saints * * * but it must be done in mine own way." The law of tithing points out the way. The Lord says, "Let the Twelve in connection with the Bishop, execute the law of tithing."

It has been understood that this law would not be observed until Zion is redeemed. This was correct up to January, 1862; but a revelation published at that time, given just prior, specifically tells us to execute—observe it—that is to say, obey it. In obedience to that commandment, the Twelve on Jan. 1st 1862, in a General Epistle enjoined upon all the presidents of branches, to collect in their several branches, according to this law and the commandment touching it, and pay over to the Bishop.

Has this been done? Then have all a good conscience in this matter? Why then are the bishops' hands empty, and why do the needy apply for aid and receive none? Why are those who are appointed to minister in spiritual things serving tables, laboring for the things that perish, rather than perish for them?

We learn by the house of Chloe. (and partly believe it,) that some—saints—will not pay into the bishops' hands; they fear that means are not disbursed wisely and justly; and they fear this "one man power;" but the revelation of Jan. 1862, says it shall not become a "weapon of power in the hands of one man." And again, where is the High Council? The law says they shall supervise this matter of disbursement; withholding, therefore, is not the proper remedy; but an appeal to the High Council.

We know that Paul says, "a bishop must be blameless" He also says of those who would do evil, (or wrong that good may come of it, or to prevent others from doing wrong.) "God forbid!" The ancient saints laid by their tithing every week. If we did the same, it would be well, or at least once a month, that would be coming up to the spirit of the law, and satisfy current necessities; and this we apprehend is the final purpose of the law.

If the saints respond like Joshua, "as for me and my house we will do it," then will the windows of heaven be opened unto them.

A BROTHER.

The Gift of Healing.

To correct some erroneous ideas concerning the gift of healing, we will proceed to show to what extent that gift was bestowed upon Christ and His apostles, and upon the ancient prophets. Jesus went into His own country, (Nazareth,) and "he did not many mighty works there, because of their unbelief," Matt. 13 : 58. If Jesus did not many mighty works in His own country because of their unbelief, why should it be expected that *all* the sick who are administered to by the elders of the Church of Jesus Christ of L. D. S., should be healed? Is it necessary, in order to prove that the gift of healing is in the church, that we should show that *all* the sick in the church are healed? Surely, if Jesus could not do many mighty works under certain circumstances, it should not be expected that His servants should do more than He did. We may, with the utmost propriety, refer to His case to show the unreasonableness of the idea that if the gift of healing was now in the church, the sick would always be healed, for even the Savior showed that it could not with propriety be expected that He should do many mighty works in His own country, and in defence of himself He said:

"Ye will surely say, unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his

own country: But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naam in the Syrian." Luke 4 : 25-27.

The substance of the foregoing defence of the Savior is this: that the Jews could not justly say that inasmuch as He did not many mighty works in His own country, therefore He was an impostor, for, although Elijah prayed and the heaven was shut up so that it rained not for three years and six months, yet during the famine which prevailed throughout all the land, only one of the many poor widows were miraculously fed by the agency of the prophet, and although there were many lepers in Israel, in the time of Elisha the prophet, yet none of them were cleansed except Naaman the Syrian. These facts were spoken of by the Savior as being parallel cases with his own case, and we refer to them and to the Savior's case as explanations of the facts in our own case, and to show that the gift of healing may be given to men, and yet only a few persons, comparatively, be benefited by it.

The gift of healing did not always accompany the administrations of the apostles anciently, and the administrations of the Savior were more effectual in this respect, than those of the apostles. Evidence of the truth of these assertions may be found in the following quotation:

"And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed, for oft-times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could we not cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17 : 14-20.

Now as this failure of the apostles did not demonstrate that they were not apostles, such failures in the administrations to the sick and afflicted in our day, by apostles and elders, do not demonstrate that the gift of healing has not been given unto them.

We read in 1 Cor. xii., that the gift of healing was one of the gifts which were given unto the church, yet in the preceding chapter we read that there were many who were weak and sickly among them, and many slept. The cause thereof is also given, as follows:

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body, For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11 : 29, 30.

It is very probable that many of the unbelievers in that day, as in this day, said unto the saints and apostles, "why are there so many who are weak and sick among you, and why do your people die? Why do you not heal them if you have the gift of healing? The fact that your people get sick and die like other people shows that you are deceivers, or deceiving yourselves." Those who ask us such questions and make such objections concerning us, do so because the gift of healing is not manifested in all the administrations of our elders on the sick.

Although Paul administered to Eutychus, who "fell down from the third loft, and was taken up dead," whereby he was restored to life, (see Acts 20 : 7-12.) and although Paul shook off a viper which had fastened on his hand "and felt no harm," (see Acts 28 : 1-6,) and although Paul laid his hands on the father of Publius, who "lay sick of a fever and of a bloody flux," and healed him, (see Acts 28 : 8,) and although "when this was done, others also which had diseases in the island, came and were healed, (9 v.) yet we read that Paul said:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." 2 Cor. 12 : 7, 8.

Thus it appears that the gift of healing which was given to Paul, was not efficacious in his deliverance from this bodily affliction, although he besought the Lord thrice, that it might depart from him.

The gift of healing which was given unto Paul was not efficacious in another case,

for we read that he said: "Trophimus have I left at Miletum sick." 2 Tim. 4: 20 If we were disposed to speak in reference to Paul, as unbelievers talk in reference to the elders of the Latter Day Saints, we might say that Paul left Trophimus at Miletum sick, because he (Paul) had not the gift of healing, and because the stories about Paul raising the dead, shaking off the viper, laying his hands on the father of Publius, and healing him and others on the island, were falsehoods. If we should decide in reference to Paul as many of the unbelievers decide in reference to the elders of the true church in our day, the foregoing would be our decision. Paul, in writing to Timothy, said: "Timothy, my own son in the faith," (1 Tim. 1: 2,) and "Timothy my dearly beloved son," (2 Tim. 2: 2,) but although Paul loved him so dearly, Timothy had "frequent infirmities," and if the anointing with oil, and the laying on of Paul's hands was effectual in the healing of Timothy, Paul need not have said unto him:

"No longer drink water only, but use a little wine for thy stomach's sake, and for thy frequent infirmities." 1 Tim. 5: 23, Translation of the Am. Bible Union.

If the gift of healing had been efficacious universally, as many of the believers in our day say that it was, the ancient saints would not have died, but would have continued to live on the earth, and would have perpetuated the true church and the gift of healing to our day. As the gift of healing was in the ancient church, and as its effects were very limited, so its effects are very limited in the church in our day. The ancient saints sickened and died, (although the gift of healing was one of the gifts of the church,) as the Latter Day Saints sicken and die.

ISAAC SHEEN.

Sermon.

The following is a synopsis of a discourse delivered by Bro. Z. H. GURLEY, at Elk Grove, Wis., on June 24, 1863, and reported for publication in the HERALD; by Bro. NATHAN LINDSEY:

It affords me great pleasure to meet with Latter Day Saints, for it matters not from what clime or country they hail, when recognized as brothers and sisters—children of one common family—it is our duty to bear each the other's burden, and each to assist the other in attaining that state of purity and holiness which will enable us, ultimately, to enter into, and enjoy that rest, which

God has prepared for His saints from before the foundation of the world.

It is known to all that a day of darkness has come upon the church since our beloved Prophet fell a martyr to the truth committed to him. All L. D. S. can testify that the sun has gone down over the prophets, and those men to whom we were accustomed to look up for counsel; and instead of the instruction, while acting in the office of their priesthood under the direction of the First Presidency, they give evidence of the beast without spiritual vision, and are like blind men groping their ways by the wall, subject to the influence and power of false spirits for which this dispensation is proverbial. This state of things has not come upon the church unadvisedly, for, as far back as 1831, the Lord told the church to seek for the best gifts that they might not be deceived by the commandments of men or darts of the Evil One, for some were of men and some of devils. See B. of C. 6: 3, 4, 6; also 102: 2, (old edition.) The Lord says: "My people must needs be chastened until, if needs be, they learn obedience by the things they suffer."

When the sixth section was given, there was an intimation that if the children of Zion did not repent, God would raise up another people to accomplish His work. In B. of C. 45; (15): 2, we read:

"I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it," and furthermore, "to be a messenger before my face to prepare the way before me." Will His purpose be thwarted? If not, we have a standard before us by which we can determine the truth or falsity of these things.

We are told in the B. of C., 2: (30:) 1, that the purposes of God do not fail, but that they are those of men which fail.

Also, in Sec. 38: (12:) 7, they were told as follows: "that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless;" and they were also told to go to the Ohio with promise that He would there give unto them His law.

In sec. 41: (61:) Feb, 1831, the elders were called together to receive the law. For that law see sec. 42, (13.) 1. The most essential part of that section reads thus:

"Hearken, O ye elders of my church, who have assembled yourselves together,

in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, hearken and hear and obey the law which I shall give unto you, for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive."

Then follows the law that was given on that occasion. This law was given to remain in force until Christ should come, and the elders were to see that it was kept. Joseph tells us that "the Lord gave unto the church the last revelation, calling the church together on the 4th of February, 1831. Place this before the revelation given on the 9th of February, 1831, in Kirtland, Ohio, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation embracing the law to the church." The revelation here referred to may be found in sec. 42 : (13.) In the 43d (14th) section, the church is told that they have received a commandment for a law unto God's church. Sec. 85, (7.) 5, the Lord says :

"They who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom."

It will be borne in mind that section 35 (7) was given in December, 1832, and that section 42 (13) was given in February, 1831.

In sec. 85 : [7:] 5, we read as follows :

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory."

In sec. 85 : (7:) 6, we are told that :

"They who are of a celestial spirit shall receive the same body, which was a natural body : even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened."

In sec. 85 : (7:) 8, we read :

"And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself,

and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still."

Having now learned what the law of God is, we can determine whether those strange doctrines that have made their appearance within a few years, are of God.

In sec. 49 : (65:) 3, we are told :

"And again, I say unto you, that whoso forbiddeth 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."

In the law given on the 9th of February, the Lord tells His servants : "Thou shalt love thy wife with all thy heart, and cleave unto her and none else." In sec. 42 : (13:) 5, we read : "And they shall observe the covenants and church articles to do them." From this moment the church articles became a law.

In sec. 111 : (109:) 1, we read :

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe, that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority."

This is the law of God on this subject. The Lord has told us that, "he that receiveth my law, and doeth it, the same is my disciple." You need no revelation to point out the disciple of Christ; and remember that the Lord has said :

"Hearken, O ye my people, saith the Lord your God, ye whom I delight to bless with the greatest of blessings; ye that hear me not, will I curse that have professed my name."

Our situation as a people is peculiar to us only. Our faith is unlike any other on the earth. We claim the right to receive revelation, in order to know the mind and will of God. Let us be careful to know that the individual through whom they come, is the man that God has promised to raise up for this people.

As far back as February, 1834, the Lord told the church that the redemp-

tion of Zion must needs come by power; therefore He will raise up unto His people a man who should lead them, like as Moses led the children of Israel out from the land of Egypt.

We ask who is the man that will thus lead God's people, and deliver them as the children of Israel were delivered? Was it by Joseph Smith, who was murdered by a lawless mob? Certainly not, for he was already raised up, and it was through him that God was then speaking. This, then, is an important enquiry. Our salvation depends upon its answer.

We ask, how did Moses lead the children of Israel? The word tells us that Moses talked with the Lord. In sec. 104: [3:] 42. (B. of C.) we read as follows:

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."

From this we learn that a man to be "like unto Moses," must be nothing more nor less than president of the Melchizedek priesthood.

I now enquire, who can succeed Joseph in that office? for it is evident that it is his successor whom the Lord has promised to raise up.

This also is an important enquiry, and much depends upon it. In order to answer it correctly, we will endeavor to ascertain whether Joseph retained his gift till his death. If so, God revealed the man who was to succeed him. If he lost it, he had nothing to transmit to his posterity or any one else.

To determine this fact we will go back and trace his history up to the day of his death.

In a revelation given July, 1828, sec. 2: (30:) 4, we read:

"Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall; but remember God is merciful; therefore, repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift."

Again we read, in sec. 34: (11:) 4, that God said:

"I have given unto him [Joseph] the

keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

This revelation was given Dec., 1830. About thirteen months after this, when worn down with fatigue, he had laid himself down to rest, a mob violently broke into his house, dragged him into the street, filled his mouth with tar, and after beating him till they supposed him to be dead, they left him, boasting as they went away, that they had beaten the Holy Ghost out of him. This was done because he would not renounce the work that God commenced through him—thus ready to give up his life rather than to give up the work committed to his care.

From this moment, a law of ancient date determined his future destiny. Jesus said: "He that loseth his life for my sake, shall find it."

Now mark the next quotation. Sec. 87: (85:) 1, reads thus:

"Thus saith the Lord, verily, verily, I say unto you, my son; thy sins are forgiven thee according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears; therefore thou art bleesd from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another, yea, even unto the church."

Here it is seen that he not only retained his gift, but that the same is sealed upon him forever. The keys of the kingdom cannot be taken from him in this world nor in the world to come. Thank God, he is worthy! Eternal life is his! He has fought the good fight, kept the faith, and a glorious crown awaits him.

Who shall succeed him? Let us turn to the law. God has spoken and let all flesh be silent before him. We are told, sec. 104, (3,) that there are two priesthoods in the church, viz: the Melchizedek and the Aaronic. Also that the Aaronic is an appendage to the Melchizedek, which constitutes it a part of the same. We are also told in that section, that there are two grand divisions or heads,

We are also told that the bishopric is the presidency of the Aaronic priesthood, and holds the keys and authority of the same. As these offices are the most responsible which can be committed to men, we may justly conclude that every avenue which leads to them will be closely guarded.

"I will now examine the law concerning the right to the presidency, commencing with the lesser order. It will be remembered that the lesser is a part of, or an appendage to, the greater. Hence the order of one is the order of the other, so far as the legal right to preside is concerned.

In B. of C., 68 : (22 :) 2, we read :

"There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchizedek priesthood except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron; for the first born holds the right of the presidency over this priesthood, and the keys or authority of the same. * * But by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency."

This is the order of the lesser division of the priesthood. It is by the decree of the living God, that not only the priesthood, but the office of the priesthood, descends from father to son, if they can prove their lineage. Now I ask, if nothing was said concerning the higher division, would you be at a loss to know who should succeed Joseph?

I have shown distinctly that he retained his gift and is now at the right hand of God, and his rest is glorious. It will be remembered that if any of the first born of the literal descendants of Aaron can prove their lineage, that alone entitles him to the presidency of that priesthood. In the Melchizedek priesthood the order is an immutable law of God that the priesthood of the father shall go to the son, and that the literal descendants of the chosen seed have a legal right to it, and can claim it as justly as the literal descendants of Aaron can

claim their right. There is one important fact which I wish to call your attention to, which is, that none but literal descendants of the chosen seed have a legal right to the presidency of the Melchizedek priesthood. Bear in mind that would is, that it rightly belongs to the literal descendants of the chosen seed to whom the promises were made.

I will endeavor to show who the chosen seed is, for none but such can rightly hold the presidency. In the Book of Mormon we are informed that the Lord would raise up a chosen seed of the lineage of Joseph of old, and his name was to be like his father's. Here we have the chosen seed acknowledged of God. (See 2 Nephi ii.) And his descendants have a legal right to the priesthood. Brigham Young, James J. Strang, Chas. B. Thompson, Brewster and others, must be literal descendants of Joseph, else they have no part nor lot in the matter.

I will now call your attention to an item of law found in B. of C. 84 : (6 :) 3. It reads thus:

"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 mouths of all the holy prophets since the world began."

Again, in sec. 107 : (103 :) 18, we find the following:

"For this anointing have I put upon his head, and his blessing shall 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."

Do all present know what Joseph's blessing was?

We are told that "the keys of the kingdom of God are committed unto man on the earth." See sec. 65 : (74 :) 1.

In B. of C. 80 : (80 :) 1, the Lord says concerning Joseph: "Unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood; therefore, verily I acknowledge him and will bless him." And again we are told in B. of C. 19 : (46 :) 1, "Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator,

a prophet, an apostle of Jesus Christ."

Now mark, his (Joseph's) blessing should "also be put upon the head of his posterity." The Lord then adds: "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."

God designs, through this reorganization, to make Joseph a blessing to the inhabitants of the earth; and I thank God, that within a few years, the truth again "as on the wing of the morning," is being proclaimed to the nations of the earth.

I now leave the subject with you, praying God to keep you, and help you to make a wise improvement of the same. May God add His blessing. Amen.

FROM BRO. THOMAS JOB.—I beg leave to state that the testimony Bro. Alexander left here works like leaven, among the multitude. There is no more use for Brigham to protest that you are not with us. "That is played out," and some other refuge of course, must be resorted to, as you may learn from the minutes of their Conference here. Since Bros. Alexander and William left, I have been on a tour through almost every town from Malad to Juab. I met Bro. Gillen at Provo, where he had stayed since Malad Conference, Sept. 23. We went together to Box Elder Conference, Nov. 25, where we first read the call for missionaries to be sent from here to Montana. Bro. Gillen was the first that responded to the call. He left there with the brethren from Idaho, where he intends to spend the most part of the winter. Bro. Gillen's moral conduct here has been worthy of his high calling as a minister of the gospel of Christ, and he will have the good will of all the saints here.

I now traverse this field over once more. My chief object now is to get the people to understand clearly your true position with regard to them, to plead the cause of injured innocence, basing my arguments on the word of God, searching out what influence Bro. Alexander's testimony left on them, to further the same among them, make the best use I can of it to bring them back to their old standard, and to answer the thousand and one questions concerning the great discussion at Fox's Garden. My desire is to stand on the field with armor on. I feel the influence of the prayers of the saints, and I stand without fear of man. The only care I feel is to perform my duty

toward this people, in a manner acceptable before God.

G. S. L. CITY, Utah, Dec. 7, 1866.

REMARKABLE MOVEMENT AMONG THE JEWS IN BOMBAY.—The *Indian Portuguese*, a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay, by the publication by their pontiff—H. B. Kyon, "member of the family of Aaron," who has lately come to Bombay from Jerusalem—of a pamphlet under the title of "The Voice of the Vigilant;" the object of this "Voice" being to persuade the Jews that it is useless to wait any longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sword or force."—The "Voice" is said to use arguments that are solid and conclusive. "Compare," says the pontiff, "the Old and New Testaments, and the truth will be seen." He also adds that he was born in the old law, and under it was elevated to the pontificate but the light has already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well founded reasons, that it is in vain that the Messiah is now looked for.

Address of Elders.

Wm. Marks, Shabbona, DeKalb Co., Ill.
 Wm. Blair, Sandwich, " " "
 Z. H. Gurley, " " "
 I. L. Rogers, " " "
 E. C. Briggs, " " "
 R. W. Briggs, Cazenovia, N. Y.
 Jason W. Briggs, Iowa Falls, Hardin Co., Iowa.
 T. W. Smith, Farmington, VanBuren Co., Iowa.
 E. Robinson, Farmington, VanBuren Co., Iowa.
 Joseph Smith, Box 22, Plano, Kendall Co., Ill.
 Isaac Sheen, Box 22, Plano, Kendall Co., Illinois.
 David H. Smith, Box 22, Plano, Kendall Co., Ill.
 Mark H. Forscutt, Box 457, Council Bluffs, Iowa.
 Chas. Derry, Council Bluffs, Iowa.
 Alex. H. Smith, Box 513, San Francisco, Cal., care of T. J. Andrews.
 Wm. Anderson, Box 513, San Francisco, Cal., care of T. J. Andrews.
 Samuel Powers, Beloit, Wis.
 John Shippy, Rond Eau, Canada West.
 John H. Lake, Oakwood, Canada West.
 J. W. Lewis, 23 Wellington st., Shacklewell Lane, London, England.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Tuesday, January 15, 1867.

JOSEPH SMITH, Editor.

**To the Elect Lady, on Her
Faithful Care of the MSS.
of the New Translation.**

MY MOTHER:

Through many a changing year, these
words have been
Thy constant care. And oft when sore-
ly pressed
For peace, and time to rest thy wearied
frame,
This burdened care would rise upon thy
mind
And bid thee, watch and pray; for rest
and ease
Came not, until the coming of that bles-
sed hour,
That God had promised Enoch.

He now rests,
Secure within the walls of strength that
rise
Around the Holy City, loved of God.
He knew, too well, the woes that heap,
on heap,
Should burden all the latter years of
earth.
And, while with yearning heart he stood
to view
The years on earth that wicked man
should live,
He bowed him to the dust, and cried
aloud,
O God, shall earth not rest? How long,
O Lord,
Shall man pollute thy holy, holy, heri-
tage?
And through his quickened vision, years
elapse,
And years, on years, go trooping to the
past,
While men go on in 'cumulated sin;
And earth, in gathering pain, goes cir-
cling on
To fill the measure of a righteous law.

Our day has come, as raptured Enoch
saw.
The visits of the angels once again
Are had, to bring to earth the treasured
word.
And thou, elect, art worthy found, to
hold
These priceless treasures in a sacred
trust;

To keep them safe for sore tried Israel's
weal;
And bartered Judah's self-made, wound
to heal.

Hail, mother hail. Thou best of Moth-
ers, hail!
For so, must greet thee Israel's children,
blest
Through thy toil, thy labor, prayers and
love,
To know the greatness of the price, once
paid
A ransom for them from the power of
Death,
Who fought the Father, that his own re-
nown
Might shine the brighter; from the fall
of man.

Ah, how the memory of the past comes
up,
Softening the brightness of the present
hour.
Like as the haze of Autumn's mellow
days,
Tempers the sunshine o'er the western
plains;
Or, as the oil by troubled seaman poured
Climbs o'er the crest and stills the surg-
ing wave;
So come the thoughts, of years of pain
and woe,
By those endured, to whom this record
came.
Sorrow was theirs; a lowly heritage
Of grief, and hate; of scoffings hard to
bear;
Of meek humility, and patient prayer;
Of scorn that wrecked their homes, and
made a jail
A meed of token, which their fellows gave
To prove their *faith*, by chains and iron
doors.
But—oh Revenge—the scarce thought-
born desire
Fades into pity when the Spirit comes,
To bid the prisoned heroes rise. To lift
With kind and gentle hand, the envious
veil
That hides the vision from their watch-
worn eyes;
And point, with angel fingers, 'long the
rays
Cast by their altar fires towards Heav-
en's gate.
Their ears; made heavy by the rude
assaults
Of those who fought against them with
the voice
And mocked their tidings, which should
e'er have been
A present joy and future hope to them;

Were by the angel touched; and seraph's songs
Came thickening all the air to give them cheer.

Anon, the voices tuned to cry, Prepare the way;
That he, the Master, may his chariot arm,
To thresh the nations for his ripened grain.
That he, the Fisher, may his well thrown net
Bring to the shore, where servants tried and true
May gather out the treasured good; were heard
In anthem's shout and symphonies of praise;
That Christ, the workman with his "line" and "square,"
Would fit the ages' "keystone" in its place;
And "finish up" the Temple of His Throne
From "deep foundation" to the "dome's" bright spire.

The hands, which deftly used the sword of truth,
And tried the ark of Hope to keep in place,
That Israel's wand'ers might not lose their way,
Were fettered with the chains—of slaves—for crime;
That crime,—the warning cry—the golden book;
The angel's flight—lost Judah's sure return;
The resting of the Ark, to Israel's joy;
The safe redemption, from the bonds of sin,
Of man's lost life, through the promised word.

Those feet—may God forgive—that weary oft
By reason of their toilsome journeyings,
And bore above them, hearts, that bleeding sore
From every smart, would still for Zion plead;
And cry, Forgive them, Father; their blind wrath,
Is but the echo of that fiercer tide,
Which rolled above our Savior, Judas kissed.
Those feet—were, by the sires of traitors, chained
To walls, warm in their winter chilliness
Beside those sin cold hearts; crime frozen breasts;
Wherein no spark of mercy's loving fire
Congenial fuel found to make a flame.

And years have fled. Those feet are still. Those hands,
Once open to the poor, have folded lain
Above the breast where throbs no life.
No strain
Of music may those ears now note; save those
By spirits chanted, and by spirits heard.
And o'er the past, the echo of lost years
Beats back the murmur of those voices hushed.
But Mother, these are ever with the past,
And are not now recalled; except to paint
The silver lining of our sorrow's cloud.
For, as the "bow" shines through the falling rain,
So shines the promise, through your years of pain.
For, as the scriptures through the ages dark,
Have kept a semblance of their maker's hand
To mark them as his own; so burns the spark
Of holy trust, and faith, and hope, and joy
With which these records have your treasure been.

And when these pages with their truths sublime,
Are placed within the hands of Israel's host,
My father, smiling on his earthly son,
Will shout the victory over Death and Hell;
And pointing with his spirit hand to earth,
Will ask the Master, Is my crown now won,
Through faithful ministry, of wife and son?
Or must the years of unrequited care,
Prove but the effort of a barren love?

Then will our Savior brother, crowning friend,
Turn to his Father, and with holy pride,
While joy beams in his eye, See, Father, See,
My Bride while yet adorning, waits for me.
Now let thy word go forth; thy Spirit free;
Thy gospel must be preached.

The poor, the blind,
The helpless, aged, crippled and deformed,
Halt, maimed, and crooked, broken, sore,
and tried;
Scorned and despised, sick, careworn and denied;
All, all are bidden to the marriage feast;
And shall I wait?

My sheep have waited long ;
 And turned their eyes with longing to
 the east,
 Watching for the coming of the Son of
 man ;
 Say, Father, must I wait ?

Thy scriptures now
 Are given to thy servants to proclaim.
 The deep foundations of my church are
 laid
 Upon the mighty pillars of thy Rock.
 The gates of Hell o'er them can not pre-
 vail
 Who through their trials holy faith have
 kept.
 And shall I bid the angel now to sound ?
 The last long summons to the sons of
 men,
 That they for judgment may be all pre-
 pared.

Methinks I hear the Spirit, gently say,
 Thy father's and thy mother's gown,
 thine own,
 And those of many a tried and martyred
 host
 Are waiting in the Master's tiring room.
 Spread forth the truth, to ancient saints
 revealed ;
 Proclaim the law, which God has ne'er
 repealed ;
 Bind in the Record which the hill con-
 cealed,
 The Gospel which the Savior's blood has
 sealed ;
 The Father answers to the the Son's ap-
 peal.

"For the lost Judah's good, and Israel's
 weal,
 SALVATION NOW IS FREE. TO ONE, TO ALL
 MY BANNER HANGS UPON THE OUTER
 WALL."

January 12, 1867, 2:30 A. M.

CONFERENCES.

Canada Conference.

*Minutes of the Kent and Elgin Conference of
 the C. of J. C. of L. D. S., held at the
 Buckhorn Branch, C. W., Oct. 6 & 7, '86.*

Geo. Cleveland was elected President,
 and Moses Shaw, Clerk.

Official members present: 1 Seventy,
 3 Elders, 2 Priests.

The following elders and priests reported:
 A. Vickery, Geo. Shaw, Geo. Cleve-
 land, John Traxler, and J. Hooks.

EVENING SESSION.

Bro. Joe. Shippy reported, after which

there was a prayer and testimony meeting,
 in which the gifts were manifested.

SUNDAY MORNING.

Bros. A. Vickery and Geo. Shaw preach-
 ed, and in the afternoon Geo. Cleveland.

Resolved, That Geo. Shaw labor in Til-
 bury, and where he can get an opening.

Resolved, That A. Vickery preside over
 his branch, and labor elsewhere as his cir-
 cumstances will permit; also that Joseph
 Shippy labor as his circumstances permit.

Resolved, That we sustain Bro. Joseph
 Smith as President of the Church; Wm.
 Marks as his Counselor; the Quorum of the
 Twelve, and Bro. John Shippy as President
 of this Mission.

The Sacrament was administered.

Adjourned to meet with the Lindsley
 Branch the first Saturday and Sunday in
 July, 1867.

GEO. CLEVELAND, PRES.

MOSES SHAW, Clerk.

Pittsburgh Conference.

*Minutes of a District Conference of the C.
 of J. C. of L. D. S., held at Pittsburgh,
 Pa., Dec. 16, 1866.*

Bro. Josiah Ells was appointed to pre-
 side, and Edwin Hulmes as clerk.

Official members present: One of the
 twelve, 2 high priests, 5 elders, 4 priests.

The President made some remarks re-
 specting the duties of the priesthood, lay-
 ing before them the fields that were open
 for labor. He read a letter from Elder Jas.
 Wagner, now in Western Virginia, in the
 which he stated that he had been holding
 meetings night after night to crowded
 houses of people anxious to hear the words
 of eternal life. He earnestly asked for as-
 sistance, that he may continue the good
 work, and that also in other places help is
 called for.

The Pittsburgh Branch reported that
 since the 13th of October ten have been
 added by baptism, three rebaptized, and
 three children blessed.

The President addressed the Conference
 upon the subject of the law of tithing, as
 enjoined upon the Latter Day Saints for
 their observance in the Book of Mormon,
 proving that the Lord required the observ-
 ance of that law at their hands; that He
 denounces the refusal of tithes and offer-
 ings as a robbery of himself; while in the
 observance of that law, the blessings there-
 by secured are such that "there shall not
 be room enough to contain them." From
 the reading of the law as given to the Ne-
 phites to record, it is very evident that it
 was specially given for the observance of
 the sons of Ephraim, as no other people

ever did possess that record in its present form but us, and Jesus Christ specially declared its observance was for "future generations," therefore the law is binding upon us, hence, if we do not tithe ourselves, we can not be said to "remember the Book of Mormon and former commandments," to do them, but commit robbery, and consequently are under the condemnation declared. A name and a place in the kingdom of God is worth anything, is worth everything to us as saints; surely its blessings are worth fifty cents per quarter as an offering unto the Lord the giver thereof. This tithing, or if you please a thank offering, is after all only a reasonable requirement from us, as the Lord employs means to accomplish His purposes, even as men do in their various enterprises and plans, and this tithing law is the plan purposed by Him to build up His kingdom. Who will help? Will not all who aspire to be saints? The kingdom has reached a point where it has become imperative that something must be done. As a people we have abundant means to do all that the Lord requires at our hands. Brethren, why should our printers work and maintain themselves at half wages? Are they and the traveling elders under any more obligation to do all they can for the work than the entire membership? You say *No!* Then let us cheerfully do our part. Undoubtedly the Annual Conference will take some decisive action in the matter, the necessity of the case demands it.

Elder Webster Wagner reported.

Priest Chas. H. Hutchinson reported the Brighton Branch, which in consequence of the disaffection of some of its leading members, it was deemed advisable to dissolve its organization for the present. He reported he had baptized two persons since last report; had collected \$5.07 of offerings, and paid \$3.60 traveling expenses to the Western Va. mission; paid into the treasury here \$1.47.

Priest Peter Ray reported that he had preached and baptized two at Green Oak.

Resolved, That the President be instructed to invite Bro. Jas. Brown to go to the assistance of Bro. Jas. Wagner, and is directed to aid him pecuniarily out of the treasury, to reach the field of labor, if his necessities require it.

AFTERNOON SESSION.

The President brought up the case of Peter Ray, as he intends still to continue preaching in a region where there are no elders, and suggested the propriety of his being ordained to that office, so that he could fully induct the parties into the blessings of the kingdom, whereupon it was

Resolved, That Bro. Peter Ray be ordained an elder, which was done by the hands of Bros. Jesse Price and Joseph Parsons.

Bro. Joseph Parsons, as the Superintendent of the Sabbath School, reported its condition; he stated the order of some of their studies: the Bible class studying the Lectures on Faith in the B. of C., also that measures had been taken to establish a library. The President made some remarks commendatory of Sabbath Schools.

Elders David M. Lewis and Wm. Jones, of the Brookfield, Ohio, branch, requested the English elders to come and preach to people in their neighborhood, as many were anxious to hear.

Resolved, That this Conference sustain the First Presidency, and all the authorities of the church.

Concluded with Sacrament Meeting, in the which there was a good spirit and feeling manifest.

Resolved, That this Conference adjourn to meet at this place March 17, 1867.

JOSIAH ELLS, PRESIDENT.

EDWIN HULMES, Clerk.

St. David's Conference.

Minutes of a District Conference of the O. of J. C. of L. D. S., held at St. David's, Ill., Decr 7, 8 and 9, 1866.

AFTERNOON SESSION, 2 P. M.

Pres. Joseph Smith was chosen to preside, and E. Stafford as Clerk.

The minutes of the preceeding Conference were read and approved.

Kewanee Branch reported by Elder J. S. Patterson: 1 baptized, 4 received by letter, 2 removed, 3 cut off, 11 elders, 2 priests, 1 deacon, 70 members, 2 children blessed. Jas. Hart, Pres., J. S. Patterson, Clerk.

Bro Geo. Braby reported his mission to Schuyler Co., in connection with Bro. Z. H. Gurley. They preached as opportunity offered, and organized a branch with 17 members, called the Lamoine Branch, E. Kent, Pres. They baptized two.

Bro. John S. Patterson reported his mission to Victoria, Ill., in connection with Bro. Wm. Grice. They organized a branch at Victoria called the Victoria Branch.

Resolved, That this Conference is of the opinion that an elder duly authorized by a branch, may report such branch at Conference, when circumstances will not admit of said branch sending a priest or teacher.

In the evening Bros. Jas. Hart and J. S. Patterson preached.

SATURDAY MORNING SESSION.

The following officers reported: Elders C. M. Brown, Jas. Hart, Edward Williams,

J. S. Patterson, J. Thomas, Henry Green, Robert Lyle, Geo. Braby, D. Griffith, Ed. Stafford, Griffith George, and Wm. Thomas. Priests: David Holmes, E. Williams. Teachers: Eli Epperley, Wm. Bennet and Ben. Williams.

After which Bro. Joseph reported his labors in the ministry, and gave much useful instruction, which we think will redound to the good of all who heard him, and to the glory of God.

AFTERNOON SESSION.

Teacher Hiram C. Bronson reported the Princeville Branch, as follows: 15 members, 2 High Priests, 1 of the Seventy, 2 Elders, 1 Teacher; four added and two removed. R. Benjamin, Pres. and Clerk.

Elders T. F. Stafford and Adam Fletcher reported.

Resolved, That the branches of Buffalo Prairie, Henderson Grove and Victoria, be, and are hereby requested, to report at the next Quarterly Conference, without fail.

Resolved, That Bro. Geo. Braby go to Schuyler county, and there labor as circumstances will permit.

Resolved, That J. S. Patterson and Wm. Grice be continued in the Victoria mission. In the evening we had a social meeting. A good feeling seemed to prevail, and many bore testimony to the truth of the work in which they are engaged.

Sunday morning Bro. Braby preached.

With the recommendation of the Princeville Branch, Bro. H. C. Bronson was ordained to the office of an elder, by Elders Jas. Hart and J. S. Patterson.

In the afternoon Bro. Joseph Smith preached. The house was filled and good attention paid by all. He preached again in the evening, the house was filled to overflowing, and good order and attention prevailed. After preaching it seemed almost impossible for the saints to separate.— There was a holy, calm, heavenly influence throughout the Conference, and the elders in all their deliberations manifested a spirit of humility, courtesy, patience and forbearance one towards another, and the presence of the Spirit was sensibly felt.

Conference adjourned to meet at Kewanee, Ill., on Friday, March 8, 1867.

JOSEPH SMITH, PRESIDENT.

E. STAFFORD, Clerk.

Little Sioux Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Little Sioux, Iowa, Nov. 10 and 11, 1866.

S. W. Condit was appointed to preside, and Donald Maule and Davis H. Bays as Secretaries.

Official members present: One of the Twelve, 2 High Priests, 2 of the Seventy, and 5 Elders.

On Sunday morning Elder Chas. Derry addressed the Conference.

In the afternoon Bro. Charles Derry reported some of his labors since the October Conference, which were both interesting and instructive.

APPOINTMENT OF MISSIONS.

Bro. Wm. W. Wood was appointed to preach in the south part of Harris' Grove, and in the vicinity of St. John, accompanied by Elders Samuel Wood and Samuel Diggle.

Bros. Davis H. Bays and James C. Crabb in Magnolia and Calhoun.

Bros. Josiah Winegar and Levi Gamet in the south-west part of the district, accompanied by Bishop D. M. Gamet, when his circumstances will permit.

Bros. Asa Walden and R. L. Peasley in Woodbine, Whitesborough and vicinity.

Bros. John Lytle and Branson Lewis in Soldier Creek.

Bro. Geo. Montague in Nebraska.

Bro. S. W. Condit then made some very appropriate remarks on the status of the work, and exhorted the elders to diligence.

Resolved, That the clerk of this Conference be empowered to write to the presidents of the several branches in the district, requesting them to raise their apportionment of the amount deficient in favor of Bishop D. M. Gamet.

Resolved, That this Conference sustain Bro. S. W. Condit as President of this district.

Conference adjourned to meet on Saturday, March 2, 1867, at 10 o'clock A. M.

S. W. CONDIT, PRESIDENT.

DONALD MAULE, } Clerks.
DAVIS H. BAYS, }

SELECTIONS.

The Book of Enoch.

CHAP. XII.

Before all these things Enoch was concealed; nor did any one of the sons of men know where he was concealed, where he had been, and what happened.

He was wholly engaged with the holy ones, and with the Watchers in his days.

I, Enoch, was blessing the great Lord and King of peace.

And behold the Watchers called me Enoch the scribe.

Then the Lord said to me: Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky.

and their holy everlasting station, *who* have been polluted with women.

And have done as the sons of men do, by taking to themselves wives, and *who* have been greatly corrupted on the earth;

That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition forever; but shall not obtain mercy and peace.

CHAP. XIII.

Then Enoch passing on said to Azazel; Thou shalt not obtain peace. A great sentence is gone forth against thee. He shall bind thee;

Neither shall relief, mercy, and supplication be thine, on account of the oppression which thou hast taught;

And on account of every act of blasphemy, tyranny and sin, which thou has discovered to the children of men.

Then departing from him I spoke to them all together;

And they all became terrified, and trembled;

Beseeching me to write for them a memorial of supplication, that they might obtain forgiveness; and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thenceforwards address him, nor raise up their eyes to heaven on account of the disgraceful offence for which they were judged.

Then I wrote a memorial of their prayer and supplication, for their spirits, for every thing which they had done, and for the subject of their entreaty; that they might obtain remission and rest.

Proceeding on, I continued over the waters of Dabbaden, which is on the right to the west of Armon; reading the memorial of their prayer, until I fell asleep.

And behold a dream came to me, and visions appeared above me. I fell down, and saw a vision of punishment, that I might relate it to the sons of heaven and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser, with their faces veiled.

I related in their presence all the visions which I had seen, and my dream;

I began to utter these words of righteousness, reproving the Watchers of heaven.

CHHP. XIV.

This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world, according to

that which He, who is holy and great, commanded in the vision. I perceived in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it;

And understand with the heart. As he has created and given to men the power of comprehending the word of understanding, so has he created and given to me the power of reproofing the Watchers, the offspring of heaven. I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.

Judgment has been passed upon you: your request will not be granted you.

From this time forward, never shall you ascend into heaven; He has said, that on the earth he will bind you, as long as the world endures.

But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword;

Neither shall you entreat for them, nor for yourselves.

But you shall weep and supplicate in silence. The words of the book which I wrote.

A vision thus appeared to me.

Behold, in that vision clouds and a mist invited me; agitated stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress.

They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it, which began to strike me with terror.

Into this vibrating flame I entered;

And drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were formed with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubims of fire in a stormy sky. A flame burned around its walls; and its portal blazed with fire.— When I entered into this dwelling, it was hot as fire and cold as ice. No trace of delight or life was there. Terror overwhelmed me, and a fearful shaking seized me.

Violently agitated and trembling, I fell upon my face. In the vision I looked;

And behold there was another habitation more spacious than the former, every entrance to which was open before me, erected in the midst of a vibrating flame.

So greatly did it excel in all its points,

in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendor or extent of it.

Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.

Attentively I surveyed it, and saw that it contained an exalted throne.

The appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and there was the voice of the cherubim.

From underneath this mighty throne rivers of flaming fire issued.

To look upon it, was impossible.

One great in glory sat upon it;

Whose robe was brighter than the sun, and whiter than snow.

No angel was capable of penetrating to view the face of Him, the Glorious and Effulgent; nor could any mortal behold Him. A fire was flaming around Him.

A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him. To Him holy consultation was needless. Yet did not the sanctified, who were near Him, depart far from Him either by night or day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his own mouth called me, saying: Approach hither Enoch, at my holy word.

And he raised me up, making me draw near even to the entrance. My eye was directed to the ground.

MISCELLANEOUS.

THE NEW TRANSLATION of the Old and New Testament will probably cost subscribers who will pay for it in advance, \$2.50.

Cash Received from Aug. 10, to Dec. 29, 1866.

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Premium on gold received from California, \$105.80; Charles Kinsey, \$50; Oden Jacobs, \$40; Oliver Hayer, \$25; John Hougas; Thomas Hougas, Elizabeth Lewis, each \$20; Andrew Hayer, \$15; Hans Hayer, Hiram Bemis, Thos. Hougas, Lucy P. Hawitt, H. A. Stebbins, John Thornton, Wm. Franklin, each \$5; Mary Piel \$2.05; Lucy Freeman, \$1.

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FOR THE POOR.—I. Russel, \$3; John Taylor, \$10.20; S. G. Holman, \$13.00.

MARRIED.

At the Saints' Meeting Room, in Council Bluffs, Iowa, Jan. 1, 1867, by Elder Mark H. Forscutt, Mr. JOSEPH BILLINGTON to Mrs. SARAH POCHIN.

At Elkhorn Branch, Brown Co., Ill., Dec. 19, 1866, by Elder L. W. Babbitt, CHARLES J. CLARK, of Keokuk, Iowa, to Sister MARY ANN LAMBERT, of Atlas Branch.

At the residence of the bride's father, in Cass Co., Nebraska, Dec. 16, 1866, by Elder J. W. Waldsmith, Mr. JAMES YOUNG, to Sister ROSETTA GREGORY.

DIED.

At St. Louis, Mo., Jan. 1, 1867, of inflammation of the lungs, JAMES L., son

of Charles and Elizabeth Hall, aged 14 months.

At Columbus, Neb., Nov., 20, 1866, ANN MUIR, aged 47 years.

She was born at Lanarkshire, Scotland. Ever since her connection with the reorganized church she has been a consistent saint, highly esteemed by her neighbors, beloved by old and young, rejecting continually in the latter day work.

Near Knoxville, Ill., Nov. 27, 1866; NANCY B. GOSE, aged 72 years, 1 month, and 28 days.

Sister Gose embraced the gospel at an early day and continued in the faith while she lived.

At Mission, LaSalle Co., Ill., Nov. 17, 1866, MARTHA LOUISA, daughter of Hans and Sarah Hayer, aged 2 months and 8 days.

At Adamson Grove, Jasper Co., Iowa., Aug. 31, 1866, Elder JOHN J. EVANS, aged 52 years. He was a native of Carmarthen-shire, Wales. [Restover please copy.]

VARIOUS PUBLICATIONS are advertised in the HERALD of Nov. 15th, including "The Mormon Prophet and his Harem; or an authentic history of Brigham Young, his numerous wives and children."

THE NEW TESTAMENT, an edition published by the American Bible Union, is for sale here. Price 30 cts.

FOR SALE.—A small farm, situated on Fox River, four miles from Plano, containing fifteen acres, upon which there are two good houses, a well of good water and a stable. There is also a young orchard on the place. For further particulars enquire of JOSEPH PARSONS, Pittsburgh, Pa., or of ISRAEL L. ROGERS, Sandwich, Ill.

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

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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.*

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Pride and Humility Contrasted.

"*Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly.*" 1 Cor. 13 : 4, 5.

Without that quality called humility no person on this earth can be a Christian, (saint.) I wonder if nine-tenths of the religious world have taken the pains to look at the disgusting meanness of that disposition called pride, which occupies such a prominent position in the character of the masses of mankind. Let us be careful that the judgment we may feel so ready to pronounce upon the world does not descend too heavily upon our own devoted heads, and before we pursue this subject any farther, let us drop down into ourselves, and explore some of the secret impulses of our own souls, bearing in mind that this disposition exhibits itself in many ways which at first might not occur to our minds. It is attended with haughtiness, self-conceit, arrogance, and a train of other malignant passions. If we have subjected self to a rigid and impartial scrutiny, and found nothing resembling pride or any of its sister sentiments, lurking within the range of our character, then we are fully qualified to endorse what may follow without betraying a guilty, self-condemning, blush upon our own cheek.

Pride is a perfect plague in the social intercourse of society, a source of domestic broils and contentions, and has always proved itself to be the greatest curse that could befall the church of Christ in any age of the world, especially when it sets

up its rule in the hearts of those who love to occupy the highest seats of honor, through a love of preeminence. It is a source of torment to its possessor, and to all with whom he has any social affinity; and of all the evil flowers which bloom and flourish in the garden of the soul, it is the most out of season, when compared with the character and condition of the human race. This pernicious trait of character seems to exist *only* among fallen angels and degenerate men, for it is evident from the peculiar situation of the moral system, that no emotions of haughty arrogance ever burn amid the unsullied sentiments and pure affections of the "angels of light," or any other holy intelligence—because feelings of this sort are incompatible with a pure affection toward the benevolent Being, and our fellow creatures.

Directly opposed to this principle, which is so universally predominant in the minds of sinful men and apostate angels, humility is a beautiful characteristic of those whom the great and good Being acknowledges as his children, whether basking in the realms of eternal joy, or "enduring cruel scourings and mockings," as "pilgrims and strangers" within the confines of this terrestrial sphere. "Blessed are the meek, for they shall inherit the earth," when there shall be "no more curse," is the beacon light, the consoling prospect, held forth by the benevolent Disposer of man's destiny, to induce lofty minded humanity to strip itself of this hateful garment of arrogated preeminence—descend the pyramid of self-exaltation and imitate the ex-

ample of Him who was "meek and lowly in heart." "God resisteth the proud, but giveth grace to the humble." Even "a proud look is an abomination in his sight," while, at the same time He tenders his approbation in favor of those who are of a "humble and contrite spirit." One who no doubt had a just conception of true greatness advises us to "forbear one another in all lowliness and meekness of mind, and esteem others better than ourselves." Humility of mind is the inevitable result of proper ideas in respect to our character and relative condition, both as depraved and dependent creatures.

Perhaps the thought of humility is very distasteful to the bulk of mankind, but be it known unto such that they entertain a contempt for a principle which is altogether congenial with every good sentiment of our hearts. Not one noble sentiment or proper feeling can be awakened in the human soul, that would clash with this. Nor can there be one rational idea deduced upon this subject, from scripture or *reason*, but reflects reprehension upon vain-glorious man. "Let nothing be done through strife or vain-glory," and "before honor is humility."—*Bible*.

Humility will prevent us from displaying ostentation in our demeanor, and enable us to view, from a proper standpoint, the meanness of self vaunting. Let us have a true (not imaginary) estimate of this proud, haughty being called man. In the first place, he did not bring himself into existence, nor is he the creator of any of his fellow creatures of low degree, upon whom he looks with such haughty disdain, but was "made a little lower," at least, "than the angels," and rendered dependent upon the Author of his existence for every good thing he enjoys. The proud monarch who wields the rod of oppression over thousands, whose brow is adorned with the diadem glistening with the gems from the mountain, is just as dependent a creature upon the bounty of the Giver of all good, for life, health, strength, food and raiment, as the most obsequious minion in his kingdom.

"When pride cometh, then cometh shame, but with the lowly is wisdom," and "he that is void of wisdom despiseth his neighbor." Some seem to cherish the idea that they are made of a more refined species of clay than their neighbors, and are entitled to a little more honor on that account. But as far as my observation reaches, all of these earthly houses appear to be composed of the same sort of material, and are similar as far as their organic structure is concerned; each has

the same number of feet, hands, ears, eyes, and but one head.

When we reflect on the peculiar organization of the human body, taking into account the whole system of veins, arteries, bones, muscles, lacteal and lymphatic tubes, and numerous other organs which are distributed throughout its structure, the incessant and harmonious working of the whole of which is requisite to retain the spirit within the "house," and secure our enjoyment; that over none of these operations we have any control; when we consider that man in his best estate on earth is imperfect in the presence of Him who cannot look with the least degree of complacency upon sin, and that he is confined to a world where disease, pain, disappointments and grief are the common lot of its inhabitants; when we bring to mind the stubborn fact that not one of us has the power to perpetuate his existence here, but that all *must* taste of death; when we reflect on the narrowness of our intellectual attainments contrasted with "a knowledge of all things;" that we are but mites compared with the summit of intelligence, and that the globe we inhabit is but a mere speck in comparison with the vast number of more magnificent worlds that are interspersed through the far distant regions of infinite space; in short, when we seriously contemplate all these things, we should be willing to confess that humility is more becoming to our real condition than pride, haughtiness, arrogance and self conceit.

According to the record of angelic visitation with which mankind has been favored, no spirit of arrogance or ambitious display has ever been manifested, but humility and condescension shines forth as a lowly trait in the character of pure intelligences.

Mark a visit of Gabriel who occupied an exalted station in the blissful regions of the great I AM; he condescended to come to earth, and entering one of the most infamous towns of Gallilee, went into the humble abode of a virgin and delivered a message of great joy, in a meek unassuming manner. Witness a company of men engaged in the humble occupation of watching their flocks by night, yet favored with a visit from an angel, and "a multitude of the heavenly host," all congratulating the inhabitants of our wretched world.

Lazarus was a poor despised creature, a victim of poverty and a prey to disease. He lay at the gate of a rich man, (no doubt that rich man looked upon Lazarus with supercilious contempt,) desiring to be fed

with crumbs that fell from his table. His body was covered with boils, and the dumb beasts showed more compassion toward him than human beings, for "the dogs came and licked his sores." Who of all the lofty minded grandees of earth would have desired companionship with, or to have made a friend of one in such abject circumstances; or who of the lower class of society would have received such a loathsome object into their house, smoothed the pillow of his dying couch, chanted a funeral dirge, and attended his ulcerated body to the sepulchre of the dead? Notice the mighty contrast between holy angels and degraded men! Although Lazarus was neglected by his fellows, yet he was attended by beings who belonged to a sphere of existence where pride and selfishness are not the ruling elements. They were not so much concerned about their popularity, or selfish of their time, as to keep them from condescending to hover round him during the struggle of death, and then to escort his spirit to the paradise of God, "where the wicked cease from troubling, and the weary be at rest."

Saul of Tarsus, in the former part of his life was a pampered favorite of the nobility of his nation, but he rendered himself obnoxious to the public by changing his career, and becoming a zealous advocate of Him who was "meek and lowly of heart." Behold him a prisoner in the hands of his enemies, a forlorn exile from the land of his fathers, and gazed upon with contempt by the proud ones who once would fain have courted his friendship. In the darkness of the night, while in peril of his life upon the storm-tossed waves of the Adriatic, a messenger from the world where charity reigneth forever, stood by that poor former day saint, and no doubt cheered his heart with the blessed assurance that Jehovah was his friend.

From the examples adduced, we discover that the inhabitants of heaven consider the circumstances of mankind in altogether a different light from those who are governed by the "pride of life." A certain class of the heavenly host is represented as being ministering spirits, sent forth to minister to those who shall become heirs of salvation, and in prosecuting this mission of divine benevolence they do not consult the opinion of a selfish, ungenerous world, in order to ascertain what particular ones are worthy of their especial attention. Now, would it not be a commendable operation for those who desire to become "heirs of salvation," to take a little more pains to minister to each other, in con-

formity with the illustrious example of those "ministering spirits?"

Surely that which is the most conducive to the present or future tranquility and social enjoyment of mankind is what every individual who has a spark of philanthropy in his heart should bring into effective operation among men. On the other hand, every rational being will loudly proclaim in favor of divesting the world of as many evils as we can. But while they are so heartily in favor of having the "mote" taken from another's eye, are they also willing to extract the "beam" from their own eye? This question brings under consideration the prevailing selfishness of the world. Again it behooveth me to plunge down into self and explore the condition of things there.

Right is so much more beautiful than wrong, and truth so much more attractive than error, that it seems as though all men who attain to a clear conception of right and truth, ought to promulgate the same by practice, and also by arguments set forth in plainness. Pride is far from being one of the constituent elements of that tranquility which is so necessary to a state of unruffled happiness. It is not right, hence it follows that it is wrong. When I speak of pride, do not understand me as having allusion to that principle of modest self-respect which should form one of the component parts of the character of intelligent beings. It is against that false sentiment in respect to what constitutes real worth, that I am wielding this pen. Yes, it is against that pernicious folly that has ever proven such a terrible curse to the social condition of the human race. When it rules unrestrained among those who have the power, it places its ruthless heel upon the neck of him of low degree, and crushes him to the earth. Point me to a single man who has a spirit of haughty arrogance that would not be a tyrant were he in possession of the power. This would be hard to do, for it begets a spirit of oppression in those who possess it. I have no evidence that true humility ever produced an evil effect in any part of the universe, but the effects of the other principle are evil continually. Then let us beware of pride, and learn that lesson of humility, which all must do e'er they can be pronounced worthy to associate with those who are far above the groveling dictates of such a passion.

Cherish humility as a pearl of priceless value, and shun pride as you would the very gates of hell, and when the hand of the Eternal tumbles the nations from the pinnacle of self-exaltation to which they

have elevated themselves, then the *humble* saints shall shine with conspicuous light amid the glories of their Father's kingdom. Let us be willing to be admonished of our faults.

WM. W. WOOD.

Work of Creation. No. 2.

We have seen that man had an existence prior to his taking upon him this fleshly tabernacle, and likewise that he had an agency in coming here. We will now see if man has any agency after he comes here upon this earth. We read an account, in the Book of Genesis, of the first spirit taking a tabernacle in the flesh. Methinks you will say, dear reader, not so fast; it does not say anything about spirit at the formation of man.

If you will turn to the Hebrew you will there find that, in the account of creation that it states, that "God made man out of the earth, and put into him Adam's spirit;" which agrees with Zech. 12: 1.

Well, did our first parents have their agency, or were they mere machines? Listen to the words of the great Creator. "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die."

Well, says my Infidel friend, that very passage you have just quoted, proves that they had no agency, but must do thus and so. Stop a little, my friend. The last sentence in the quotation shows plainly, to my mind, that a choice was given them. The Lord said, "for in the day thou eatest thereof thou shalt surely die;" as much as to say, it is my command that you should not eat of the tree, but nevertheless you have your choice, but the fruit of it will be death; and the very fact that they did partake of it, shewed that they had power to choose or refuse, according to their will. So we see man was placed here upon the earth having his agency, or choice to obey the law of his Creator and live, or disobey and die.

Some appear to think, that because the Creator prescribed a law for the government of man, which of necessity must have a penalty attached for the breaking of the law, that it destroyed the agency of man. Who ever heard tell of a government without a law, or set of laws? The laws of a government are its support, its welding link to keep the government together: and it would

be all moonshine to talk about a law without a penalty; for if there was no penalty, the law would be abortive and there would be a waste of time in legislation, as it could not accomplish the end intended, for man seeing that there was no penalty for breaking the law, would break it at pleasure. We have seen then that man had his agency; had a law given for his government; he chose to break that law; and God, the great Law Giver, enforced the penalty. As Satan and his angels were cast out of the presence of God for rebelling against His government, even so man was cast out of His presence for breaking His law; he became an alien and an outlaw, driven from the presence of God; and he thus entailed upon his posterity the same curse; for they were all born of an alien, therefore cannot be citizens of the kingdom of God. Paul said, in Rom. 5: 18:

"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;" or, in other words, as by the offence of one man the way was open for sin to enter the world, whereby his posterity partook of it, and brought judgment upon themselves to condemnation; even so by the righteousness of one, (even Christ,) the way was open whereby all men might be made partakers of that righteousness unto justification of life. This is evidently the Apostle's meaning, for in the verse prior to that he says: "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one." This and the five preceding verses are in brackets, therefore it would not destroy the sense of the reasoning of the Apostle if they were left out; and the 12th verse, which precedes the brackets, says: "Wherefore as by one man sin entered into the world; and death by sin; and so death passed upon all men, for all have sinned." Here we perceive that all mankind by nature are aliens to the government of God, and as far as they are concerned, could not do anything of themselves, whereby they could become citizens of that government, unless the government of heaven should legislate (or make a law) whereby the alien might become an adopted citizen of that kingdom, no more than any foreigner could become a citizen of these United States,

without yielding an obedience to the law of naturalization, made for such purpose.

The government of heaven has legislated upon man's case. Lend an ear, my dear fellow travellers over "life's boisterous wave," to the bar of that government, where we shall be judged by the word, (or law,) which has emanated from that source. Hear the law that was made by the great Lawgiver for our benefit.

"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 3: 16.

Here we perceive the clemency of the great God, after mankind had trampled upon His law. "He gave his only begotten Son, that whosoever believeth in him" etc., and that we might not be in the dark concerning how, or what, we should believe in him, He sent His Son with the whole law of belief, if we credit the testimony of Jesus, as contained in John 12: 49, 50:

"For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."

Here we are told that the Father sent him with what He should say, or speak, and whatsoever He spoke was what the Father had commanded him, and this was to secure everlasting life to those who should believe what He said in John 3: 15, "whosoever believeth in him should not perish but have eternal life." It behooves us then to search diligently and ascertain what He did say, for it was the law enacted in the heavens, for the adoption of citizens into the Kingdom of God; and likewise for the government of all adopted citizens, that they might abide in the kingdom, obedient to the law of heaven, that they may be no more cast out. We will first quote His saying, which is the language of our text: "No man cometh unto the Father but by me." The language shows that all men are by nature, banished from the presence of God the Father, as is shown by the word "cometh;" and no man can get back into the presence of the Father but by Jesus Christ.

Now the Apostle says, "the wages of sin is death." We opine, dear reader, that this death which is the wages of sin, is banishment from the presence of God. We cannot conceive that it has

reference merely to the temporal death, for several reasons. If it alluded to the temporal death only, the righteous die as well as the wicked, and the wages of the righteous is eternal life, therefore, in this instance is shown that it cannot have reference to the temporal death, If it meant only the death of the body, then Jesus Christ, who knew no sin, received the wages of sin. If it related to that death alone, then little children, who Jesus said were of the kingdom of heaven, therefore knew no sin, received the wages of sin of which they had not been guilty. E. STAFFORD.

ABINGDON, Ill. Dec. 15, 1866.

A Resolution for the New Year.

It was the last day of the old year and the twilight was fast deepening into the shadows of night. Memory was busy with the past and the old year seemed to bring before me, in rapid review, the acts, thoughts and feelings he was soon to present before the great King, whose servant he was. How much there was to regret, how little to approve, only those can know, who feel that they have not been valiant soldiers in their Master's cause; have not run with *patience* and *diligence* the race set before them.

The ticking of the clock, the low moaning of the wind seeking entrance at the carefully closed shutters, the radiating warmth from the burning coal, as the flame leaped and crackled, bidding defiance to the stern frost king without; all seemed to lull my senses to soft repose, and whisper peace. Despite all this, there was in my soul a feeling of unrest, and before my mind arose the vision of a pale faced sufferer, now in the bosom of his God. Why was it that I might not put the vision away? Why not say, "Rest in peace" and thank our Father that I knew it was well with him—why not? Brother and sister in Christ, do you wish to know? To know why it was that when I thought of the departing year—thought of the record it had borne to eternity, the memory of the departed, who slept in Jesus—would sit an unwelcome guest by the hearth stone of my heart? I will tell you! I had listened to the voice of detraction; had cherished unkindly feelings, and even spoken in a slighting manner of him whose life labor was now ended, whose body was returning to dust in the silent tomb; his spirit resting in the paradise of God. This is why the raven of

remorse flapped his gloomy wing above me, and conscience spoke in thunder tones—the record is before your God. Yes, it was there, and it did not avail me now to plead, “I heard it from a brother; yes, from more than one, older in the cause of our Master than I was;” it was all in vain, for the word of God assured me, that without charity I was but as sounding brass or a tinkling cymbal; and try as I might to palliate the truth, I felt that I had not loved my brother whom I had seen, and it would be vain for me to say, that I loved God, whom I had not seen.

Unpalatable as was this truth, thank God, He gave me grace that I did not put it away from me, but entering into the sanctuary of my heart, I made a solemn resolution and laid it upon its altar. A resolution for the New Year, and may God who heard me, give me grace to keep it. It came to me as if an angel brought it from the far off Pacific coast where it was written, that it might be rewritten on the tablets of my heart: and if peradventure some of my brethren or sisters, may have fallen into the same snare of the devil as myself. I beg they will pause e'er they yield themselves servants to him, and subject all communications, either received or given, to this simple test: 1. Is what I have to say, strictly true? 2. If true, is it kind? 3. Is it necessary?

It is sad enough when we reflect upon our condition in this world—as heirs of pain, mortality and death, to think that as children of one common Father, man should ever wish to wound, or add to the burden of his fellow man. Sad enough—but O! how doubly so, when it is a brother or sister in the new and everlasting covenant—a member with ourselves of the mystical body of Christ.

Against many dangers we may guard ourselves. There are bolts and bars to keep watch and ward over our property and lives, but who shall guard us from such a foe as the unkind, untruthful words of those who call us brother, and give with smiling face the hand of welcome? I say untruthful; for my conscience has thundered in my ears, that it is not enough to believe them true, and when we know them true, if calculated to do harm, we have no right to, and God will never hold us guiltless for, uttering them. Why is it that we do not drag to the light our own sins? Why do we not sit in judgment upon our own short comings? Why, O why! is the mantle

of charity we weave for ourselves, so large, leaving bare shreds for covering the faults of others? There is but one answer, to plain home questions like these—but one, and it comes in thunder tones, *supreme love of self*. It is not the Spirit of Christ; it is not the Spirit of God; for we read that God is love, and in this there is nothing but *self love*.—This is not the love of God; for He causes His sun to shine upon the evil and the good, and sendeth rain upon the just and the unjust. I may not with impunity, sit down in my family and canvass the faults (or what I call faults) of my brothers and sisters, attributing to their actions such motives as in my judgment, I think actuated them. Nay, for judgment is not committed into my keeping, and thank God it is not. Let me, therefore, endeavor to remember the secret struggle each soul has to encounter in the effort to do right; the battling they have with a cold gainsaying world; and all the cares and trials humanity has entailed upon them; and God help us to rise superior to self, and weave for our brethren a mantle of charity sufficient for their covering, and the salvation of our own souls.

FRANCES.

Plea for the Little Ones.

I feel to-day a little like a deacon of whom I once read; said deacon was frequently in the habit of finding fault with the ministers' sermons, and expressing a desire to preach himself; affirming that it was no hard thing to do. Upon one occasion the minister sent for him, and told him as he was sick that morning, he would like very much to have him (the deacon) take his place. Delighted that the opportunity he had so long sought for was at last granted him, he returned home much elated, to make what little preparation he could for the grand display. He was at the church, and in the desk; when the cold chills began to creep over him; it was too late, however, to retreat. He rose to give out a hymn, and commenced by saying, “Our Pastor is detained by sickness, *let us sing to his praise*, the nineteenth Psalm.” The evident amusement of the people increased his agitation, and he finished reading the Psalm, saying, “Please to sing five verses, omitting the last line of each verse!” At last he came to the sermon: he announced his text; he read it once; he read it again; but the more he sought for something to say, the less could he

find. He looked down at the people, and the people looked up at him. Matters were growing desperate; something must be done. Mortified and humbled by the result of his experiment, he at length cried out, "Brethren, if any of you think it is an easy thing to preach, all I have to say is, just come up here and try it."

Now, Mr. Editor, like the deacon, I have a strong desire to preach, and I have a text to preach from; and like him too, I doubt not I shall not find it so easy a matter, when once in imagination before all the readers of the *Herald*; but nevertheless I am going to accept the deacon's invitation and try.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, *Feed my lambs.*" John 21: 15.

This then, dear readers of the *Herald*, is my text, and the sermon I want to preach is a plea for the little ones—the lambs of the fold. Are you a father, I am going to plead for that bright eyed boy, standing behind your chair and listening with such eagerness, to all you are saying and striving with all his might to comprehend your words. Are you a mother, it is for the rosy cheeked, curly headed little daughter, nestling so fondly against your bosom that I am going to plead, therefore give me your prayers and I can not fail of success.

The *Herald* lies before me, as it has lain many a time before, but I search its columns in vain, there is not there one scrap of food, for the little ones. I shut my eyes and in imagination bring before me all the stern dignity of its corps editorial, and almost shrink from the task—but then fancy changes the scene and I see those same grave brows unbent those forbidding features relaxed as they meet their own little ones, and with one upon each knee, thought it not beneath their dignity to stoop to amuse those infant minds. No I will not be frightened, for I have read of great philosophers joining in all the sports of their children, nor abating one iota of their dignity thereby. My plea is for the little ones, for a small space in the columns of the *Herald* to be given for their benefit. Yes Mr. Editor, and as we remember *who* it was said, *Feed my lambs*, our courage increases, and your long beard terrifies us no longer.

Surely the sheep have had in due sea-

son their portion of meat, and strong meat too. But who has fed the lambs. There is talent enough in our church for the accomplishment of this and far greater work than this; though I doubt if there be, in heavyns' sight any greater. Who are to take our places, in the great battle field of life, and carry on the work of the Lord when our Father shall call us home? Who but our children? and yet we have not of our own, one single volume of literature for their instruction—no not even a single column of the *Herald*, published for their benefit. It is a sad thing to reflect upon, that they must either starve or beg from the world around them food for their young and active minds. Does the church believe, or is it blind to the fact, that if not recreant to its trust, its towers of strength, its bulwarks of defense, are the children now within its fold? May God help us to look well to this. Now Mr. Editor, my plea is ended. Will you grant it? Shall the little ones have a corner? Will you prove your love to our Master by *feeding His lambs*? This is the proof, or one of the proofs He asked of Peter; and should you grant my plea, I promise you to do my best to contribute something of instruction and interest to the children in which I am sure many others will join me, for we love not to see our little ones begging the crumbs from our neighbor's tables. X.

THE "TRUE LATTER DAY SAINTS."—The Latter Day Saints held a festival in their Hall on New Year's Eve, which was attended by as great a number as their meeting house could conveniently hold.—A very plentiful supply of provision, of a by no means inferior order, was furnished, to which all present seemed desirous of doing ample justice. After supper and until 10 P. M., the time was devoted to speaking, singing and reciting by the friends, teachers and scholars of the Sabbath School, who acquitted themselves in a very creditable manner. An appropriate speech was also delivered by Elder MARK H. FORSCUTT, (the itinerant minister of the Saints in this district,) which caused a great deal of innocent amusement, and was highly applauded. The profits of the festival are to be appropriated to reimbursing the Bishop for expenses incurred in fitting out the missionaries sent to Utah to convince the Utahians of Mr. Joseph Smith's legal right to the presidency of the L. D. S. Church, and wean them from polygamy and the despotic rule of Brigham Young.—*Council Bluffs Nonpartid.*

L. D. SAINTS' HERALD.

PLAINS, - - - ILLINOIS.

Friday, February 1, 1867.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

It might be possible that a few words to the saints at large, upon a subject dear to all, seemingly comprehended by few, would be received as words spoken in season. We refer to the subject of gathering.

We ask the readers of the HERALD to examine what we propose upon the point, before casting the paper aside.

We do not intend to make many lengthy quotations, but do intend, to examine a plain truth in a plain way.

That the work of the last days is a great work, none deny; and that the dispensation in which we are living is one of gathering, all are equally as ready to admit. To effect a grand gathering, of all the people of the church, at one place, at one time, and all to be rich in worldly goods, is manifestly improbable, if not impossible. But this is expected by some. To bring about the same great result, in pretty much the same way, and all be poor, is not desirable; and would be attended with evils such as the church has already endured a sufficiency of, to begin to make them wise. From this it is evident, that wisdom points a better road to arrive at the same general and final good, and to attain unto the blessings of that end is what we are all praying for, and should be working for.

If there is to be a Temple built upon this land, at any place either named, or yet to be named, that house will be built of some material substance, solid, substantial matters of fact, curiously and cunningly put together, all going to make one complete and grand whole finished for a purpose defined by the great Giver of all good, that His children upon

the earth may be benefitted thereby.

The foregoing propositions being accepted, it follows that an indefinite amount of labor will be required to develop the crude masses from which the great structure must be built. The Lord has prepared the raw material in the quarries, and the forests, and the soil; but it will devolve upon the heads, and hearts, and hands of the builders, to quarry the stone, hew out the wood, and burn the bricks, of which the Zion must be built. Hands to labor, hearts willing to bear the toil, and heads to devise the ways and means. Many thousands will likely be employed in this enterprize, and these must all be fed and clothed, their families be cared for in like manner, and the clothing and food must come from some sources of supply. Latter Day Saints do not eat money, at least we know of none that do, but they do eat that which grows out of the ground. Argued then; that what is eaten must first be grown; if grown, it must be cultivated; if cultivated, it must be done by some person, or persons, interested in the matter and manner of its production for the good which it may bring to them. Further, when Israel went into the wilderness and wandered in desert places, the Lord fed them by miraculous interposition; but in the promised land, not so. Were we in a desert land, and were perishing, He might do so to us; but, we live in a "land of promise," to which is given the fruits of the earth, and the rich blessings of the moon, and of the sun, and can not consistently expect to be fed in such manner. What results? We must be fed, and our hands must minister to our own necessities.— Who then are to be benefitted by the establishment of Zion? The Saints. By whom is it to be built up? By those to be benefitted thereby. How is it to be done? By labor, either given for the love of the cause itself, or purchased and paid for. If given, those by whom it is given must eat and be warm, and those

who may be dependant upon them, must also eat and be warm while they so labor. If purchased and paid for, there must be the wherewithal to pay; for it will not do to suppose that the great Architect will accept the building with a debt upon it for labor.

Now where are all these laborers to come from? and from whence the means for their support while the labor is being done? Why says an enthusiastic brother, Just let the Lord say, Come; O ye, my people, and build again Zion, and hundreds and thousands will flock thither at once. Don't you see?

Yes, we see. Many, very many; altogether too many, would flock together there unprepared for their own support, or that of others. Without land to cultivate; without money to buy land; and without the products which grow out of the land. And as a result, much suffering and wrong doing as the outgrowth of suffering. It is to prevent this that the saying is given "Let all things be prepared before you."

But, says a sanguinary minded brother, Zion must be redeemed "by judgments." Granted. But whose judgments, and how? Questions of moment can not be answered in haste, but require hours, days, weeks, months, nay years oftentimes, for their solution; and this is a question of vast import to the good of all men. Hence great care must be exercised in examining the ifs, ands, &c., to insure a fair understanding of it.

We are willing at this time to say, that the judgments are to be, God's judgments, not man's, and are to be poured out as the natural results of moving causes not known until seen, but when seen, understood. In the same connection let us observe, that Zion's converts are to be redeemed by righteousness. In theory? No. But in practice. They who inherit Zion, (material) must be "heirs." How heirs? By adoption.— To what are they heirs? an inheritance

of judgment and blood? No. But an inheritance of righteousness, and peace as the natural outgrowth of that righteousness. But why are they heirs? Because it is given to them. True; but why given? Because it hath been purchased. By whom? This question, if answered, as we understand it, will furnish us with an elixir of life, (present life,) worth much, very much to us indeed. We answer the question in as plain terms as we can. If God has redeemed, or will redeem, His land from wickedness by judgment, it is His. If Christ has obtained an inheritance, He has purchased it by works of righteousness, and if we become heirs of God, joint heirs with Jesus Christ, we must purchase our inheritance by works of righteousness. A material inheritance by material purchase, a Spiritual inheritance by a Spiritual purchase.

The gathering of Israel is to be a material gathering, having in view the establishment of a reign of material and spiritual righteousness, during which, the names, fraud and violence, shall not be heard, but man love his God supremely and his neighbor as himself; neither shall there then be found, idleness and vice.

Now, if these conclusions be correct, the work of the gathering is before us like this: We want Zion built up. We want both material and spiritual Zion to be built up. We want to be the ones to build up the material Zion, and we want to be of those comprising Spiritual Zion, that we may be entitled to an inheritance in both. We must purchase both. One by works of spiritual righteousness, the other by the works of material righteousness, which last are the natural results of the first. They are both practical, and each of paramount importance. We must be sustained while we build up. Our necessities must be supplied. We must supply them ourselves, by our own labor. We can not be sus-

passfully gathered till we are prepared for it. We are not prepared for it while envy, malice, strife, jealousy, bickering, &c., are found in our midst. We are not prepared for it till we can sustain ourselves while laboring for love; and are able to pay for labor which we may have to purchase. And every Latter Day Saint who is content to stay abroad in the world, living from hand to mouth, waiting for a call to go to Zion, will never be called. For if unwilling to labor in order to be able to help build Zion when he goes there, he will have just as little disposition to labor when there, if it were possible for him to go. If we can not live together in small communities, "in the regions round about," can we live in so large a body as all together would make? If we can not labor for the support of a ministry while propagating the gospel, how will we be willing to labor for a ministry of masons, carpenters, workers in iron, brass, silver and gold; together with all the rest of the cunning artificers necessary to the building up of Zion.

Let this suffice for the present. We shall treat the subject farther.

The New Translation Committee are pushing their work, but not means sufficient are as yet forthcoming for the purpose desired.

No particular news offers that we note as material to the advancement of the cause, except a general growth in grace in different parts of the land among the saints.

Would any elder be pleased to undertake a mission to Texas, a fine opening offers in Harris Co., near Cyprus Top Post Office.

No news from California since the Conference minutes in this number.

Much good is being done by what elders are in the field.

Our Query Column.

Ques. Is it proper for an elder, who is in good standing, to officiate in the ad-

ministration of the sacrament, when requested to do so by the president of a branch?

Ans. Yes. Or when so requested by the Priest in the absence of the Elder.

Q. Is it consistent with the law, for priests to travel, preaching and baptizing?

A. Undoubtedly it is, and more preaching ought to be done by the priests.

Q. May a teacher preach?

A. If he is to instruct the church, he may profitably preach to them.

Proverbs.

Men and women should not object to becoming good, simply because the Devil does.

If quite certain of anything we assert, we can afford to be very lenient towards those who may oppose us; if not very sure we can afford to be still more lenient.

Experience is said to be a good school; but experiences frequently prove fatal.

An ounce of preventive is said to be worth a pound of cure; but people of late prefer the latter as they seem to get a larger quantity for the money.

Sleighting is a luxury for the million; but very few are rich enough to afford the luxury in August.

Treasures that are seen though they vanish away at the approach of death, seem to be prized more by the children of men; than the treasures which, though not seen, will endure through all eternity.

The best charity sermon ever delivered by man is the shortest upon record.:

Text.—"He that giveth to the poor, lendeth to the Lord."

Sermon.—If you like the security, down with the dust.

Preacher, Dean Swift.

CONFERENCES.

California Conference.

Minutes of a Special District Conference of the C. of J. C. of E. D. S., held at San Francisco, Cal., Nov. 23-26, 1866.

Bro. Alex. H. Smith was chosen President, and Bros. Peter Canavan and E. C. Brand as Clerks.

Bro. Alex. H. Smith introduced him-

self to the Conference, observing that all present were well aware of the reason why he was there in their midst, that he and his brother Wm. Anderson, had come many hundreds of miles for the welfare of this people, but unless he was assisted by God's Holy Spirit, and the unity of the saints here, he could do nothing through his own feeble strength, therefore it devolved on all who had a desire to aid and assist to roll on the good and glorious work of God in these last days, to lay aside all ill feeling and party strife; to forgive one another as they hoped to be forgiven of God; to bury forever their present grievances in oblivion; to be engaged heart and soul in the work of God, that the gospel may be carried into all the earth.

Official members present: 1 High Priest, 1 of the Seventy, 7 Elders, 4 Priests, 2 Teachers.

On motion it was

Resolved, That we accept and sustain Bro. Alex. H. Smith, as President of the Pacific Slope portion of the Reorganized Church of Jesus Christ of Latter Day Saints by our faith, prayers and means, also Bro. William Anderson as his co-laborer.

The Stockton Branch reported 15 members, including 3 elders, 1 priest, 1 teacher, 3 removed, 2 baptized, 2 disfellowshipped, 1 received by letter. Wm. Cunningham, Pres., N. Booth, Clerk.

The following elders reported: Glaudd Rodger, E. H. Webb, Lyman S. Hutchings.

AFTERNOON SESSION.

The following branches reported: San Francisco: The report proving defective was ordered to be laid on the table.

Alameda Creek: 36 members, including 4 elders, 1 teacher, 7 added by baptism, 1 by letter. Joel Edmonds, Pres., D. S. Mills, Clerk.

Centreville: 13 members, including 1 elder, 2 priests, 1 teacher, 1 deacon; 3 baptized. Reported by E. H. Webb.

Elders T. J. Andrews and H. P. Robbins reported.

Prayer Meeting at Bro. T. J. Andrews at 7 P. M.

MORNING SESSION.

Bro. Alex. H. Smith stated that they had met to transact business of importance, and hoped that all had come together for the purpose of amicably settling their difficulties, and to bear in mind that saints should not be too strenuous on one point of law to the dispar-

agement of another, and in order that our light may shine forth to the world, we should live entirely as become saints of God—in love, forgiving one another their trespasses.

Bro. H. G. Whitlock reported having received the minutes of San Bernardino Conference, but had neglected to bring them with him. If his memory served him, there was 166 members in said branch, including 9 elders, 5 priests, 4 teachers.

Bros. E. H. Webb and Joel Edmonds reported.

Bro. G. W. Oman stated that he came like the Prodigal Son, to ask forgiveness and be reinstated in the Church and Kingdom of God.

Bro. Wm. Potter wished to become reconciled to all parties where he may have given cause of offense; he desired to be in the Kingdom of God.

Resolved, That this Conference accept Bro. Wm. Potter, (as he has become reconciled) by being baptized.

Resolved, That as Bro. G. W. Oman has made humble confession, he be restored to full fellowship.

Resolved, That this Conference receive Bro. John Cooper, without rebaptism, to full fellowship.

San Francisco Branch reported 31 members, including 5 elders, 4 priests, 7 added by baptism, 3 removed, 2 died, 1 cut off. Henry Burgess, Pres., Wm. Hart, Clerk.

Bro. Bona reported.

AFTERNOON SESSION.

Resolved, That Bro. John Cooper hold the office of High Priest, agreeable to his ordination under the administration of Joseph Smith, the martyr.

On a call for laborers in the field, Bros. Bona, Hyrum Falk, and Jonathan Newman, arose, placing themselves at the disposal of the Conference.

Bro. Webb offered himself conditionally. On motion it was

Resolved, That Bro. H. G. Whitlock be dismissed and allowed to return to his home.

Resolved, That Bro. E. H. Webb labor in the districts of Sacramento, Stockton and El Dorado.

Resolved, That Bro. J. Newman, go on a mission to San Louis Obispo, and labor in connection with Bro. Outhouse.

Resolved, That this Conference invest Bros. Alex. H. Smith and Wm. Anderson, with power to appoint District Presidents, subject to the ratification of the next Conference.

Resolved. That local elders do all they can to forward the work in their respective districts, as circumstances may permit.

Resolved. That Bro. Gland Rodger labor as a Seventy, and that he be relieved of the duty of presiding.

Resolved. That we sustain Bro. Dungan in his present field of labor in Humboldt.

Resolutions were passed expressing a determination to sustain the authorities of the Church.

Resolved. That we sustain Bros. Alex. H. Smith and Wm. Anderson in righteousness.

Resolved. That we sustain Bro. T. J. Andrews as Book Agent.

SUNDAY MORNING.

Bro. Alex. H. Smith preached, followed by Elder Gland Rodger, on the first principles of the gospel.

Adjourned to the waters of baptism.

AFTERNOON SESSION.

A Sacrament and Testimony meeting was held, the saints bearing a faithful testimony.

Wm. Potter, F. L. Casteel and J. Cook, were confirmed.

Resolved. That Bro. E. C. Brand has made reconciliation to this Conference. That he be received by baptism into the Church.

Resolved. That this Conference adjourn to meet again on April 6, 1867.

ALEX. H. SMITH, PRESIDENT.

PETER CANAVAN, } Clerks.
E. C. BRAND, }

St Louis Conference.

Minutes of a Quarterly District Conference of the C. of J. U. of L. D. S., held in St. Louis, Mo., Dec., 9, 10, 1866.

Elder Wm. Huzeldine was chosen to preside, and Chas. Hall and F. G. Dungee as Clerks.

Official members present: 2 High Priests, 19 Elders, 3 Priests, 3 Teachers, 2 Deacons.

REPORTS OF BRANCHES.

St Louis: 132 members, including 1 High Priest, 16 Elders, 5 Priests, 4 Teachers, 4 Deacons; 1 baptized, 1 received by vote, 3 removed, 2 died, 4 children blessed.

Dry Hill: 42 members, including 9 Elders, 2 Priests, 2 Deacons; 1 baptized, Wm. Gittings, President.

Wood River: 7 members, including 1 Elder, 1 Priest; 1 died, Thos. R. Allen, President.

Caseyville: 15 members, including 1 Elder, 2 Priests, 1 Teacher; 1 baptized, 4 removed. Wm Izutt, President.

Whearso: 18 members, including 5 Elders, 1 Priest, 1 Teacher; 1 dead. John Mantle, President.

Blue Ridge: 23 members, including 1 of the Seventy, 3 Elders, 1 Teacher; 2 baptized, 1 child blessed. Lewis L. Jones, President.

Spanish Pond: 6 members, including 2 Elders. Thomas Yeomans, President.

Alton: 8 members, including 1 High Priest, 2 Elders, 1 Teacher. John Clifford, President.

Gravois: 31 members, including 1 High Priest, 3 Elders, 3 Priests, 2 Teachers, 1 Deacon; 1 baptized, 4 received by letter, 4 cut off. Joseph Slinger, President.

Alma Mines: 9 members, including 2 Elders, 1 Priest; 2 baptized, 5 children blessed. Benj. S. Jones, President.

Chester: 5 members, including 1 Elder. Jasper M. Tousley, President. Reported by Elder Geo. Hayward.

Carbondale: 25 members, including 6 Elders, 2 Priests, 1 Teacher, 1 Deacon; 6 baptized, 5 removed, 1 child blessed.—David W. Davis, President.

A branch has just been organized at Union Mines, two miles east of Caseyville, with Elder Morgan Lewis as its President. Its members are numbered with the above branch for the present.

The following Elders reported: John Sutton, Chas. Hall, Geo. Hall, Geo. Hayward, Wm Smith, Lewis L. Jones, John T. Philips, Geo. Bellamy, Wm Roberts, John Molineaux, Daniel Llewellyn, Wm. Hazeldine, Wm. Williams, Chas. Perry, and others.

The following missions were appointed: Elders George Hayward and George Hall to East St. Louis; John T. Philips to Pittsburgh, Ill.; Chas. Perry to Alton; Daniel Llewellyn to Blue Ridge; Wm. O. Thomas and Bro. Martin to Union Mines; John Beard to Caseyville, Ill.; John Sutton to Dry Hill; John Molyneaux to Carbondale; Wm. Smith to Gravois; Geo. Bellamy to Alma Mines; James Whitehead and Samuel Berks to Wood River; Benj. S. Jones to travel during the next three months among the branches of this Conference, instructing and building up the saints.

Bishop James Anderson's Report was read and accepted.

Resolved. That the Treasurer of the Emigration Fund, (Benj. S. Jones,) forward to Bishop Rogers the means in his hands, \$35.70.

Resolved. That this Conference pay to

Bro. Wm. Hazeldine, President of this Conference, the sum of \$50.00, to assist in defraying his travelling expenses.

Resolved, That Bro. Wm. Anderson be ordained to the office of an Elder, and John McFarland and John Ritchie to the office of Priests.

Resolved, That we uphold and sustain Bro. Joseph Smith as Prophet, Seer and Revelator, and President of the Church, together with Wm. Marks his Counsellor, the Quorum of the Twelve, and all the authorities of the Church; with our faith and prayers, and limited means that God has blessed us with.

Resolved, That we uphold Bro. Wm. Hazeldine as President and James Anderson as Bishop of this Conference, with our faith and prayers and hearty cooperation.

Resolved, That we adjourn to meet in this hall on the second Sabbath in March, 1867.

WM. HAZELDINE, PRESIDENT.

CHAS. HALL,
F. G. DUNGEE, } Clerks.

Idaho Conference.

Minutes of a District Conference of the C of J. C. of L. D. S., held at Malad City, Ouido Co., Idaho, Sept., 1866.

The Conference was organized by calling Thomas Job to preside, and W. Woodhead to be Clerk.

Bros. Thos. Job and J. W. Gillen addressed the Conference.

Official members present: 2 of the Seventy, 12 Elders, 1 Priest, 1 Deacon.

Nine children were blessed.

John Evans was ordained a Deacon.

Seventeen persons were baptized by Bro. Gillen and others during Conference

Resolved, That Ouido, Cache and Box Elder Counties, be organized into a Conference District.

Resolved, That Wm. D. Jones preside over the said Conference.

Resolved, That this Conference uphold and sustain Joseph Smith as Prophet, Seer, Revelator and Translator, and President of the Reorganized Church of Christ, and Wm. Marks as his Counsellor.

Resolved, That we uphold and sustain all the authorities of the Reorganized Church of Christ of L. D. Saints.

Resolved, That we uphold and sustain John Lewis as President of the Malad Branch.

Resolved, That Lewis Gaultier act as Bishop's Agent for this Conference District.

THOMAS JOB, PRESIDENT,
WILLIAM WOODHEAD, Clerk.

SELECTIONS.

The Book of Enoch.

CHAP. XV.

Then, addressing me, He spoke and said, Hear, neither be afraid, O righteous Enoch thou scribe of righteousness: approach hither, and hear my voice. Go, say to the watchers of heaven, who have sent thee to pray for them; You ought to pray for men, and not men for you.

Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defiled yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of earth, and have begotten an offspring?

You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those *who are flesh and blood do*.

These however die and perish.

Therefore have I given to them wives, that they might colibit with them; that sons might be borne of them; and that this might be transacted upon earth.

But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.

Therefore I made not wives for you, because being spiritual, your dwelling is in heaven.

Now, the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh; because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon the earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth.

The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend and bruise upon earth.

They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall not rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

CHAP. XVI.

And as to the death of the giants, where-soever their spirits depart from their bod-

ies, let their flesh, that which is perishable, be without judgment. Thus shall they perish, until the day of the great consummation of the great world. A destruction shall take place of the Watchers and the impious.

And now to the Watchers, who have bent thee to pray for them, who in the beginning were in heaven.

Say, if heaven have you been; secret things however have not been manifested to you; yet have you known a reprobated mystery.

And this you have related to women in hardness of your heart, and by that mystery have women and mankind multiplied evils upon the earth.

Say to them; Never therefore shall you obtain peace.

CHAP. XVII.

They raised me up into a certain place, where there was the appearance of a burning fire; and when they pleased they assumed the likeness of men.

They carried me to a lofty spot, to a mountain, the top of which reached to heaven.

And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deepest. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.

Then they elevated me to a babbling stream and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.

I saw every large river; until I arrived at the great darkness. I went to where all flesh migrate; and I beheld the mountains of the gloom which constitutes winter, and the place from which issues the water in every abyss.

I saw also the mouths of all the rivers in the world, and the mouths of the deep.

CHAP. XVIII.

I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and to preserve the foundation of the earth.

I surveyed the stone which supports the corners of the earth.

I also beheld the four winds, which bear up the earth, and the firmament of heaven.

And I beheld the winds occupying the exalted sky.

Arising in the midst of heaven and of earth, and constituting the pillars of heaven.

I saw the winds which turn the sky,

which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds.

I saw the path of the angels.

I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on toward the south;

Where burnt, both by day and night, six mountains formed of glorious stones; three towards the east, and three towards the south.

Those which were towards the east were of variegated stone; one of which was of margarite, and another of amethyst. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; a throne composed of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over all the mountains.

And there I saw a place on the other side of an extended territory, where waters were collected.

I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.

And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep.—Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it, nor any thing on wing; but the spot was desolate.

And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.

Then the angel said: This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven.

The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore was he offended with them, and bound them, until the period of the consummation of their crimes in the secret year.

(To be continued.)

Letter from the Restorer.

LONDON, September, 1866.

Dear Brother Jenkins:—Permit me, through the medium of the *Restorer*, to address a few lines to the saints, giving a graphic description of our doings in London. On Sunday, August 19th, we organized a branch of the true Church of Jesus Christ of Latter Day Saints, consisting of six members, at the house of Brother Barnes, No. 23, Wellington street, Shaelewell-lane, N. Brother Lewis was present, and the following resolutions were adopted,

viz: That Elder C. Norton be President of the London District, and that Elder H. Pheed be President of the First London Branch. Brother Shipton was ordained priest, and Elder J. Barnes was appointed teacher.

After a very pleasant time in breaking bread and drinking wine, and receiving wise instructions from Elder Lewis, it was resolved to go to Penton street, Isling on, to hold an out door meeting near to a Brighamite meeting place; the Brighamites have been holding their out door meetings at the same place. Elder Norton wished to ask them a question. Alas, alas! they turned away, fearing to be tested by the law of divine truth. They held two or three meetings. Brother Norton and the rest of the brethren followed them up so close that they ceased to come out, and the field was left entirely to ourselves. The result was, that we baptized and ordained one of their members. We have likewise baptized a sister from the Shepherd's Bush Branch of the Brighamite *dis*-Order. There is a great deal of uneasiness prevailing among the said *dis* Order. One of their old elders has made the admission that their Order was fast going into sectarianism, and when the sister whom we baptized bore her testimony to him, he declared that it put him in mind of the time of Joseph the Martyr. Another old elder with whom I am particularly acquainted, (but whose name I forbear to mention,) who was very prompt and energetic in the appointments given to him to preach at different places Sunday after Sunday, has entirely ceased preaching, as his partner has led him such a life since she has heard of the reorganization, and reading the Book of Mormon and Doctrine and Covenants, through the exertions of Elder Norton, pointing out the foulness; corruption and pollutions practiced by the heads of the abominable church, who have been and are deceiving the honest in heart, and causing many to stumble at the law, who bite with their teeth and cry peace when there is no peace.

MISCELLANEOUS.

FROM BRO. W. W. BLAIR.—My last was written from Pittsburg, Pa. After leaving Pittsburg I went to Brookfield, Ohio. Found the church at this place in a flourishing condition. They had added some to their numbers since we left them, in July, and they had just finished a snug little chapel, capable of seating from 150 to 175 persons; their neighbors assisting them in building it. Three were baptized

during my stay; and we had many precious seasons in the enjoyment of the Spirit of the Lord. God has a goodly people at Brookfield.

Contrary to my expectation I was called to go south, instead of going to Kirtland and Southern Michigan. My next point of labor was Syracuse, Ohio. I remained at this place about ten days and preached as opportunity offered. Three came forward for baptism, one of whom, Elder David Thomas, had just escaped from Utah bondage. His story of that land is the old one of despotism and oppression, and his account of the disappointment and sufferings of many of the people is truly pitiful. The prospects for the future of the Syracuse church is better than for sometime in the past.

At Lexington, O.; the point at which I next called, I had but a poor opportunity to labor, there being considerable sickness about. I preached once and had kindly invitations to come and preach again. I think any of our elders would find there an open door.

Leaving Lexington, I went on to Scottsville, Ind., (near New Albany,) where I met Bro. E. Banta. We held a series of meetings with good success; in the mean time I held a short discussion with Elder Henry, a Campbellite, touching the office work of the Holy Spirit in the work of redemption. The Lord enabled us to wield the sword of the Spirit triumphantly, and to His name be all the glory. We hope the Lord will gather out many precious souls from Scottsville and vicinity. At Franklin, Bro. Banta's former home, I was invited to preach in the Presbyterian Chapel, by its Pastor, Elder Morey. Other arrangements stood in the way of my preaching there then.

SANDWICH, Ill.; Dec. 28, 1866.

Enquiry and Reply.

Ques. Have there been any apostles of Jesus Christ who were not ordained by Jesus Christ in person?

A. There were apostles who were chosen and set apart to that office, on the eastern hemisphere, after the resurrection and ascension of Christ. After the ascension of Christ, Matthias was chosen to fill the place of Judas Iscariot. Peter told the apostles and saints that it was necessary that this scripture should have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas!

“It is written in the book of Psalms, Let his habitation be desolate, and let no

than dwell therein : and, His bishopric let another take." Acts 1 : 20.

Now it is evident that Matthias was not set apart by Christ in person, but that the apostles chose two men, and prayed to the Lord to show them which of the two He had chosen. After this appointment was made, the apostles were no longer spoken of as "the eleven," but as "the twelve," as follows: "*The twelve* called the multitude of disciples unto them," etc.

Barnabas and Paul were apostles, and they were not ordained by Jesus Christ in person, but as follows:

"Now, there was 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 wherunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sailed to Cyprus." Acts 13 : 1-4.

The following texts show that Sylvanus and Timotheus also were apostles.

"Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians." 1 Thess. 1 : 1. "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. * * * Ye are witnesses, and God also, how holily and justly, and unblamably we behaved ourselves among you that believe." 1 Thessa. 2 : 6-8, 10.

In the foregoing quotations it is shown that Paul, *Sylvanus and Timotheus* were the authors of the first epistle to the Thessalonians, and that they were apostles of Christ. The frequent use of the plural pronouns, we, our, us and ourselves shows that Paul *alone* was not the author of this epistle, but that in accordance with the first verse of this epistle, *Sylvanus and Timotheus* were also the authors. As I have shown the authors of this epistle called themselves, "the apostles of Christ" and in connection therewith, speaking of themselves, they said, "our own souls." Had Paul more than one soul? Certainly not. Then it was Paul, *Sylvanus and Timotheus* who were writing to the Thessalonians "as Apostles of Christ." We have

therefore shown that at least four apostles were chosen to be apostles after the ascension of Christ, therefore *they* were not ordained by Jesus Christ in person.

The Book of Mormon teaches that Jesus ordained twelve apostles on this land; when He appeared unto the Nephites after His resurrection, but:

"An hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead." B. of Nephi, son of Nephi, 1 : 5:

Those disciples who were ordained in their stead, were ordained by authority which Christ had given to His church, but it does not appear that they were ordained by Christ in person. I. SHEEN.

DECEASED.

At Mission, Ill., Jan., 17, 1867, MARY ANN, daughter of Bro. and Sister Hans Hayer, aged 11 years and 20 days.

At St. Louis, Mo., Oct. 15, 1866, Bro. Elmer Rollet, aged 50 years, 7 months, and 5 days.

RECEIPTS FOR THE HERALD.—N. N. Cook, S. Rogers, L. Minton, H. Wvatt, R. A. Gonsolly, J. A. Taylor, D. M. Williams, W. Phillips, R. Robson, J. O. Waterman, H. N. Kent, J. McKee, N. W. Empey, N. Nye, J. M. Waite, B. McLain, J. Hall, D. P. Hartwell, C. Hartwell, A. Ballentyne, M. Richey, P. Hall, A. Page, each \$2.

J. Burgess, M. Keck, W. Lamb, M. McBaker, J. Jackson, S. S. Waite, S. R. Shagelton, T. Cole, H. Jones, J. Plested, T. Brewster, J. Hodges, R. K. Dennis, Mrs. W. Ward, J. H. Davis, N. Peters, J. Mackland, W. Hartshorne, each \$1.

N. Runyan \$3; W. Spring \$2.50; E. G. Page \$2.40; H. Chittenden, J. Huntsman, C. H. Lewis, each \$1.45; C. A. Perce \$0.50.

VARIOUS PUBLICATIONS are advertised in the HERALD of Nov. 15th.

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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. 4.—Vol. 11.] PLANO, ILL., FEB. 15, 1867. [WHOLE NO., 124.]

Conversion of Israel and Judah in their Scattered Condition. No. 1.

We shall proceed to show, first by evidences which are contained in the Bible, that the Jews generally will believe in Christ before they will be restored to Palestine. Moses said unto Israel:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse; which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee. And thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers." Deut. 30 : 1-5.

Here we have the conditions made known upon which the Lord will turn the captivity of Israel, and return and gather them from all the nations whither the Lord their God has scattered them. Moses spake these words to the whole house of Israel, to the tribe of Judah and all the

other tribes. The tribe of Judah has been driven into all the nations, even unto the outmost parts of heaven," therefore they must return unto the Lord their God and obey His voice before the Lord will turn their captivity, and have compassion upon them, and return and gather them from all the nations whither the Lord their God hath scattered them.

The prophet Nehemiah had reference to the before mentioned prophecy of Moses; when he prayed to the Lord, and said:

"Remember, I beseech thee; the word that thou commandedst thy servant Moses, saying, If ye transgress I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." Neh. 1 : 8, 9.

Here again, in this description of the prophecy of Moses, the transgression of Israel is described as the cause of the scattering of Israel, that the scattering would follow transgression; and that their gathering from the uttermost part of heaven would follow, not precede, their turning unto the Lord, and keeping His commandments and doing them. As Moses foretold, as Israel transgressed, then they were scattered among the nations, and cast out unto the uttermost part of the heaven, and now they will turn unto the Lord and keep His commandments and do them before the Lord will gather them from thence and bring them to the place that the Lord

has chosen to set His name there. This doctrine was also taught by Moses in Lev. 26 : 39-42. Moses had been telling the children of Israel of the great judgments which the Lord would bring upon them if they would not hearken unto him, and do all his commandments, and that He would scatter them abroad among the heathen. Then He said :

“And they that are left of you shall pine away in their iniquity in your enemies lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they trespassed against me, and that they also have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.”

The Lord did not say that He would remember his covenant with Abraham, Isaac and Jacob BEFORE the uncircumcised hearts of the children of Israel should be humbled in the land of their enemies. The covenant referred to is evidently that which He made with Abraham, Isaac and Jacob when He covenanted with them that He would give unto them and their seed the land of Canaan. I will now produce another testimony on this subject from the same prophet :

“When thou shalt beget children and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land wherunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn

to the Lord thy God, and shall be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.” Deut. 4 : 25-31.

Now here again are four actions spoken of in the same order, as in our previous quotations :

1. The transgression of the children of Israel in their own land.

2. By the punishment for their transgression; which was that the Lord would scatter them among the nations.

3. That if from thence they should seek the Lord their God, they should find him, if they seek him with all their heart, and with all their soul.

4. That if they turn to the Lord their God, and shall be obedient unto his voice, the Lord will not forget the covenant of their fathers which he swear unto them.

As the punishment for the transgression was inflicted *after* their transgression, so the reward of their obedience will be bestowed upon them *AFTER* they shall have turned to him and been obedient unto his voice. How could the Lord punish Israel for transgression *before* they had transgressed, and how can He reward them for obedience *before* they obey his commandments? How could the Lord consistently, with his word by Moses scatter Israel *before* they had transgressed, and how can He gather them *before* they turn unto the Lord, and shall be obedient unto his voice? In all the dealings of God toward Israel anciently, punishment followed transgression and rewards followed obedience, therefore the universal ancient order of God's dealings with Israel would be set aside and abolished if God should gather either Israel or Judah *before* they obey him, and the prophecies of Moses would be false if He should do so.

The prophet Isaiah foretold that the conversion of Israel and Judah will be in their scattered state, before their restoration. He said :

“It shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah

shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Isa. 11: 11-14.

This prophecy shows that the Lord will send a proclamation to the outcasts of Israel and the dispersed of Judah, that in obedience to that proclamation the outcasts of Israel will assemble, and the dispersed of Judah will gather together. This proclamation is "an ensign" which the Lord will set up for the nations, and as Judah will then be scattered among the nations, and Ephraim mixed among them, the ensign will be set up. An ensign is "a mark of distinction in office, rank, party or nationality." See Webster's Dictionary. The Lord will therefore set up "a mark of distinction in office." To do this He will set up or commission and send forth and commission men with "a mark of distinction in office"—having authority as officers of his kingdom, to establish a "nationality," by assembling the outcasts of Israel, and gathering together the dispersed of Judah, and as many of the Gentiles as will come to the light of Zion and surname themselves Israel. See Isa. 60: 8; 44: 5; 45: 4.

The prophet Jeremiah is very plain on this subject. He said:

"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: 4, 5.

This prophecy shows that Israel and Judah will seek the Lord their God before their restoration and that they will be exhorting each other to join themselves to the Lord in a perpetual covenant before they shall be gathered. The events there spoken of are to transpire while Israel and Judah shall be on their way to Zion. Now if Judah will be gathered in unbelief, what will they know about joining themselves to the Lord in a perpetual covenant, while in unbelief? The prophecy shows that they will be converted before they shall have been gathered. ISAAC SHEEN.

A Parable or Comparison. No. 2.

The son humbled himself before his father, and said, "O father, I know that all thy sayings are true, and I know the

kindness that thou hast shown unto this people. I have also noticed that they do not honor thee from the heart, and they bring thee no satisfaction concerning their great debt, and they have chosen one to be their leader and king, and he is an enemy to me, and he desireth to establish his kingdom among these people, and if possible hold possession upon the lands which thou hast given unto me. Therefore the object of their leader is to spoil, and deprive me from receiving any benefit from the property which thou hast given unto me; but, O father, if I have favor with thee, then hear my words, for I desire that thou wilt yet be merciful, and wait a little longer upon these people, for they do not understand even their own doings; and they can not understand or appreciate the love, mercy and goodness, that are extended by thee even to all men. Therefore as they are void of understanding, they are yet in a condition where mercy can be extended unto them; therefore, do not cast them away, for it may be possible that they will change and do better in their latter end; and, O father, I will confess unto thee that I have great pleasure and delight in some of their children, and there is something in them that I notice that effects in me a strong hope that they will do better than their fathers; and I have confidence that if thou wilt grant me the privilege to do them, and their fathers an act of great kindness, yea, a greater kindness than any thing they have yet received, they will appreciate our love and mercy unto them, and their heart will swell and burst that hard crust which the enemy has cemented around it. I have matured my plan, and I will present it before thee, and if it is pleasing in thy sight, then, O father, grant unto me the privilege to carry it out until I shall accomplish it.

"Now, O father, I propose that I may be received by thee as security for their great debt, and I will give thee a bond for all the amount of debt that the children and the fathers owe thee, and if they will not be able to pay thee at a certain time, then I put myself under obligation that I will pay thee in their stead; for how can we look upon these people and their children suffering under the weight of this great burden that is still increasing from time to time and from season to season. I would rather suffer myself than to have all these to suffer, for how could we listen unto their cry, and how could we look upon their misery? Yet, O father, thy will be done, but if it is possible, let me redeem them from their debt, for then their hearts will become tender towards thee, and they

will consider all thy former love and mercy unto them. They will also remember all thy former gifts. They will also remember thy patience and thy long-suffering, waiting upon them, and suffering them to live upon thy lands, even without receiving any recompence. They will also remember that they were helped and assisted by thee, and brought out of all their troubles, and they will also come to understand that justice and righteousness and judgment are among thy precious things, and they will also look upon me as one pleading and contending with justice and righteousness, holding judgment back to the last hour for their sake. They will also think upon me when I could prevail no longer to stay the great sentence of judgment, when I gave myself up in their place to pay all the requirements of the law, thereby giving justice its due, and satisfying the demands of righteousness."

Then the father said to the son: "I have listened to thy words, my son, and I understand thy plan. Thy words are dripping with love as the eyes of them that mourn when they look upon the graves of their loved ones, and thy plan shall be perfected through thy faithfulness. But, O my son, the burden is great for thee to bear. Yet thou art stronger and more able than they all, for they are not able to bear it. Yet thou art able, but it will be hard for me to exact of thee according to the decree of judgment that will be given, according to the demands of righteousness, for judgment is stronger than iron, and justice openeth the leaves of my book and looketh upon all the pages thereof, and readeth all the works of men; and righteousness is the defender of justice against all her enemies; yet, my son, if it is still thy desire, I will accept of thy bond, for I know that thou art faithful to fulfil according to the law, for I have examined the law and found that thy plan is in perfect consistency and corresponds with every act therein. If it was not so, then I could not receive the plan that was presented by thee unto me. And I also perceive that thy hope will be realized, for these people in their latter end will remember me, and give honor to my name, and their hearts shall be filled with love, and they shall desire me to be their leader and king, and they will be faithful unto me forever, and their children shall be considered the mighty men of the earth, and we shall be delighted with their praise, for they shall look on the history of their fathers and they shall see and understand their crooked paths, and they shall depise the wickedness and deception of their

fathers when my long-suffering waited up on them for many days. I will also cause their children to read and understand line upon line and precept upon precept out of my book, and they will honor my name. Yea, their praise shall reach to the ends of the earth, for they will publish my works in the hearing of all men. Thy name also shall be kept sacred by them, for they shall call thee the Holy One, and thy name shall be given or handed down and remembered throughout all generations, and thou shalt prevail against thine enemies until thou shalt utterly conquer them; and even their prince shall be rebuked in thy name, and thy name shall be united with me in all things, and thy words shall be my words, and my honor shall rest upon thee, for I shall honor thee in the sight of all men, and I will give thee a place to sit upon my right hand, even upon the throne of my kingdom; and I will give a decree that none of the people shall ask any thing of me except it be in thy name. They shall also receive and obey thy words and commandments even as my words and commandments, for we are one in all things. But yet, my son, concerning the bond which I receive from thee, we must have a perfect understanding about the terms prescribed therein, for it may be possible that some of these people, and even some of their children will still persist in their course to practice all manner of evil and wickedness before us, and that they will not appreciate my goodness, nor consider that they are under any obligation unto me for any thing that I have done unto them; and it may be that some of their children will look upon the great debt that thou wilt pay in their stead as a light thing, and that they will not obey thee, nor honor my name, therefore be it understood that I will hold them responsible for all the debt they draw upon themselves, after they shall have an understanding concerning all the goodness that I have done unto them and their fathers, and after notifying them from time to time, then if they will not hear and reform, or do better, forsaking evil, and do that which is good, then justice shall take hold upon them and bring them to judgment for their own wickedness; but the old debt that thou wilt pay in their and their father's stead shall not be remembered against them nor their fathers, but if the children and the parents shall not appreciate our love from that time forth, then, by so doing, they give evidence against themselves, through their works, that they are not worthy to receive our love and our mercy and goodness, for they will not feel the

they are under any obligation unto us at all. They will neither thank us or honor or obey us in any thing. Then they will become fully ripe in their wickedness. Then I shall be compelled to administer unto them judgment according to the demands of righteousness, which is the defender of justice, for our love and mercy could not be considered to be a virtue any longer unto them; therefore in that day, or at that time, I will have to use other means for the good of this people, for in the place of honoring me and obeying thy words, they will trample thy words under their feet, and they will despise my name. Therefore, when I shall be compelled to bring my judgment against them, then they shall receive a very sore punishment. Yea, they shall be made to pay the uttermost farthing, and I will make them understand that my name changeth not, and that I vary not from one day unto the other, but I am always found the same; and I will make them know that I will sustain my glory, and that I consider my name to be too precious to be trampled under feet. If they try to escape, my power shall follow and overtake them, for none can deliver themselves from my hand, and they shall stand before justice, and in that day they will appeal for mercy to be their defence, and justice will also appeal for righteousness to protect her and see that she gets her demands according to the law that was written by the hand of righteousness. Then judgment shall sit upon her throne and judge between them and all the people, old and young, rich and poor, even all the transgressors. There shall be none wanting, and they shall be judged according to their works in that day, and if any virtue or good works shall be found in the history of their lives, they shall receive credit, and be rewarded according to the good that they have done, but they shall receive a punishment for their wickedness, yea, a very sore punishment, and that shall be the reward that they shall receive for their wickedness; and in that day they shall know that justice and righteousness are not unnoticed by me, for I respect them and uphold them, for I know their virtue. If I would suffer my friends to receive a wrong and be despised by the wicked, then where would my honor be, if I would not punish the evil doer. On the other hand, all that will be meek and obedient to listen and do according to thy words shall thereby honor me, for thy words shall be my words, for we are one in all things and if they will appreciate all the gifts and blessings which I shall give them, for thy

sake, we will make a covenant of peace with them, and I will give them gifts and blessings, that shall be of great value unto them, and it shall come to pass that none shall receive these gifts and blessings only they that will be faithful and true unto thee, and I will cause that these gifts shall be signs unto them, bearing witness from me unto them that their faith in thee, and their obedience unto thy words are pleasing and accepted by me. If they continue in thy love we shall regard them as our friends and companions forever, and I will give thee power to divide inheritances unto them with thee, even as I gave thee an inheritance with me, and it shall come to pass that no enemy shall prevail to break the union which shall be established between them and thee, and between thee and me, therefore it shall be called the union which cannot be broken."

The New Translation of the Bible.

Many hearts are made glad by the prospect of the saints soon having the New Translation of the Holy Scriptures, by Joseph Smith the Martyr.

There are now over two hundred different translations of the Bible, all of them the work of uninspired men, and as might readily be expected, there is no little disagreement among them all.— *These translations have all been made from very imperfect transcripts from the original.* The Book of Mormon says that many parts of the gospel of Christ which were plain and precious, have been taken from the Bible, and Ecclesiastical History corroborates this statement.

We are not blind to the fact that much good has resulted from these various translations; not because of their imperfections, but because that to an extent they were correct, and therefore they in a degree reflected the mind and will of God. The Lord's ways, purposes and designs, could be seen in them only indistinctly, and uncertainly. As we view the sun, the bright luminary of day, through mists, clouds of vapor, and pillars of smoke, so only can we see the Almighty in His revealed will, through those confessedly faulty and incorrect translations. We have to thank God that we have "found him of whom Moses and the Prophets did speak," even through them, and that our souls have been feasted with the heavenly things they furnished, but there remains a want, which uninspired translations can not supply. Our souls claim CERTAINTY touching the

things of God in His revealed will. *Certainty* is desirable, and in some things indispensable, in what relates to this perishing world, and if important in what relates to us here only, how much more so in what relates to us both here and hereafter?

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7, but perfection may not be looked for in the uninspired translations of God's law. *Certainty* is no where to be found in the imperfect translations of the "testimonies" of the Almighty. And now that the coming of the Son of God is near, and the issues of the last six thousand years are centered for their final disposition in the days in which we live, we need to walk understandingly, and in the light, lest we stumble and fall. God's word is given as "a lamp" to the feet, and as "a light" unto "the path," (Ps. 119: 105,) but so it can not be when obscured by false translations. Peter says to the saints, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," (2 Pet. 1: 19,) but how shall the light shine when covered with the "bushel" of unauthorized and uninspired translation?

Again, I say, we are thankful for the measure of light we have received through those translations dictated by the wisdom of the wise of this world. It has enabled us to "see men as trees walking," but we ask for something better, yea, something pure and perfect, and, thank God, we now have the promise of it and of having it soon.

In 2 Nephi ii, we are informed that the fruit of the loins of Joseph of Egypt should write, and the fruit of the loins of Judah should write, the writing of the fruit of the loins of Joseph of Egypt, was to be brought forth by Joseph the choice seer in the latter days, and that too by the power of God, and being brought forth by the power of God, it must be perfect in its translation, and reflect in its teachings the mind and will of God. Of the two writings it is said, they "shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins," (Joseph of Egypt.) Now, will the inspired translation of the writing of Joseph's seed (which is the B. of Mormon) "grow together," with the uninspired translations of the writings of Judah's seed,

(which is the Bible)? Putting the inspired translation of the writings of Joseph's seed with the uninspired translations of the Bible, would be like putting new cloth into an old garment; they would not agree: one is purely the work of the Lord, the other is partly the work of man. When the ancient Joseph testified that the Bible and Book of Mormon should "grow together," he intended to be understood that they should be united in the principles they taught, and the doctrines which they jointly promulgated. Not that all that was taught in one would be taught in the other, but that they would be united, or "together" upon the points which they both treated, hence there would be no disagreement, no contradiction between the two, though one of them might be more extended in its range of subjects, more full and definite in its teachings and explanations. But as we have said before, the Bible, when imperfectly translated, can never fully unite with, or "grow together" with the Book of Mormon, in so grand a work as the "confounding of false doctrines, laying down of contentions, and establishing peace among the fruit of the loins" of Joseph of Egypt. The Bible must be perfect in its translation, even as the B. of Mormon. A perfect translation can only be had by the power of God, as in the case of the B. of M., and this, we are happy to learn, is soon to be presented to the saints in the translation by the Martyr.

The promise that the two books thus united shall confound false doctrines, laying down contentions, and establishing peace among the fruit of the loins of Joseph of Egypt, is one of most extraordinary moment, from the fact that God's ministry in His marvelous latter day work, is to be chiefly of that lineage. In the days when salvation came to the Jews, and from the Jews unto the Gentiles, God took His ministry, mostly if not entirely, from the Jewish nation.— In the last days He will take them mainly from the tribe of Joseph, for David, in the spirit, prayed for Israel's salvation, and said:

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved." Ps. 80: 1-3.

Moses also prophesied of Joseph's lin-

page, that in the last days, the days of Israel's final gathering, that they should be the ministry of God to gather His people, as follows:

"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.

Jeremiah, when prophesying of Israel's final gathering from among all nations, in Jer. xxxi., and of the dispensation in which the Lord "will be the God of all the families of Israel," and "they shall be His people," says that Ephraim will be the Lord's "first born," therefore the priesthood must of necessity be developed first in Ephraim's lineage. Ephraim is of Joseph's lineage, therefore the priesthood is first developed in Joseph's lineage, and to this agrees the Book of Mormon 2 Nephi 2 ch., and B. of C. 6: 3. Joseph the Martyr being the "Choice Seer," was the first to receive it. It is true Joseph was reckoned as a Gentile, from the fact that he was found among the Gentiles, having lost his national or tribal identity, yet he was of the loins of Joseph of Egypt, and of the tribe of Ephraim, he was literally an Ephraimite, though nationally a Gentile. Jesus was declared prophetically as being of the tribe of Judah, and was reckoned the son of Joseph the carpenter, yet He was such only apparently. He was declared, prophetically, to be of Judah, because his putative father, Joseph, was of Judah. Jesus was the son of Joseph by being the son of Mary the wife of Joseph, and more especially was He reckoned so, because Joseph fostered and reared him up; Joseph was His foster father, and upon similar principles Joseph the Martyr was reckoned a Gentile, though he was from the loins of ancient Joseph. And what is true of the Martyr, is also true of hosts of others who are of the lineage of Joseph; they are literal Israel, though counted as Gentiles. Prophecy declares the seed of Joseph scattered among all nations, especially that branch which is known as Ephraim. A portion of Joseph's seed is found in the Aborigines of America, but they are the descendants of but three families. Where are the balance of them? Hosea 7: 8, says: "Ephraim hath mixed himself among (not with) the people." In Hosea 9: 17, we read: "My God will cast them away because

they did not hearken unto him, and they shall be wanderers among the nations." In Amos 9: 9, we read: "For lo, I will command, and I will sift the house of Israel among all nations." In Micah 5: 7: "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." In Zech. 10: 9-12: "I will sow them among the people, and they shall remember me in far countries: and they shall live with their children, and turn again * * * and I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord."

By the foregoing scriptures we learn that Israel, and especially the house of Joseph, were to be scattered among all nations, and that they would be found there when salvation should come to them; so then, we find that the heirs by promise to the ministry or priesthood will be found, in the last days, among all nations. It is but reasonable that they will be affected largely by the corrupt traditions of the nations among whom they are found, and though of one lineage, and heirs of the same priesthood, and called to minister in the one great work of God in the latter days, yet they will be unfit and unqualified for so grand a work, until their false doctrines and corrupt traditions are all put away. Zion's watchmen are to see eye to eye, in consummating the Lord's work. It is indispensable that they should do so, otherwise there will be contention instead of agreement, confusion instead of peace.

Joseph's seed are to gather the people and build up the kingdom of God.—They must be "laborers together" (and not against each other,) teaching the same doctrines, and speaking the same things; having the same precious faith, and actuated by the same spirit; and how shall this be brought about?

Ancient Joseph prophesied as we have seen, that it should be done by the Bible and Book of Mormon growing together, or being united in their office work. And as before shown, that can only be done by having inspired translations of both books—the Bible as well as the Book of Mormon—such is the New Translation, and we hail its coming forth with joy. False doctrine must flee before it, contentions among the priesthood and the saints must fall prostrate with its coming, and peace—heaven born peace—ex-

tend her empire over all true lovers of the word of God. With its coming forth we may date a new and promising era in Mormonism, (so called). Points of doctrine hitherto obscure, will be made plain; division and contentions cease, and the church of Christ will present an unbroken and undivided front against spiritual darkness, and the wicked schemes of men. W. W. B.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Friday, February 15, 1867.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

It will be remembered, that in the last number of the HERALD, there was an article in the editorial department concerning the gathering. It will be observed that no allusion was made, or attempted to be made, to the great morning light which is to dawn upon the world at the gathering of Israel. Nor was there any labor expended to prove that there was to be a grand gathering of the Jewish nation.

Our reasons for leaving out these points, will be quite easily seen, when the nature of the work in hand is taken into the account. For it is quite curious to think that a multitude of nations should be, by and by, assembled as a united people, prosperous and happy, quiet, active, industrious and contented, full of good words and good works; and all to be gathered in a short lapse of time, upon what might be called an instantaneous call.

The idea that such a call will be made, is safely ensconced in the minds of a good many, and they are anxiously waiting for it; waiting for it in a good deal such fashion, as one would, at the street corners, wait for the coming of a comrade whose whereabouts were uncertain, and whose call might sound at any time, with hands in pockets, out of elbows and

at knees, the roof tree and thatch of hat gone, too idle to work, too listless to beg, and too busy waiting to know that the sun had mounted his car to go down the western hills. As the man on the corner, would be called by the moving mass, a "loafer on the town;" so shall the busy people of the kingdom call these idling waiters for the call. We know of men, of good intellect otherwise, who will not fix up their farm buildings, nor fences, nor gates, nor plant an orchard, nor make a meadow, nor paint their houses when they have good ones, nor build good ones when they have not, because they don't know but that they will have to go to Zion in the fall, or the spring; till year after year has slipped by them, their all is spent, the times are out of joint, the church must be remodeled, the rich must be brought low, and the poor made rich, or Zion can never be built. Brethren, mark these men.— They are what the Scotch call "neer da weels," the spiritual crows that go croaking their way, standing still while the time goes by and the good and the true, seize the weapons of their warfare and fight to the end.

We might be asked, and presume many will ask, when they read this, What will you have us to do? That is just the question now being asked. Will we "prepare the way of the Lord, make His paths straight."

The object of the gathering must be kept steadily in view. Remember this: The good expected to result from it must not be forgotten. The necessity of the preparation. Do not forget it. There is to be a spiritual, and a material preparation. Keep it in mind. There is to be Zion, the pure in heart; and a Zion, the place of the pure in heart. Who will forget it? There are to be ministers of the word, and ministers of the works; houses spiritual, and houses temporal. The houses spiritual, to be temples for the Spirit of God to dwell in; pure—having been sanctified. The houses

temporal to be useful, beautiful, and cleanly; adorned within and without; being abodes of righteousness and peace.

Suppose that there were twenty families living in a neighborhood where there was much prejudice against the doctrines of the church; and suppose these twenty families expected to go to Zion; of course they would talk about it among themselves and to their neighbors. Now suppose these families, while thus waiting for a call to gather up, are idle, shiftless, careless and indifferent; great talkers, great smokers, great chewers, and great boasters; letting their habitations go to ruin and decay, getting in debt and not paying; neglecting and refusing to keep their promises and engagements, nor making any effort to do so; and some ultimately becoming vicious and troublesome; is it not very reasonable to suppose, as a result, that the influence of the preaching the gospel in that neighborhood is broken, the confidence of the better disposed class of people destroyed, and the conclusion reached by all honest minded, upright, careful thinkers, that those professors are not fitted to reside in Zion. Of course it is.

Now suppose upon the contrary that these families are thrifty and industrious, great readers and great thinkers, saying but little and that little to the point; tidy in their personal appearance, and in their habitations; careful not to become indebted when they are not able to pay; punctual in keeping all their promises and engagements, making every effort so to do; not addicted to those petty vices and habits, which are the almost inevitable results of idleness, such as lying, tattling, fault finding, bickering, drinking, swearing, &c., &c.; is not the influence of the preaching of the gospel in that neighborhood greatly enhanced, and the confidence of all lovers of the truth increased and made sure; and, when the time comes are not these last better prepared to enter into

Zion, and to dwell there, than the first? We most decidedly think so. They have and will continue to have wherewithal to help the poor and needy ones, themselves, the ministers of the word, and the ministers of the works.

For instance, there was once a branch of the church which was a community of good people, and they managed something in the following manner. If James was a young man starting in life, having been industrious and worthy, each of the community having something to spare aided him at the time of his need, which he afterward by his industry refunded. If John was going to the city for anything, the rest of the number who desired to make purchases clubbed together and sending by him bore a part of his expenses. If Richard by accident of any kind lost one of his horses, or oxen, by which his team may be broken up, the community bought another by individual contributions, freely offered, and reinstated him, for which he invariably repaid when able. If Isaac, or Thomas through sickness, or other misfortune, (idleness and viciousness excepted) failed to meet payments on lands, his brethren came to his rescue, the debt was paid, the land secured to him and his, and when he recovered, the obligations were removed by his own efforts paying back the several amounts. If any were sick, at their weekly prayer meetings and on the Sundays, it was known who watched and nursed them by the laying on of hands, by the faithful prayer and by every thing which gentle and loving hearts and ready hands can find to do for the troubled and the sick.

The result of this, was an unbounded confidence in each other, they kept faith with each other and the world. It was a sure passport to the good graces of the city merchants, to know that the applicant for credit came from this particular settlement of "Mormons;" for they had learned that they were brethren,

and that if able so to do the man himself would keep his word as he agreed, but if disabled from any cause, his brethren stood ready to help him. Besides they always had something ready to help each other with, they were industrious and frugal, wore clothing the product of their own labor, lived within their means, gave freely, and it was marvelous how the Lord did bless them. There were none very rich, none very poor, all had enough and a little to spare. It was a type of that which all the branches of the church ought to be, and must be before the members are fitted and prepared to be gathered.

But having carried the subject far enough for the present time, we propose to introduce a quotation or two, as heavy weights to overbalance any remaining scruples to action in the minds of our readers; the words of the living present are less valuable than those of the dead past. We read in the history of a good man, the following:

“With respect to preparing to go to Zion:—First, it would be pleasing to the Lord that the Church or Churches going to Zion should be organized; and a suitable person appointed, who is well acquainted with the condition of the Church, and he be sent to Kirtland to inform the Bishop, and procure license from him agreeable to revelation; by so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganized band in journeying in the last days.

“And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said the poor shall inherit the earth.”—*Millennial Star, Vol. 14, p. 413.*

“Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts so as to owe no man, and then if he has any property left let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has

not been enough consecrated to plant the poor in their inheritance, according to the regulation of the Church and the desire of the faithful.

“This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in Keeping His law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshipping God according to their own desires.—Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the storehouse in Zion for the purpose which the Lord has commanded.

“Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in His bosom it is decreed that the poor and the meek of the earth shall possess it.

“The circumstances of the Saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey His voice and keep His commandments, that He would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

“But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting

at naught the law of the glorious Gospel, and also the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same, according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection." *Millennial Star*, Vol 14, p. 471.

We further find a commandment, viz:

"And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me; and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute justice and judgment for us according to law, and redress us of our wrongs." B. of C. 102 : 7.

CONFERENCES.

St. Clair Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at St. Clair, Schuylkill Co., Pa., Dec., 23, 1866.

Elder Clifford addressed the Conference on the principles of freedom of the church, and of the duties each member had to perform, and of the testimonies we have received, and of the assurance of future testimony in reserve for the faithful. As we have the law for our guide let us meditate on it, that we may bring forth fruits in due season. He gave way, to give place for the brethren to speak as the Spirit might give them utterance.

Elders E. Griffiths, T. Williams, E. Burcher, J. D. Ellis, and Oliver Jenkins, an old brother from Minersville, and Priest R. Heywodd reported.

Bro. Clifford spoke concerning the financial affairs of the church, and said, "No doubt you have all seen the report of the church fund, that it is considerably in debt." He said he received a letter from Bro. Blair, requesting him to lay it before the members of the church in this part. It was then:

Resolved, That we, as a Conference, feel it our duty to aid and assist to liquidate

the debt, as our circumstances will allow.

Number of officials present: 6 Elders, 1 Priest, 1 Deacon.

AFTERNOON SESSION.

Elders T. Williams and E. Griffiths reported.

St. Clair Branch reported: 26 members including 12 Elders, 1 Priest, 2 cut off, 1 baptized, 5 received, 2 removed by letter.

EVENING SESSION.

J. D. Ellis preached on the gospel being the power of God, followed by Wm. Evans on the blessings to be received by the obedient, and sure salvation to those that are faithful to the end.

Resolved, That we sustain Joseph Smith as President, and all the authorities of this church in righteousness.

Resolved, That we adjourn this Conference to meet March 24, 1867.

JAMES CLIFFORD, PRESIDENT.

RICHARD HAYWOOD, Clerk.

Wayne County Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held in Wayne Co., Ill., Dec. 17, 1867.

T. P. Green was chosen President, and Henry Walker, Clerk.

Owing to the rain and sleet no branch was represented except Dry Fork, by Bro. Walker, 13 members.

Conference adjourned to meet at Brush Creek, April 7, 1867.

T. P. GREEN, PRESIDENT.

HENRY WALKER, Clerk.

CORRESPONDENCE.

FROM BRO. THOS. STANDEVIN.—I write to inform you that I arrived safe home, on the 14th inst., for which I thank my heavenly Father.

I arrived in Liverpool, in company with Bro. Hatt, May 9th. We began our labor together in Lancashire, hunting up the scattered saints and preaching at every opportunity. We visited several branches of the Brighamite order. When we arrived at Rochdale we received a letter from Bro. Lewis, to meet him at Birmingham. We expected to find a branch in Hanley, but we were received very cool. It being night, we went to a temperance hotel. The next day we found one Bro. Marrs, and he promised to give us all the assistance he could. Sunday we got about eight together and Bro. Hatt preached twice.

The following week we took a room for three nights, and placarded the town. Our

heavenly Father manifested his goodness toward us, for He raised up a friend that had the means to help on the work. He is now President of the Hanley Branch, which has nine members in good standing.

The next Sunday we hired a room, and had a good time of rejoicing. Some old saints declared they had not heard a gospel sermon for seven years before. Bro. Hatt baptized five. We left, on the following Tuesday, for Birmingham, where we found Bro. Lewis. We had a good time and the Spirit of the Lord was with us. Bros. Hatt and Lewis went with me to Hanley, where we staid one Sunday, from whence Bro. Lewis went to London, and I for Lancashire, where I labored for two months, distributing tracts and hunting up the scattered saints. I visited three of the Brighamite branches, (all I could find,) one in Ashton under Line, with twenty-eight members. They had knowledge of us. I next found one in Bonely with about twenty-two members. They received me very kindly, and asked me many questions about the Smith family. They asked me if David was working with his brother Joseph. I told them that he was, and that Bro. Alexander was on a mission to California. They were a little surprised to know that there were three brothers. They promised to read the tracts that I left them. One was Bro. Gurley's sermon, and some on polygamy, printed at Birmingham, by Bro. Lewis. I also visited a branch in Berry, of fourteen members, and all the branches I could find in Lancashire. I visited the Hanley Branch where I found a letter from Bro. Hatt, requesting me to meet him at Nottingham, where we organized a branch of nine members.

There we left for Sheffield, where we had a good time for two weeks, the Lord being with us. Then we returned to Chesterfield, where I think there is a prospect of a good branch. From there we went to Leicester, then to Wigston, where Bro. Hatt preached in the open air twice to a congregation of one thousand, when we returned to Nottingham and stayed over one Sunday, leaving the saints rejoicing. Then we left for Birmingham, where we received a letter from Bro. Boswell, inviting us to meet him near Dudley, where we found him doing a good work. He had organized a branch with eleven members in good standing. I think all from the Brighamite order. From there Bro. Hatt went with me to Hanley, where we had a glorious time on Sunday.

Bro. Hatt intends to labor in the above

named branches all winter, with the help of the Lord.

I left Bro. Hatt and returned to my sister in Rochdale, where I received a letter from Bro. Boswell to meet him in Liverpool, Nov. 12th, and on the 14th we left for New York, arriving in 12½ days.

HANNIBAL, Mo., Dec. 18, 1866.

FROM BRO. DANIEL K. DODGON.—Thinking that a communication from this section might be interesting to you, I thought I would write you a few lines regarding the progress of the work of the blessed Redeemer. Owing to circumstances, I have not been able to travel and preach much this winter, but have endeavored to exhort the saints of my own branch to diligence in keeping the law of God. It has seemed to me that the saints in this part of the vineyard have, for the past year, been negligent of meeting together often, but we live in hope, for God does hear the prayer of his saints.

The saints of North Pidgeon Branch held a prayer meeting in which the Spirit of God was indeed with us to such an extent as I never before experienced. O what a time of rejoicing it was, a day never to be forgotten by the few saints who were present. I saw and felt the power of God sufficiently to cast out all doubt. What blessings might not the saints of God enjoy were they willing to live the religion of Jesus Christ with their might, mind and strength! Oh! when I see men that have tasted of the good word of God, and see them so indifferent to the cause of God, I feel pained. I feel to mourn for them; and unless they awaken and put their trust in God, the power of darkness will overcome them, but I pray God that He may awaken them up to diligence that they may not be cast off, but be found with their lamps trimmed and burning.

CRESCENT CITY, IOWA.

FROM BRO. J. W. GILLEN.—I take the opportunity of writing to you a few lines, to inform you that I am well at the present time. The work is progressing slowly. I baptized five persons last Sunday, at Provo. I leave to-day for Malad City, Idaho Territory, where I expect to baptize quite a number more.

SALT LAKE CITY, Utah, Jan. 17, 1867.

FROM BRO. HIRAM FALK.—The Latter Day Saints in this District are becoming more united with the saints of the Pacific generally.

Bros. Alexander and William seem to fully carry with them the Spirit of their office assigned them.

HEALDSBURG, Cal., Jan. 9, 1867.

FROM BRO. WM. ALDRICH.—Bro. S. Powers has been preaching here, and baptized two.

BURLINGTON, Wis., Feb. 5, 1867.

SELECTIONS.

The Persecution of the Witches.

From a recent London work called "History of the Rise and Influence of the Spirit of Rationalism in Europe," we take the following graphic account of the persecution of heretics:

"Nations that were completely separated by position, by interests, and by character, on this one question were united. In almost every province of Germany, but especially in those where clerical influence predominated, the persecution raged with a fearful intensity. Seven thousand victims are said to have been burned at Treves, six hundred by a single bishop of Rumberg, and eight hundred in a single year in the bishopric at Wurtzburg. In France, decrees were passed on the subject by the Parliaments of Paris, Toulouse, Bordeaux, Rheims, Rôtien, Dijon and Renns, and they were all followed by a harvest of blood.— At Toulouse, the seat of the Inquisition, four hundred persons perished for sorcery at a single execution, and fifty at Deuay in a single year. Remy, a Judge of Nancy, boasted that he had put to death eight hundred witches in sixteen years. The executions that took place at Paris in a few months, were, in the emphatic words of an old writer, "almost infinite." The fugitives who escaped to Spain were there seized and burned by the Inquisition. In that country the persecution spread to the smallest towns, and the belief was so deeply rooted in the popular mind, that a sorcerer was burnt as late as 1780. Torquemada devoted himself to the extirpation of witchcraft as zealously as to the extirpation of heresy, and he wrote a book upon the enormity of the crime. In Italy a thousand persons were executed in a single year in the province of Como; and in other parts of the country, the severity of the inquisitors at last created an absolute rebellion. The same scenes were enacted in the wild valleys of Switzerland and Savoy. In Geneva, which was then ruled by a bishop, five hundred alleged witches were executed in three months: 48 were burnt at Con-

stance or Ravensburg, and eighty in the little town of Valery, Savoy. In 1670, 70 persons were condemned in Sweden, and a large proportion of them burnt.— And these are only a few of the more salient events in that long series of persecutions which extended over almost every country, and continued for centuries with unabated fury. The Church of Rome proclaimed in every way that was in her power the reality and the continued existence of the crime. She strained every nerve to stimulate the persecution. She taught by all her organs that to spare a witch was a direct insult to the Almighty, and to her ceaseless exertions is to be attributed by far the greater proportion of the blood that was shed. In 1484, Pope Innocent VIII. issued a bull which gave a fearful impetus to the persecution, and he it was who commissioned the Inquisitor Sprenger, whose book was long the recognized manual on the subject, and who is said to have condemned hundreds to death every year. Similar bulls were issued by Julius II. in 1504, and by Adrian VI. in 1523. A long series of Provincial Councils asserted the existence of sorcery, and anathematized those who resorted to it. The universal practice of the Church was to place magic and sorcery among the reserved cases, and at Princes to declare magicians and sorcerers excommunicated; and a form of exorcism was solemnly inserted in the ritual. Almost all the great works that were written in favor of the executions were written by ecclesiastics. Almost all the lay works on the same side were dedicated to and sanctioned by ecclesiastical dignitaries. Ecclesiastical tribunals condemned thousands to death, and countless bishops exerted all their influence to multiply the victims. In a word, for many centuries it was universally believed the continued existence of witchcraft formed an integral part of the teaching of the Church, and that the persecution which raged through Europe was supported by the whole stress of her infallibility.

"Such was the attitude of the Church of Rome with reference to this subject, but on this ground the Reformers had no conflict with their opponents. The credulity which Luther manifested on all matters connected with diabolical intervention, was amazing, even for his age; and, when speaking of witchcraft, his language was emphatic and unhesitating. "I would have no compassion on these witches," he exclaimed, "I would burn them all!" In England the establishment of all the Reformation was the signal for an immediate outburst of the superstition; and there, as

elsewhere its decline was represented by the clergy as the direct consequence and the exact measure of the progress of religious scepticism. In Scotland, where the Reformed ministers exercised greater influence than in any other country, and where the witch trials fell almost entirely into their hands, the persecutions was proportionately atrocious. Probably the ablest defender of the belief was Glapvil, a clergyman of the English Establishment; and one of the most influential was Baxter, the greatest of the Puritans. It spread, with Puritanism, into the New World; and the executions in Massachusetts form one of the darkest pages in the history of America. The greatest religious leader of the last century was among the latest of its supporters." (Vol. i. p. 8.)

SPIRITUAL FACTS—That whisky is the key by which many gain an entrance into our prisons and almshouse.

That brandy brands the nose of all those who cannot govern their appetites.

That wine causes many to take a winding way home.

That punch is the cause of many unfriendly punches.

That ale causes many ailings, while beer brings many to the bier.

That champagne is the cause of many a real pain.

That ginslings have 'slew'd' more than the slings of old.—*Council Bluffs Nonpareil.*

Starvation in India.

NEW YORK, Jan. 22.—The official report on the famine in Eastern India shows that there were a million deaths from starvation.

THE REMAINS of a log cabin, composed of seven logs, were found at from twenty to twenty six feet below the general level of the country, in digging a well near Waveland, in Parke county, Indiana, on the farm of Mr. John Spencer.

POETRY.

Modern Cross-Bearing Religion.

BY S. S. BREWER.

Ah! see the crowds all clad in rich array
Forsaking the world and sins dark way:

Ah! I see the weather's fair,
All to church must now repair;
And when there, with sacred mien
In the holy place be seen.

The bell is ringing in the steeple
To call together all the people
Men and women, girls and boys,
All obey the sacred noise,
And amid the haste and bustle,
How jewels glitter, satins rustle.

Fashions now change and vary each day
With pilgrims who travel in *this* narrow way
Here all must watch with single eye,
For quick such blessings do pass by:
Or, when too late to count the cost,
Alas! the latest fashion's lost.

Pews are numbered, seats assigned
All that the meeting-house have joined.
From painted glass a sacred gloom,
Highly fragrant with perfume,
And "Lubin's Extracts" scent the air
From splendid "waterfalls" of hair.

The sexton ceased to toll the bell,
And in the distance dies the knell,
The minister now stands and prays:
All are intent on what he says—
The depths of rhetoric are stirred;
Such eloquence is seldom heard.

Genius and art a holy part must play,
Ah! how impressive is the lay.
The organ toots and whistles loud—
A sacred noise to please the crowd.
And thus with instruments of wood
All hearts unite in doing good.

A hymn is read. Oh! how sublime!
Perfect in manner, mood, and time.
None could be grieved, it was so kind;
'Twould calm and soothe the guilty mind.
And all without a doubt could see
Pure ministerial dignity.

And next behold the reverend sage
As he unfolds the sacred page;
While 'round the holy text he lingers,
With golden rings upon his fingers,
And shows how all must bear the cross,
The difference 'twixt the gold and dross.

He speaks of Plato and Demosthenes,
Cato, Shakespearé, and Aristides:
Bemoans the want of classic lore,
Surveys the globe from shore to shore—
How far it is from earth to sky,
Where all his flock go when they die.

Forty long minutes did he preach,
Wearing himself his dear flock to teach,
All loved immortal Shakespearé more
Than ever they had done before.
He prayed that none might ever stray
From out the *strait* and *narrow way*;
That all might daily bear the cross,
And count all earthly things but dross.
Blest with the improvements of the day,
He loved *this* strait and narrow way.

POETICAL CURIOSITY.—A curious arrangement of different Bible texts is given in the following poem:

Cling to the Mighty One,	Psa. lxxx. 18.
Cling in thy grief;	Heb. xii. 12.
Cling to the Holy One,	Psa. xvi. 10.
He gives relief.	Psa. cxvi. 8.
Cling to the Gracious One,	Psa. cxvi. 5.
Cling in thy pain;	Psa. iv. 4.
Cling to the Faithful One,	1 Thess. v. 24.
He will sustain.	Psa. xxviii. 8.
Cling to the Living One,	Heb. viii. 25.
Cling in thy woe;	Psa. lxxxvi. 7.
Cling to the Loving One,	1 John iv. 16.
Through all below.	Rom. viii. 38.
Cling to the Pardoning One;	Is. iv. 7.
He maketh peace,	John xiv. 27.
Cling to the Healing One,	Exod. xv. 26.
Anguish shall cease.	Psa. cxvii. 2.
Cling to the Bleeding One,	1 John i. 1.
Cling to His side;	John xx. 27.
Cling to the Rising One,	Rom. vi. 9.
In Him abide.	John xv. 4.
Cling to the Coming One,	Rev. xxii. 29.
Hope shall arise;	Titus ii. 13.
Cling to the Reigning One,	Psa. xcvi. 1.
Joy lights thine eyes.	Psa. xvi. 11.

MISCELLANEOUS.

FARMINGTON BRANCH.—The brethren and sisters at Farmington, Iowa, were called together, Jan. 8, 1867, by Bro. Alex. Struthers, when the following officers were chosen:

Richard Doty, President; Stephen M. Morse, Clerk; Jedediah Doty, Priest; Frederick Campbell, Teacher; Wm. Doty, Deacon.

NOTICE.—If Bro. JOHN HANCOCK, formerly of Battle Creek, Utah, reads this, he will confer a favor by communicating at once with MARK H. FORSCUTT, Box 457 Council Bluffs, Iowa. Or if any friend knows of his residence, and will either convey information to him of this notice, or forward to Elder Forscutt his Post Office address, they will confer a favor on
A BROTHER IN ISRAEL.

FOR SALE.—A small farm, situated on Fox River, four miles from Plano, containing fifteen acres, upon which there are two good houses, a well of good water and a stable. There is also a young orchard on the place. For further particulars enquire of JOSEPH PARSONS, Pittsburgh, Pa., or of ISRAEL L. ROGERS, Sandwich, Ill.

PURCHASERS WHO HAVE made remittances for the Voice of Warning, or gilt Hymn Books, and have not received them, can not be supplied before we obtain a fresh supply, which we expect will be in a few weeks.

WARRANTED.

Near Harlan, Shelby Co., Iowa, Jan. 17, 1867, by Elder Nathan Lindsey, Mr. EBENEZER RUDOLPH to Miss MARY E. WILSON, all of Shelby County.

In Healdsburg, Sonora Co., Cal., Jan. 8, 1867, by Elder H. Falk, Mr. PETER C. BRIGGS, of Watsonville Branch, to Miss ELIZABETH ANN HOLLAR, of Healdsburg.

DECEASED.

At Burlington, Wis., Dec. 27, 1866, after an illness of five days, of the diphtheria, BURNETT A., son of David C. and Sarah A. Stiles, aged 12 years, 5 months, and 8 days.

He was a believer in the gospel, and the blessings of the last days, and by his regard and affection for his parents, he greatly endeared himself to all who knew him.

His teacher and school-mates passed resolutions of sympathy for his bereaved friends and commending his studious habits, good temper, and winning ways; and his parents, though feeling that their loss is great, yet know that He who doeth all things well, will bring good out of seeming evil.

In Boston, Mass., Jan. 25, 1867, Bro. HENRY HAYWARD, aged 28 years, 9 months and 11 days.

He died strong in the faith of a realization of the promises contained in the gospel. He was baptized at Fall River, Mass., July 7, 1866, by Elder William Cottam, who was then Presiding Elder of the Fall River Branch.

RECEIPTS FOR THE HERALD.—W. H. Brown, F. J. Moore, J. Seelye, F. Burley, N. Jaques, J. Bewslur, J. F. Jamieson, H. Jamieson, S. Williams, L. Gault, R. Murdock, S. Moloney, J. M. Judkins, L. Allen, A. Struthers, J. E. Marsden, G. Hay, G. Bellamy, C. Hall, J. Bearling, each \$2.00.

B. Madison, N. Lindsey, R. M. Clemens, W. H. E. Pollet, K. Johnson, B. Myers, P. C. Taggart, W. Powell, J. Horlick, M. J. Warren, A. Wolfe, D. K. Dodson, J. Siddel, A. Roberts, J. Camp-

bell, C. Milton, D. M. Lewis, W. D. Williams, D. W. Hopkins, J. Bynon, J. James, W. Jones, R. Jones, G. More, G. Masters, M. Williams, O. Smith, B. Briggs, W. D. Griffith, J. Van Duvan, Mrs. Kay, each \$1.00.

T. P. Green \$3.20; J. Jamieson, J. Hemingway, each \$3; J. Bewshur \$2.50; L. Davids \$5; W. Carpenter \$2.50; J. Brockway \$1.50; J. A. Razy \$1.25; R. Humphry \$1.20; D. E. Chittenden, \$0.94; B. Meyers \$1.80; S. Dickinson, J. Bragg, each \$0.50; H. Able, H. Kisby, M. A. Minton, each \$1; J. Clayton, E. Johnson, N. Myers, W. Hudson, each \$2; C. A. Cook, \$0.50; Mr. Frazer, (gold) \$2; T. J. Andrews, (gold) \$22.20; A. F. Hopkins, (gold) \$2.50.

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 Conscience after Death—The Kingdom of God on Earth Before the Second Coming of Christ, Nos. 1, 2, 3, 4 and 5—Conscience after Death—The Kingdom of Christ—The First Principles of the Gospel—Need of Revelation—John Wesley on the Spiritual Gifts, 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.

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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. 5.—Vol. 11.] PLANO, ILL., MARCH 1, 1867. [WHOLE No. 125.]

Origin and History of Sin.

The theology of the 5th chapter of Romans has caused much perplexity to theological writers. At the 12th verse the difficulty begins to unmask, and accumulates to the 19th verse, inclusive, (please read these eight verses). Rev. Mr. Beecher, in his "Conflict of Ages," affirms that this chapter has caused more trouble to the christian apologist than any other scripture; and he wrestles, hard and long, to clear it, of an imputation of conflict with "justice and right." That one man sinned and all men are guilty, by imputation or representation, (the view taken by orthodoxy, in general,) seemed so repugnant to the "universal sense of justice and right," that Mr. Beecher asserts that man, that is, the race, came to earth not to form a character, but with one already formed, and stumbles upon the truth of pre-existence; and then assumes sinning in that pre-existent state; hence, all men are born sinners. Hence, sin is not "bred in the bone," or the flesh, but in the spirit state, and brings along with it the seeds of corruption and death, which it plants in the body of flesh and bones; and is the cause of that "proneness to evil as the sparks to fly upward." The position is, that to place man in his infantile ignorance and innocence, amid the bad surroundings of a sin cursed world, the very atmosphere of which is the realm of "the prince of darkness," and chief engineer of sin and wickedness, would be unfair and unjust on the part of the Creator; therefore, the little (suffered) innocents are sinners themselves; hence,

are justly placed in their own element where they may instinctively "wax worse and worse." Such is the extraordinary result, of an extraordinary effort, to infuse a little new wine, (pre-existent sin,) into the old bottles of orthodoxy.

That sin is pre-Adamic we are fully authorized to affirm; but that Adam was the subject of sin prior to his eating the forbidden fruit does not appear; but that it was introduced to him, and he became its victim in this world; consequently in tracing sin to its origin, we must extend our inquiry into one world at least, antecedent to this; and to a class of beings distinct from man, even in his present state.

The creation of earth and its heaven, and all their inhabitants, were pronounced "good," and "very good," and as sin is the opposite of good, it is not a native of the soil, nor of the heavens, or the atmosphere that surrounds it, but is an importation from another orb, or sphere. It found its first resting place in Eden, it is true, but not in man, but in the bosom of the serpent who tempted man to do what had been forbidden, and yielding, man became a sinner. The serpent was one of the creatures pronounced good; how could sin originate with him? It could not, and did not. The words of the serpent were not his words, but the words of him that sent him to Eve, to wit: the devil. And "the devil was before Adam." The serpent being more subtle, or refined than any of the beasts of the field, was possessed by the devil, and spake as moved upon to Eve. Here is the first instance of

psychology and clairvoyance, of impressment and medium making. Satan impressed the serpent, the serpent impressed the woman, and she in turn the man; and the result is before us. The original process of begetting sin has been pursued intact by the necromancers, charmers, witches, wizards and clairvoyants, up to the present. The devil then introduced sin into the world. Was he always a sinner? Is sin an essence of his being? To the contrary of this, we are informed that he was once "an angel of light;" "in authority in the presence of God;" and "a Son of the Morning," and of course good, yea, very good. But he rebelled against "the Only Begotten Son," and was cast down from the presence of God and the Son, and was called perdition, (lost,) and the heavens "wept over him." He rebelled, and rebellion is as the sin of witchcraft. Rebellion is the opposing, withstanding, and seeking to overthrow rightful authority. What serpent beguiled this angel of light, or excited his lust for power? For he said, "I will ascend (above the Son,) and be like the Most High." Did he tempt himself to this step? Did he create the motive that moved him to act thus? Was there in his organization, or essence, a dark cell, and organs to secrete the venom, sin? Or did he do this act without a temptation, without a motive, without a pre-disposition thereto?

Now for the solution of this "problem of ages"—the "Origin of Sin," and to find the primal sin, we must find, at least, a probable primal tempter. No being, or thing, connected with that elevated Eden of love—that centre of justice and truth—that home of purity and bliss, could surely act so paradoxical a part as to tempt, or present a motive, to one of their shining associates for rebellion—to "kick at heaven," in the face of her Almighty King—such a thought, such insanity, was not begotten in such a place. We have found that the act constituting the first sin of which we have record, was rebellion against rightful authority; and that authority was wielded by the Only Begotten Son of God; of whom God saith, speaking of the day He was begotten: "thou art a priest forever," "after the power of an endless life." This priesthood is called the "priesthood after the order of the Son of God." Priesthood implies ministrations, and this implies subjects and laws, and a law maker; and all these imply an organized government, which is recognized in the scriptures as the "Kingdom of Heaven." The various departments of this government are denominated *thrones, dominions, principal-*

ities and powers. The various officers in the hierarchy of heaven, or government of God, are denominated, *seraphims, cherubims, sons of God, archangels, holy watchers, morning stars, stars, princes, elect angels and angels.* God has revealed himself as the "King of Heaven," (Dan. 4: 37;) as a "King forever," (Ps. 10: 16;) as a "King of old," (Ps. 74: 12;) "King of glory," (Ps. 24: 8, 10;) "King eternal," (1 Tim. 1: 17;) as well as King of Saints," (Röm. 15: 3.) It was against this kingdom in heaven that this Son of the Morning rebelled, and became the great adversary of the kingdom of heaven on earth—a transcript of the kingdom in heaven. Now if we can rightly comprehend the essential characteristics of the kingdom of God upon the earth, we may approximate to an understanding of that in heaven; for the one is established after the pattern of the other, as it pleased God; and man, the subjects of this kingdom on earth, was created after the pattern, or in the image of the king of heaven. The kingdom of God on earth is established by the commandment of God, and the consent of those who are its subjects and citizens. It constitutes, when fully developed, a perfect theocracy. The voice of God; and the voice of the citizens combined, creates and perpetuates the organization. The citizens are saints. But all men do not believe and become saints; but stand aloof; and the commandment is: "Go into all the world; preach the gospel, (of the kingdom,) to every creature," (in the image of the king,) and persuade them to become a part of this Kingdom. Analogically, it follows, that upon this same principle the kingdom in heaven was created, and is perpetuated. All on earth do not embrace it; all in heaven, (perhaps) did not. Some on earth, after embracing it, turn back in rebellion; so did they in heaven. Some apostatize from the faith and leave the kingdom of God here, through the enticements of their unbelieving acquaintances. Who is the tempter in such cases? Why, the unbeliever. Then why may we not suppose, that at the organization of the kingdom in heaven, some intelligences stood aloof, independent in the sphere in which God had placed them.—There is no compulsion here, and there could be none there; and some of those who then stood aloof, remained in their independent sphere; furnished the motive for the first rebellion; became the tempter of the Son of the Morning; and he, yielding to the temptation, committed the first sin—sin was born—did the tempters here sin? No; for they had not sworn allegiance to that kingdom. They were in-

dependent in their sphere. It may be asked, Is it not inconsistent to suppose the existence of beings in the heavenly world not governed by the laws of the kingdom of heaven? Certainly not; the unbelievers in this world stand in the same relation to the kingdom of God on earth. They are governed by general laws, both here and there; but are not covenant children.— Man in his anterior state was not of that class who stood aloof in the setting up of the kingdom in heaven; for Adam was a "Son of God," and had received an estate, in common with all citizens of that kingdom, and was present at the laying of the "corner stone" of the earth; (Job 38: 6,) and shouted for "joy," while the "stars" formed a choir, and sang praises to the wisdom foreshadowed by that event.— When this creation of earth had been completed, Adam came hither to dwell in a tabernacle of clay, or "house of clay," (Job 4: 19,) "the creature." Man did not subject himself to this "vanity" willingly, that is consulting his own will; but by reason of the will of him who subjected him, and by reason of the "hope" held out to him, he yielded to that wisdom that contemplated the end from the beginning. (See Rom. 8: 20.)

X.

Tithing.

As the law of tithing is a law hard to be understood, allow me to present my views on that subject. In reading the Book of Doctrine and Covenants we find that an enquiry was made of the Lord, as to how much of the properties of his people were required for a tithing; and we may reasonably conclude that the answer would be the amount required; no matter whether it were a fifth, tenth, or twentieth. The answer was: "I require all their surplus property to be put into the hands of the Bishop of my church of Zion, * * * after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever." B. of C: 106: 1. Now, if there had been nothing more given on the subject, we would say that the law was full and complete; but this is not the case. The second paragraph reads thus: "It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties." What does this mean? It means that instead of all their surplus, only a portion of it will be required. How much of our surplus, then, does the law re-

quire? Well, as the general acceptation of the word tithes is a tenth, we infer that nothing less would answer the demand of the law.

"But," says one, "this order of things seems to be unfair; at one time requiring all my surplus, and at another time only a tenth. When the law of tithing was given, all our surplus was required; and this you say was to be a standing law to the church. How do you harmonize all this?"

The way that we harmonize this is, we admit that it is a standing law, and if there is any truth in the doctrine preached by the Latter Day Saints, the day will come when we shall have to come up to the full letter of the law, or we shall not be able to abide the order of Enoch.

I will now proceed to state my views in regard to the surplus property, not for a moment prohibiting any one else from the same privilege; no matter whether they be rich or poor.

In the first place, it is contended that every able bodied man is capable of supporting himself and family by the labor of his own hands. Nevertheless, a certain amount of means will be necessary for the carrying on of our daily avocations, and the amount of means required will depend in a measure upon the occupation. For instance, I am a mechanic, and own a good lot of tools, but not a tool more than I need. I own a house and small piece of land, but it is all tilled by my own hands. I have all the clothing, bedding, and household furniture that is needed, but nothing more. I have two cows, but they produce me nothing more than my own family consumes; and the same in regard to hogs, sheep, and fowls. What is my surplus property? *Ans.* Nothing. I have a brother, who like myself is also a mechanic, and follows his trade. He owns two sets of tools, twenty acres of land which is cultivated by hired help, one cow more than is needed, one hundred dollars under lock and key, one bed and one set of dishes more than he has any use for, except to accommodate comers and goers. What is his surplus property? One bed, one set of dishes, one cow, one hundred dollars, one set of tools, and twenty acres of land. I have another brother who follows farming. What is his surplus property? *Ans.* He should reserve to himself as much land as he can cultivate without hired help, with a team and farming

utensils to tend it; likewise as many cows, sheep, hogs, and the like, as is needed for his own family use. The balance would be surplus, whether it be houses, lands, monies, goods, chattels or mortgages.

However absurd these opinions, I submit them to wiser heads than mine.

WM. FRANKLIN.

Conversion of Israel and Judah in their Scattered Condition. No. 2.

The following prophecy also shows that the Lord will send for many fishers and hunters to fish and hunt the children of Israel from every mountain and from every hill, etc.:

“Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.” Jer. 16: 14, 16.

These fishers and hunters will evidently be ambassadors sent of God to tell the children of Israel to seek the Lord their God, and then to return to the lands of their inheritance. The children of Israel here spoken of are evidently the twelve tribes. Judah is included among them, for that tribe was included among the tribes who were brought up out of the land of Egypt, and as the prophet does not say, the Lord liveth that brought up the children of Israel and the children of Judah out of the land of Egypt, but, “the Lord liveth that brought up the children of Israel out of the land of Egypt,” therefore the children of Israel spoken of are the children of Judah and all the other tribes of Israel, so when He says that it shall be said: “The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them,” He is therefore speaking of the tribe of Judah and all the other tribes. As Judah and all the other tribes will be gathered in obedience to the instructions of the fishers and hunters, Judah will be a

converted people before they gather together to the land of their fathers.

We will now present testimony from Ezekiel on this subject:

“As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter also if ye will not hearken unto me: but pollute ye my holy name no more with your gifts and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with all your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.” Ezek. 20: 33-41.

The prophet is here speaking of the posterity of that people whom the Lord pleaded with “in the wilderness of the land of Egypt.” He there pleaded with Judah and all the other tribes. He will therefore bring the posterity of all the tribes (Judah included) out from the people, and gather them out of the countries wherein they are scattered, with a mighty hand, and with a stretched out arm, and bring them into the wilderness of the people, that there, (not in the land of Israel,) He will bring them into “the bond of the covenant,” that there He will purge out the rebels from among them, and them that trans-

gress against him, and they shall not enter into the land of Israel. Now if the posterity of that people with whom the Lord pleaded in the wilderness of the land of Egypt, will be brought into the bond of the covenant before they shall enter into the land of Israel, they, *Judah* and Israel, will be converted before they shall enter into the land of Israel. "All the house of Israel, all of them in the land," (including *Judah*,) will serve the Lord, because they will be brought into the bond of the covenant before they shall enter into the land of Israel. The covenant which they will be brought into the bond of, is evidently the new covenant which the Lord will make with the house of Israel and the house of *Judah*, for:

"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.

This covenant will therefore be made with the house of Israel and with the house of *Judah* before they shall enter into the land of Israel. This is the covenant which the Lord will bring Israel and *Judah* into the bond of.

Now we will present another testimony from Isa. 32: 13-15:

"Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high."

If the land of Israel will be in this state of desolation until the Spirit shall be poured upon God's people, then that

event will transpire before they shall return to their land.

The following quotation also represents that the Deliverer for "all Israel," "shall come out of Zion":

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Rom. 11: 25-27.

If all Israel will be saved by the Deliverer coming out of Zion, and thus turning away ungodliness from Jacob, all Israel will not be converted in Zion, but away from Zion, and there the Lord will make his covenant (the new covenant) with them, and there He will take away their sins. There can only be one way of taking away their sins, which is by baptism for the remission of sins. Therefore when the Deliverer shall be sent out of Zion all Israel will be baptized for the remission of sins. That the words "all Israel" include the Jews is evident from the fact that we read in the preceding remarks the apostle describes the rejection of the gospel by the Jews, and says that "through their fall, salvation is come unto the Gentiles." (11 v.) He also delivered the following caution to the Gentile believers:

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11: 23-25.

"The natural branches," which God had not spared, were the Jews, and the apostle here shows that they will be grafted into their own olive-tree, and "that blindness in part is happened unto Israel." He therefore has reference unto the Jews more particularly, and proceeds to show how the Jews and

"all Israel" will be grafted into their own olive-tree—how they shall be saved—how the Lord shall take away their sins out of Zion—before they shall enter Zion.

We shall now quote Zech. 12: 9-11, because that text is quoted for the purpose of endeavoring to show that the Jews will not believe in Christ before their restoration.

"And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

It does not appear from this prophecy that these people will all mourn because they shall have continued in unbelief in Christ until they shall see him. Would not the consideration of the fact that their fathers persecuted their King, and that they had been, at any time, his enemies, be a sufficient cause of their mourning? Will not Jewish *saints* mourn when they shall behold the wounds in the feet and hands of their Messiah? The mourning in Palestine will be too extensive to be in consequence of unbelief in Christ until that time, or in consequence of their conversion at that time. The prophecy says, "the land shall mourn, every family apart." 12 v. Can it be possible that every family in Palestine will be unbelievers in Christ until they shall see him? We will let the prophecy answer this question. For previous to the remarks concerning the great mourning in Jerusalem we have the following description of the godly character of the inhabitants of Jerusalem and of the governors of Judah:

"In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. * * In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as Da-

vid; and the house of David shall be as God, as the angel of the Lord before them." Vs. 6, 8.

Here is conclusive evidence of the righteousness, faith and great unquerable power of the inhabitants of Jerusalem before they shall see their Redeemer.

ISAAC SHEEN.

Work of Creation. No. 3.

We stated in our last, our opinion that the death pronounced upon Adam, which was entailed upon his posterity, was not the temporal death alone, but that which is the wages of sin is banishment from the presence of God. Methinks, dear reader, that you may ask, how can banishment from the presence of God be death?

Adam was only driven out of the garden, and did not die a temporal death until he was more than nine hundred years old. It states expressly, "in the day thou eatest thereof, thou shalt surely die." The history of the account of creation in the Bible, says, that God placed two great lights in the firmament, the one to rule the day, the other to rule the night, and it is shown that the extent of the day was only twenty-four hours, and Adam lived a great many days after the transgression. If the temporal death, or death of the body, alone was meant, I would cheerfully grant all that you say; but I intend, dear reader, by God's help, to show from the Bible account of the creation, and the transgression of Adam, and other scriptures having a bearing on the point under discussion, that he did die a spiritual death in that self same day, as God had said. What I mean by a spiritual death is, that he ceased to live the life he was then living while in the presence of God, when he was driven from his presence; and passed from one state to another; even as we pass from this state to another when we die the temporal death.

Now we read in the historical account, that after the Lord had finished the work of creation, He looked upon all his work—man included—and pronounced it good. If it was good it was incorruptible. Paul, in 1 Cor. 15, represents man in his fallen state, as corruptible, or in a state to suffer corruption, (see Webster's definition of the word corruption,) that is, to decay, perish, or die. Now man was not in this state at his creation it is evident,

otherwise there is no meaning in the language, "in the day thou eatest thereof thou shalt surely die." It was in consideration of man's doing a certain thing that he should die; and as much as to say, that if he did not that certain thing, he should remain and not die. If he could not die, could he have blood in his veins? We think not. Paul says that flesh and blood cannot inherit the kingdom, neither doth corruption inherit incorruption. When the Savior arose from the dead, (and He is the great Prototype of the resurrection.) He exclaimed to his disciples, "handle me and see, a spirit hath not flesh and bones as ye see me have."—He had no blood in his veins, otherwise Paul would be mistaken in his assertion that flesh and blood cannot inherit the kingdom. We find then He had put on incorruption. If, then, He had put on incorruption, and had not any blood, but flesh and bones without the blood; that blood that was in his veins will be upon earth must have been the corruptible part; and we are told that blood is the natural life; hence He had put off the natural life, and had arisen from the dead, (as Paul says, in the sixth of Romans.) by the glory of the Father, and that glory was the Spirit of God by which He was raised, as shown in Rom. 8: 11. If then the Spirit was the power by which He was raised, it must be the source of life in the incorruptible being: It was the source of life in the great Prototype of our salvation. And if in him, must be in us; for we are to be like him, as declared by Paul and John. If then we are to be like him, the Spirit must fill our veins instead of blood.

We read, in Joel 2: 28, that the Spirit will be poured out upon all flesh; and we read also, in Isaiah 11, that the wild beasts of prey will become harmless and docile as at the dawn of creation; and we read in Acts 3: 21, that the prophets ever since the world began, had prophesied of the restitution (or restoration) of all things; and that to take place when Jesus shall come to reign on the earth; and when He comes they that slept in Jesus will God bring with him; and when He descends with the voice of the archangel and with a trumpet. To restore any thing is to bring it back to what it once was. We have seen that the beasts of the earth are to be restored to their former state; and as man is one of the things (or beings) that

was lost, (or fallen,) he too must be restored to his former state. Who can not see that if when he is restored he has Spirit in his veins, that before he fell he must have had Spirit in his veins.

"Ah but," says one, "if you had quoted a little further in Isaiah 11, you would find that the lion is to eat straw like the ox, and the conclusion is, if the lion eats straw as well as the ox, it will produce blood like it does now." To which I reply that Adam had all the trees in the garden to eat of but the one, and it was only on condition of his eating of one that he should die; as much as to say that, if you eat of all the rest but that one you shall live. The fruit we eat now is corruptible and produces blood, which is corruptible, subject to perish, decay, or die; but when the curse was not on it, it did not produce that effect. Hence, we see that man transgressed the command of God, he was driven from his presence, as corruption could not dwell with incorruption, and every thing being cursed for his sake, was in a state of decay, therefore when he partook of them, so partaking would subject him to decay; and hence, for fear he should eat of the tree of life and live forever, in this miserable and fallen state, God drove him from the garden, and defended the way so that he could not go back; for if he had partaken of that tree, the great purpose of man's exaltation in the eternal world would have been frustrated. Man would have lived and not died the temporal death, and would have been for ever miserable. Hence we see that the temporal death was a "natural consequence," to use a phrase.

From the foregoing deductions we conclude that man did actually die. He passed in the self same day from a spiritual state to a carnal; the life that he then lived in the presence of God ceased, and the natural life followed. We can not find that man was forbidden to take of the tree of life before he partook of the tree of knowledge of good and evil, for of every tree but the one he was permitted to partake. The tree of life must be included, for it was there.—This of itself, to my mind, is conclusive testimony, that Adam was not in a state to die until he had broken the law of his Maker. Man, after having sinned, was under this penalty of banishment, and when he had the temporal death, his body must be laid forever in the grave, and his spirit in the prison house,

separated from his God, being under the sentence of death, or banishment from the presence of God for breaking his law; justice would have claimed him; and he could do nothing for himself, had not an innocent being, (who had not transgressed the law, therefore knew no sin, and death had no claim on him,) come and suffered, and died the temporal death; and being not under the penalty it had no claim on him; hence He broke the bands of death. His spirit and his body united, and He opened the way for man to come back to the presence of his God. Hence He says, "I am the way, the truth and the life: no man cometh unto the Father but by me." How plain it is then, that if He did for man what man could not do for himself, by opening the way; surely then no man can come to the Father but by him.

We have seen, as quoted, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and we have seen that the Father gave him *commandment*, what He should say and speak; and what the Father commanded him to speak is life everlasting. Who can not see that, in order to obtain everlasting life, we must believe all He has said; for it is only by so doing that we gain eternal life. Jesus said, on one occasion, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In the first chapter of John's gospel it is recorded that when He first came unto his own, his own received him not, but as many as received him, to them gave He power to become the sons of God. When He first came unto his own, (the Jews.) He came preaching repentance. And why? Because they had broken the laws of God, and therefore were sinners before him; and could not be adopted into the kingdom of God, until they ceased to break his laws, and yield obedience to their lawful Sovereign; hence He came preaching, "repent, for the kingdom of heaven is at hand."—Some there are among professing Christians, who have founded a tenet that repentance comes before faith, from this and kindred passages. Suppose we ask a few questions, and give answers to illustrate and set the matter in its true light.

Ques. What did He preach?
Ans. Repentance.

Q. Repentance of what?

A. Of breaking God's laws, or, in other words, sinning against him.

Q. Who is God that we should have sinned against him?

A. The great Eternal Father, Ruler of the universe, the Creator of all things; He who formed the heavens and the earth, and placed men upon it, who, having transgressed his laws, are become aliens, in a state of probation; but by yielding obedience to him in all things, man, who is now in a lost and fallen condition, might be exalted to glory in his presence; and man by his own experience knows he is in a sad condition; subject to sickness, sorrow, pain, and death; seeks to be relieved, and yields implicit faith in what is said, (or, as Paul says, "he that cometh to God must believe that he is," or exists.) begins to exercise faith in God, and him that he sent; and repents of his sins by breaking off from them.—Hence we perceive that though Jesus preached repentance first to the Jews, faith was understood to be the first principle; otherwise, if they did not believe him they would never repent. Repentance does not come before faith, but follows the same.

EDWIN STAFFORD.

ABINGDON, Ill.

THE WIDOW OF JOSEPH SMITH—An article has been circulated through the newspapers that the widow of Joseph Smith, the Mormon, was not a member of the Mormon church. To correct this error, we are informed by Mr. David Hale of this town, a brother of hers, that she joined the church at the time her husband started Mormonism, and that when the split took place in the church, she went with the anti-Polygamists. In 1860, when her son was ordained in this town as a minister and president of the high priesthood, she joined them again, and is now one of their members. The branch of Mormons in this section claim to be "Latter Day Saints of the Church of Jesus Christ," and are law-abiding, respectable citizens. Although it is customary to "slur" the Mormons, those who are organized as a church here are as free from reproach as any other denomination. If all Christians lived as near their creed, the world would be none the worse for it.—*Amboy Times*.

ON ACCOUNT of peculiar aspects of the moon, astronomers conjecture that a volcano in that orb is in a state of eruption.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Friday, March 1, 1867.

JOSEPH SMITH, Editor.

NOTICE.—The Saints scattered abroad, and those assembled in branches, are hereby requested to observe Sunday, March 31, 1867, as a day of Fasting and Prayer, that God will favor us at our assembling in Conference, April 6, 1867.

Pleasant Chat.

The Semi-Annual Conference, by vote, decided that the Annual Conference should be held in the vicinity of String Prairie, Lee Co., Iowa. The Committee, appointed by the String Prairie Conference, have sent us word that they have obtained the Burgess Hall, on main street, Keokuk, for the purpose. This hall is large and well located. The only drawback there is in the matter, will be the scarcity of saints in Keokuk with whom the gathering can find accommodation; but this can be remedied to a very great extent by all who go preparing to "rough it" a little, providing for their own sustenance for the two or three days the Conference may last.

We purpose to meet as many of the quorum of the Twelve as can and will assemble at the Conference, at Nauvoo, on April 1st, at which time some questions of peculiar import will most likely be presented for adjustment.

If practicable, all of the quorum should meet this spring; for the meeting last spring was productive of much that was good.

The news from various parts is good; see Bro. Litz's letter from Dixie, and Bro. Alexander's letter from California.

From the east, comes the cheering intelligence that the Massachusetts Conference is at work, and there appears to be a good work doing there.

We learn incidentally that a good work is being done in Michigan.

Bro. Job in Utah, and Bro. J. W. Gillen in Idaho are busy.

One very cheering and significant fact is apparent, viz: there is a very great determination to prevent the incoming of wickedness. And this is manifest by both priests and people. If it only continues, and does not degenerate into the spirit of malice and envy, we shall ere long become a happy people; for we shall have overcome the strong scruples of very many who now stand aloof, fearful of evil.

We have also heard from Wisconsin, and learn that Brothers Powers and Newkirk are striving to do what they can. We shall be glad to chronicle their reports.

We look forward to the coming summer with anxiety, for we hope there will be more labor done for the Master of the Harvest than before. The calls are frequent, and they are remarkably urgent.

Evidences of the truth of the B. of M. are rapidly developing, and although we ought nought not to need them, they are comforting, consoling and confirming.

Bro. T. W. Smith has been preaching at Burlington, Iowa, and has met with some success; at least he has conjured up the ghost of the Spaulding story for the "thousandth" time, and has had to exorcise it by a spirited controversy upon the B. of M. in the Burlington *Hawkeye*. What will be the result, we are not prepared to say.

Another object of the gathering of the people of God, will, when accomplished, be this; to subject man to the law which is an approximation to the law which governs the celestial abodes. Man in a natural state is impatient of moral restraint, and a change from a disobedient to an obedient creature, is called conversion. This conversion should take place to a certain degree when man is baptized, and receives the laying on of hands; but with a great many there remains the same disinclination to yield to moral restraint, that existed formerly; and such are continually speaking evil of dignitaries, bringing the character of their neighbors under discussion, and charging their fellows with evil.

motives; moreover, they hear the words of the preacher, but to them they bring no fruit; they reduce not the theory of religion to the practice thereof.

Now the church must needs be subject to government, and that government must needs operate, by the consent of the governed.

It has been proclaimed by America's earliest statesmen, that all governments derive their just powers from the consent of the governed; and we are most decidedly of the opinion that, being a truth, it is one of God's truths, and that they were inspired to declare it. The declaration is true, not only with reference to human governments but with direct reference to the government of God. Let us examine this for a moment and we shall see it quite plainly.

God designed man to be free; but no freedom is absolute. Hence man's freedom must be guaranteed to him by law that law must be an effectual protection to him in the exercise of the freedom guaranteed therein, and the rule of law by which he is to be protected must receive his consent, his approbation, and his support.

The civil law declares a man to have certain rights, such as houses, lands, horses, cattle, right to plead, and be impleaded, to come and to go, to buy and to sell; but no where compels him to have them. The same law says that if any man transgress against the good of his fellow in society he shall suffer extradition from that society and shall lose those rights in which the law had formerly protected him; in like manner; the law of God provides that while men live in accordance with it, and submit to the government thereby instituted, yielding their cheerful acquiescence thereto; they shall be accounted as the children of God; but when they refuse such acquiescence, they are punished by being declared rebels, and are as fit subjects for extradition as were the angelic host that rebelled against the lawful exercise of the governmental authority of heaven.

So far then the argument holds good; but is there any application to our present

condition; for unless there is, we are not benefited thereby.

Any principle of righteousness, the exercise of which, will bring to the honest in heart comfort and peace in Zion, will, to a greater or less degree, operate in like manner while preparing for the coming of Zion. For instance, if the rearing of a colt, calf, or a lamb for the market, as a gift to the treasury of the Lord, will in Zion, help to lay a stone, or build a pillar, or carve a capital, or plant a tree, or do any other thing calculated to build up, beautify or adorn; the same thing will add to the sending of the gospel abroad to the hungry and the starving for the word of God. If the practice of virtue, temperance, brotherly kindness, charity and godliness will be lovely in Zion; so are they in Babylon, yea more lovely, as the inducements to sin are greater. If in Zion there shall be no malice, nor envy, nor drunkenness, nor swearing, nor hate, nor contention, nor strife, nor evil speaking; the sooner we get rid of the inclination to do them, the sooner will we be willing for our God to reign in our hearts, out of Zion, or rather in her borders, as well as in Zion.

If by yielding to the law, and working in accordance with it will make us free of the law in Zion, so shall the same works make us free while not yet in Zion.

No man should hold the person of another in undue reverence, God being the only one whom we should worship; but a proper respect for the law, and him who has given it to us, will give us to be the willing recipients of instruction, will strengthen and sustain our servants, whom God has called and to whom we have consented by our choosing them, and will keep us clear of the crime of rebellion against the government of God, which is as the sin of witchcraft.

Many men are willing to cry out, to the law and the testimony, and to hasten others to the bar of justice, and profess willingness to suffer crucifixion for the sake of truth; but when the law condemns them, they are very bitter against the ex-

ecutors of that law. Others, when the things to which they are wedded by habit, are the subjects of censure, flout against the law and declare against their rulers, as they call them, as being unworthy to administer the law. Such murmurings will not be permitted in perfected Zion, and are very unbecoming and unsaint-like even in the world.

Christ would have gathered his people when He came; but they would not. So, He would have gathered the saints in these last days but they would not. And we are of the opinion that so long as we continue in forgetting to strive to become righteous the law of liberty in Zion will be written against us.

Let us then consent to the righteousness of the law, by doing the things commanded, that in us the truth may be manifested, and the government of God be exemplified in us, that we may be gathered; always remembering that which worketh in us to do the will of God, is the Spirit of Christ; and that which worketh in us to prompt the disobedience to the law by which we are made free in the world, is the spirit of Antichrist, and seeketh to take us captive to the bondage of Satan.

The question then, now, is not who shall be gathered, but who are worthy.

CONFERENCES.

Plano Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Plano, Kendall Co., Ill., Feb. 16, 17, 1867. Conference convened at 2 P. M. Bro. Zeno H. Gurley in the chair, Joseph Smith as Clerk.

Officers present: First Presidency 1, of the Twelve, 2; High Priests, 5; of the Seventy, 4; Elders, 11; Priests, 4; Teachers, 2.

BRANCHES TO BE REPRESENTED.

Boone County, Ill.; W. Taylor, President.

Marengo, McHenry Co., Ill.; H. Bartlett, President.

Batavia, Kane Co., Ill.; P. Howard, President.

Plano, Kendall Co., Ill.; J. Smith, President.

REPORTS OF BRANCHES.

Batavia: 4 added since last reported. Reported by P. Howard, President and Clerk.

Plano: 5 added since last reported. Reported by Isaac Cramer, Teacher.

Reports were heard from the following officers, which reports were accepted by vote:

Wm. Bronson, Priest; Isaac Cramer, Teacher; W. A. Viekey, L. Lightfoot, D. Smith, D. Powell, J. Robinson, A. Bronson and H. S. Dille, Elders; C. G. Lamphere and C. F. Stiles, of the Seventy; E. Robinson, A. G. Jones, P. Howard, I. L. Rogers and I. Sheen, High Priests; W. W. Blair and Z. H. Gurley, of the Twelve.

Resolved, That although the B. of C. teaches that reports from branches to Conferences should be sent by the hands of priests or teachers, yet, inasmuch as the Melchizedek priesthood can perform all the duties of the lesser priesthood, therefore a branch may present a report by the hands of an elder or high priest.

The following resolution was introduced, and by vote made the order of the evening session:

Resolved, That it is the duty of the church, according to the law and commandments of God, to labor with those members who are living in wilful rebellion against the law and commandments of God; and after they have been thus labored with, if they will not reform they shall be expelled from the church.

EVENING SESSION.

The Resolution being in order, was taken up and after a spirited and close discussion, marked to a remarkable degree by the spirit of truth and the desire for righteousness, was passed.

MORNING SESSION.

Resolved, That owing to the impassable state of the roads preventing the reporting of the Boone County and Marengo churches, their reports as last given be considered as their reports to this Conference. (See Minutes, Marengo Conference, Vol. 10, No. 11, HERALD.)

Resolved, That the Committee consisting of Brethren H. Bartlett and J. Landers, appointed to enquire into alleged troubles in Aurora, by the Conference at Batavia, be incorporated in the minutes of this Conference, as follows: "that the Committee report that the trouble there is satisfactorily ad-

justed;" and that the Committee be discharged.

Motion to receive Bro. Curtis F. Stiles as a member of the Seventy.

On motion question referred to Spring Conference.

Resolved, That the next Quarterly Conference for this District be held at Marengo, McHenry Co., Ill., on the last Saturday and Sunday before the full Moon, in May, 1867.

Preaching by Bro. Wm. W. Blair,

AFTERNOON SESSION.

Motion to reconsider motion to refer question to Spring Conference. Carried.

And upon call the motion to receive Bro. Curtis F. Stiles as a member of the Seventy was carried without a negative, the record showing his ordination having been presented.

On motion Brethren I. Sheen, I. L. Rogers and David Powell, were appointed a Committee to enquire into the case of Bro. Harvey Blakeslee.

Committee retired.

Preaching at 3 P. M., by Bro. Joseph Smith.

EVENING SESSION.

The Committee appointed, reported "that they do not find the case in such a condition that they can proceed with it, and request that they may be released."

Report, accepted, and Committee released.

On motion, Brethren Philo Howard and Joseph Smith, were appointed to represent the District at the April, General Conference.

Preaching by Z. H. Gurley.

On motion adjourned.

Z. H. GURLEY, PRESIDENT.

JOSEPH SMITH, Clerk.

Nebraska Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at DeSoto, Nebraska, Feb. 2 & 3, 1867.

Conference met at 2 o'clock, P. M., and organized by selecting Z. S. Martin, President, and Thos. J. Smith, Clerk.

Officials present: 1 of the Seventy, 11 Elders, 5 Priests, 1 Teacher, 2 Deacons.

REPORTS OF BRANCHES.

DeSoto: G. W. Martin, President. Stephen Butler, Clerk; 82 members; 1 of the Seventy, 5 Elders, 5 Priests, 1 Teacher, 1 Deacon; 6 received by letter, 4 children blessed.

Florence: J. Hodges, President, J. W.

Webb, Clerk; 21 members, 5 Elders, 1 Teacher, 1 Deacon; 4 removed by letter.

Columbus; (reported by letter:) H. J. Hudson, President, G. W. Galley, Clerk; 25 members, 7 Elders, 1 Priest, 1 Teacher; 1 death, Sister Ann Muier.

Omaha: Joseph Gilbert, President, Geo. Sylvester, Clerk; 23 members, 2 Elders, 1 Priest, 2 Teachers; 2 received by letter.

Scandinavian: (of Omaha:) J. C. Christensen, President, L. Jensen, Clerk; 23 members; 4 Elders, 2 Priests, 2 Teachers, 1 Deacon; organized Nov. 13, 1867.

EVENING SESSION.

Resolved, That the branch organized by Bro. Hansen be approved as legal, and to be known as the Scandinavian Branch, of Omaha.

Preaching by B. V. Springer, from the scripture: "He that transgresseth and abideth not in the doctrine of Christ, hath not God."

SUNDAY MORNING SESSION.

Preaching by Bro. Springer again, and Z. S. Martin.

AFTERNOON SESSION.

James Hodges preached, followed by Z. S. Martin.

EVENING SESSION.

Resolved. That this Conference recognize Rosanna Bramball as a member of the church, and authorize that she receive a letter of recommendation.

Resolved, That all the officials in this District extend their labors as far as circumstances will admit, until next Conference.

Resolved, That we sustain the President of the District, the Presidents of the different branches of the same, the President of the church, and all the authorities thereof, in holiness.

Resolved, That we adjourn to meet in this place, on the first Saturday in May, 1867.

After adjournment, a prayer meeting was held, in which the power and Spirit of Almighty God was made manifest, and the saints were blessed with tongues, interpretation, prophecy, etc., having a sweet foretaste of the rich blessings in store for the righteous.

Z. S. MARTIN, PRESIDENT.

THOS. J. SMITH, Clerk.

☞ Out of the hundred and forty and four thousand names advertised for some time ago, we have received but four.

CORRESPONDENCE.

FROM BRO. WM. A. LITZ.—Perhaps many of the saints feel an interest in hearing how I succeeded in getting along on my mission. I can truly say that I was prospered greatly, and feel that those who assisted me will not lose their reward. The Plum Hollow, Nebraska City and Omaha branches all responded like saints to the call, showing their faith in the cause of Christ by their works. And while I am speaking of those who took a lively interest as living members, I must not forget to speak of our good Brother Hudson, of Columbus, Neb., as a lively member in the kingdom of God.

On the 16th of Nov., 1866, I left Nebraska City, in company with Bro. Wm. I. Booker, for Dixie's Land. We called to see Bro. Jas. Anderson in St. Louis. During our stay I preached in East St. Louis twice, visited Blue Ridge, Dry Hill and Gravois branches, and spoke once in the saints hall in St. Louis. The saints, (if I am any judge,) are well represented in an able and efficient ministry in the St. Louis Conference; not only in Bro. Hazeldine, as President of the Conference, but also in the branch presidents and elders.

The saints in and around St. Louis assisted us to what means we needed. All that was necessary for them to know was that we were on our way to fill our mission. They know their duties and do them, according to the law of God, by paying their tithing to Bishop Anderson, and I think all the branches in the west would do well to follow the example, that their names might be found written among the living in Zion, and be worthy to receive an inheritance; for the willing and obedient shall eat the good and fat of the land.

Bro. Thos. Waddle accompanied us from St. Louis, by Bro. Hazeldine's permission. We arrived in Lone Star Branch, December 9th, and have been endeavoring to open new places in different directions. The people treat us kindly, as a general thing, and turn out well to hear. I have just returned from Butler County, after a two weeks tour.

Bro. Waddle went to Conecuh Co., some 35 miles, to preach, and baptized 7. Bro. Waddle is well liked by the saints and friends here, and is well calculated to do good by preaching, and example. I have agreed to meet the Universal-

ists, on the 20th inst., and discuss the following propositions:

1. The Old and New Testament does contain all things necessary for the salvation of man. They affirm.

2. That the Book of Mormon is of divine authenticity.

3. That the gifts spoken of in Mark 16, 1 Cor. 12, and Eph. 4, should continue in the church of Jesus Christ on earth, with baptism and the continuation of the priesthood.

I affirm the two last. To be held at Garland, Butler Co.

We found the saints getting along well. Some additions have been made since we arrived in the Branch. All are rejoicing in the truth. I think Bro. Waddle will remain here until fall, or longer if necessary.

MONROE Co., Ala. 9, 1867.

FROM BRO. CHARLES DERRY.—Frank Reynolds and myself preached in Deloit last Sunday. I preached in this place last evening, and should have continued a course of lectures, in all probability, but the court house is occupied, and we must bide our time. Thomas Dodson will hold meetings here, as soon as he can get the court house. I succeed in getting Uncle John McIntosh, John Swain, Eli Clothier, and Milton Lynch, on a short mission into Guthrie and Dallas counties, and I hope they will stay long enough to do some good.

I like the "Plea for the Little Ones," and hope it will meet with many a response.

DENISON, Crawford Co., Iowa, Feb. 1867.

FROM BRO. ALEXANDER H. SMITH.—The work is gradually rising out of the mud and mire here in California, and I think the next Conference minutes will show a more healthy appearance than has yet been presented in California for many days. I look forward in hopes of the blessings of God being poured out more copiously on the Pacific slope than ever yet. I do not expect so great a work here, as some in their zeal anticipated. There might be a good work done throughout California, Nevada, Oregon and Washington Territory, provided there were elders enough to labor in these localities. There is now but one active elder in the field, that is now on a mission, except William and I. There are good men who hold the priesthood, but branches require presidents who are competent men. There are some who wish to be ordained, but I do not desire to ordain all who desire to receive the priesthood. I have been taken to task on this

subject pretty sorely by letter. I answered meekly, yet firmly, and have not been answered yet. I continually pray God to give me meekness, humility and wisdom. Firmness you know I have to a certain extent, but I fear I may lack wisdom to exercise firmness with judgment and honor to the cause.

SAN FRANCISCO, Cal., Jan. 24, 1867.

FROM BRO. J. W. GILLEN.—I am well at present, and the work is progressing slowly in this part of the country; there has been about twenty baptized since I last wrote to you, and there will be a number more in a short time.

MALDEN CITY, Feb., 6, 1867.

SELECTIONS.

KING ROBERT'S BOWL.

(From the St. Louis Industrial Advocate)

About the year 1309, Robert Bruce, though invested three years before with the crown of Scotland, was only able to maintain a kind of outlaw's independence against the officers of the English king, and frequently roamed, with a small band of attendants, over the wilds of Galloway.—In that remote corner of the kingdom, on the banks of the Urr, lived Mark Sprotte, a husbandman and shepherd, but also, when occasion required, a warrior. It was the good fortune of that obscure peasant to be united to a woman possessing an affectionate character, and no small share of good sense and activity. One morning Bruce, in the course of his wanderings, was attacked near Mark's cottage by one of the intruders.—Sir Walter Selby.

Bruce was not the man to yield to one or even more opponents. The contest was fierce and dubious; the followers on each side diminished to three, and these three were sorely wounded. Many a battle has been begun by a woman,—but this ended by one. The clashing of swords, a sound not unusually heard in those unsettled times, reached the ear of the wife of Sprotte, as, busied at the hearth fire she prepared her husband's breakfast. She ran down to the banks of the Urr, and there saw several warriors lying wounded and bleeding on the grass, and two knights, with their visors closed, and with swords in their hands, contending for life or death. They were both bold and stalwart men; but she, in vain, sought for a mark by which she might know the kindly Scot from the southron. The fire sparkled from their swords and helmets, and the grass was dropped here and there with blood.—

At length, one received a stroke upon the helmet, which made him stagger. Uttering a deep imprecation he sprang upon his equally powerful and more deliberate adversary, and the combat grew fiercer than ever. "Ah, you false swearing southron!" exclaimed the wife of Mark Sprotte, "I know ye now," and seizing Sir Walter Selby by a single lock of his hair which escaped from his helmet, she pulled him backward to the ground, when he had no alternative but to yield himself a prisoner.

The knights washed their hands in the Urr—and bloody hands they were,—uttered short, soldier-like acknowledgments to their saints for having protected them, and entered the cottage, seated themselves with their humble hostess,

"Food," said the Scottish knight, "have I not tasted for two days, else Sir Walter Selby, as renowned in arms as he is, had not resisted Robert de Bruce so long." "And have I then had the glory," said the Englishman, "of exchanging blows with the noble leader of the men of Scotland?" "Leader of the men of Scotland?" exclaimed Dame Sprotte; "he shall ne'er be less than king in this house, and king, too, shall ye call him, sir, else I will cast this boiling brose in your English face, weel favored though it be."

King Robert smiled, and said, "my kind and loyal dame, waste not thy valuable food on our unfortunate enemy, but allow the poor king of Scotland to taste of thy good cheer. And Sir Walter Selby, too, would gladly I see, do honor to the humility of a Scottish breakfast-table. So, spoons to each, my heroine. I have still a golden coin in my pocket for such a ready and effectually as thou art. And thou shalt also take thy seat beside me; this is not the first time I have had the helping hand of a kindly Sprotte. The dame refused to be seated; saying "it was bad manners to sit beside a king, and such a king too—bless his noble and merciful face. Soon may he enjoy his rightful inheritance, and long may he bruik it!" So saying, she placed a small oaken table before him, filled a large wooden bowl with the favorite breakfast of Caledonia, rich, hot and savory; then laying a silver spoon beside it, she retired to such a distance from the king as awe and admiration might be supposed to measure a peasant.

"But, my fair and kind subject," he said, "let this gentle knight partake with me."

"I should be no true subject," said she, "if I feasted our mortal foe. Were I a man, hamp to his hands, the keep of Thieve's Castle for his mansion, and bread and wa-

for his food, should be his doom; as a woman, I can only say I've vowed a vow that no Southern shall feast within my door in my presence; and shall I be hospitable to the man who lately laid his steel sword with such right good will to my king's helmet?"

"I commend thy loyalty," said de Bruce, "and thus shall I reward it. This land thou knowest is mine; the hill behind thy house is green and fair; and the vale before thy house is green and fertile; I make thee lady of as much as thou canst run around while I take my breakfast. The food is hot, the vessel large, so kilt thy coats and fly."

With right good will she shortened her skirts as desired, bound up her hair, and stood ready for flight on the threshold of her door. She looked back upon her guests with a comic expression, returned and locked fast all spoons save the one for the king, and then resumed her station at the door. "Now," said Robert, "a woman's speed of foot against a king's hunger Away!" And as he raised the spoon to his lips, she vanished from the door. The King's Mount, so green and beautiful now, was then rough with wild juniper and briars and the path round the base was interrupted by shivered stones and thorn bushes. But the wife of Mark Sprottle loved her husband, and wished to become a lady of the land. She had already compassed one-third of the hill, when she saw a fox running along with a goose she had fattened. "May the huntsman find ye yet, for coming across me at this unsonsie time!" said the dame: but a rood of land is better than a fat goose," and she augmented her speed till she approached the mill. The miller wearied with grinding all night, lay sleeping on Sheeling Hill, while the fire that dried his oats siezed the ribs of the kiln, ran up the roof, and flushed red from between the rafters. "Burn away!" said she: "if I awake thee, thou wilt demand help, and one minute's work or explanation will scoup the green holm of Ur out of the inheritance which I hope to encompass before our king gains the bottom of his bowl." The flame increased, the miller slept, and she reached the place where the hill sloped into the vale. A small wicket in the gable of her house had a board suspended by a leather hinge; she flew for a moment to this rude easement, lifted it warily up, and there she beheld the monarch and his enemy seated side by side, their helmets on the floor, the swords laid aside, and with one spoon between them, smiling in each other's face, as they took alternate spoonfuls of the homely fare. She cried, "Fair

play, my liege," and commenced her race with renewed agility. "I like the fare not amiss," said Selby, "and still better the hale and hearty dame who prepared it. I shall never forget with what right good will she twisted her hand into my hair and pulled me to the ground. I tell thee whan Bruce, if half the men in Scotland had hearts as heroic as hers, we might turn our bridles southward."

"I am losing my land listening to thy eulogiums," said the king with a smile.—"See—the brook beside the willows where we fought so long, and where so many of thy comrades and mine lie stark and bloody, she has passed it at one bound. The helmet of Howard, whom with my own hand I slew there is ornamented with silver and gold; she sees it glittering on the ground, but stoops not to unlace it. She knows she can strip the slain at her leisure, when she cannot win land. Seven English horses graze masterless among her corn; she stays not to touch their bridles, though they have silver housings, and belts of silver and gold, and though she never mounted a fairer steed than an untrained Galloway. On my royal word, this is a prudent woman."

She was now nearly around the hill, nearly encompassed the holm. And when she approached her own threshold, it was thus the king and Selby heard her commune with her own spirit:

"I shall be called the lady of the Mount, and my husband shall be called the lord on't. We shall, nae doubt be called the Sprottes of the Mount of Urr, while Dalbeattie wood grows, and while Urr runs. Our sons and daughters will be given in marriage to the mighty ones of the land, and to wed one of the Sprottes of the Urr, may be the boast of barons. We shall be honored and great, and the tenure by which our heritage shall be held, will be the presenting of butter brose to the kings of Scotland when they happen to pass the Urr."

"On thy own terms," said the king, "so loyally and characteristically spoken, my heroic dame of Galloway, shall the Sprottes of Urr hold this heritage. This Mount shall be called the king's Mount; and when the kings of Scotland pass the Urr, they shall partake of brose from King Robert de Bruce's bowl, and from no other—presented by the fair and loyal hands of a Sprottle. Be wise; be valiant; be loyal and faithful, and possess this land, free of paying plack or penny, till the name of Bruce perish in tale, in song, and in history; and so I render it to thee."

And thus in one short morning did the ancestress of the Sprottes of Urr, win the

lands which have given sustenance and dignity to her descendants for more than five hundred years.

King Robert's Bowl, as it is called, is still preserved in the family.

Distinguished Jews.

THE FOLLOWING list of Jews shows that they are the most honored ones in literary, artistic and political merit:—

Neander, Benary, Vreil, Hengstenberg, Tholuck, Frankel, Jahn, Krummaphier, Gosenius, Nordheimer, Wecherly, Tieck, Heine, Mosen, Arago, Herschels, Spinoza, Moses, Mendelssohn, Grace, Aguilar, Josephus, Jost, Da Costa, Jacobson, Rotscher, Cremieux, Soult, Massena, Rachel, Rossini, Meyerbeer, Moschelles, Thalberg, Meyer, Strakosh, Gottschalk, Brahami, Pasta, Gripi, Patti, M. Fould, Rothschild, John Moritmore.

Earthquake.

LONDON, February 16.

A terrible earthquake has occurred in the Island of Cephalonia. Every town in the island is in ruins. The loss of life and property is very great. The King of Greece has gone there.

POETRY.

Speak Out.

BY ABEL.

Let us speak the truths of heaven,
Heeding not each selfish fear;
Principles of light are given
To be taught, that all may hear.
Though the world mistake our meaning,
Turning all our words to guile,
And with strange perversion gleaning,
After evil all the while;

Each can teach some useful lesson,
Tell the little good they know;
Truth when shared will never lessen,
But will wider, clearer, grow.
Words may seem as empty soundings,
Dying rapidly away,
Yea, (good works and faith abounding),
They will mighty strength display.

Words with faith brought forth a fountain
From a rock, long, long ago, [tain,
Faith, through words, has moved a mountain
As the word of God will show,
Through God's word the light came stealing,
And the darkness fled dismayed,
By His faith, and word revealing,
Worlds His faith and word had made.

Though mankind may change, and falter,
And return to sin again,
Though his weak mind strangely alter,
Yet the word will still remain;
And we hope some future hour,
When more wise, and yet more meek,
For in purity is power,
Greater things to know and speak.

Though the day of justice lingers,
And transgressors wax in might,
We have tongues, and pens, and fingers,
Let us use them in the right.
Do not fear that none shall hear us,
For if we are free from blame,
Lo! this happy thought shall cheer us,
God will bless us all the same.

WANTED.—To make complete sets of the HERALD for binding, the following numbers of the HERALD: Nos. 4, 6, 7, 8, 9, 10 and 11, of Vol. 3, and the whole of Vol. 5. Any of these numbers will be thankfully received, from any persons, on subscription for the HERALD, or for other publications.

RECEIPTS FOR THE HERALD.—C. Williamson, S. Pease, J. Shipman, J. A. McIntosh, R. Jenkins, J. Beard, M. Despain, H. Strong, — Hinds, J. F. Scott, W. Cline, H. G. Gadwin, C. F. Stiles, each \$2.00.

R. K. Dennis, W. Snyder, C. G. Lamphere, C. F. Stiles, E. Haskins, H. Pemberton, C. C. Reynolds, J. Lytle, E. Barr, Mr. Sewell, Mr. Evans, O. N. Dutton, W. Eaton, H. Spencer, J. T. Harris, M. Watkins, D. Evans, A. Reese, A. Hunter, G. W. Biffett, each \$1.00.

R. Otis, \$4; E. J. Holmes, \$3; H. Brook, \$2.50; W. Haskins, \$1.50; G. M. Colburn, \$0.75; G. Watson, \$0.70; G. Braby, \$0.50.

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THE TRUE LATTER DAY SAINTS

W E R 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 SAVED IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE.” — *Book of Mormon.*

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Origin and History of Sin.

Having traced sin from where it first appeared in this world, back to its origin, and found in strict analogy a place for an original tempter, who was without sin, fastening the first sin upon the Son of the Morning, who rebelled against the government of God established in the heavens, drawing after him into apostacy or rebellion a large minority of the heavenly host. This latter stated fact deserves a little consideration before we proceed with the history of sin in this world, subsequently to Adam's fall. It is every where in the Bible assumed that, the devil and his *imps* are intelligent, crafty, cunning and powerful; endowed with a qualified prescience and ubiquity. When the sons of God assembled he was present also. When the high priest stood before the altar, Satan took his place at his right hand to resist him. And he sought a contention with Michael, the Archangel. The apostle Paul was often thwarted in his plans by this same sagacious adversary; and the Son of God was forty days detained by this rebellious Son of the Morning; after which he manifested his power, in that he shewed the Savior all the kingdoms of this world and the glory of them, in a moment of time.

Knowledge is power. And the measure of knowledge requisite to compete with apostles, high priests, archangels, and the Son of God (too often successfully reaches far above the attainments of man in his best earthly estate. Even our highest conceptions are inadequate to span the

mighty intellect possessed by those who left their own habitations” in the kingdom of heaven, to wage war against its government. Such being the character of this rebellious host, with such a chief as the “prince of the power of the air,” at their head, we must assume that a plausible pretext existed in their minds for the step they took, and a reasonable ground on which they based their hopes of success. Having come voluntarily into the order, or organization of heaven; they assumed the “right of secession” therefrom, and this was the first intention, doubtless, to return to their “independent sphere.” But when this attempt

“To mar the order
And destroy the harmony of heaven,”
met the coercive policy of heaven's King. The next step was to subvert the kingdom and invade the throne—*ascend* there, and be “like the Most High.” But their grand phalanx was broken, and excluded as a body, the celestial realm; and their chief put upon the limits until the Only Begotten should subdue all else.
Then Lucifer himself, and all that follow him, shall feel his power,
And be destroyed.”

Now we will return to the history of sin as we find it legibly written in all the events transpiring since the expulsion from Eden. Adam, having fallen into transgression, was liable to suffer the penalty, which was to “surely die” on the self same day in which he sinned. But a ransom was found, offered and accepted, to be manifested in due time, in the seed of

the woman," by virtue of which the sentence of death, on that day, was commuted to a *penitential probation*, at hard labor during life.

It may be suggested, if Adam did not die the death denounced, within the time, how can the Creator's veracity be vindicated? We reply, upon the plainest principles of both human and divine law.—Every human government includes legislative, judicial and executive powers. The first of these powers defines crime and affixes penalties. The second determines guilt and inflicts the penalties, except when the third power, or executive, interferes his commuting or pardoning power. So the Creator holds in his own hands all these powers, these essentials to all governments. He is *Lawgiver, Judge and King*.—In this case, a legal ransom being offered, commutation or pardon must follow, and the latter was chosen. Here is the language of commutation;

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground," (or die.)

Why he should return to the ground was stated, "for dust thou art," "the first man was of the earth, earthy." The commutation of the sentence of death, and the appointing him a probation laid the foundation for the manifestation of the glorious scheme of salvation, wherein the transcendent excellence of the divine attributes shine with such indescribable lustre, so incomprehensible even to angelic capacities; for they *desire to look into it*. The foreshadowing of so glorious a consummation through the *seed of the woman*, in connection with the bruising of the serpent's head, did not escape the arch-rebel. He contemplated it with a painful interest. Abel, the first martyr, fell by his instance, lest he might be that dreaded *seed*—a precautionary measure on his part, (it would seem that for protection against Satan's wiles touching this promised *seed of the woman*, that the sex was given in special charge "of the angels," (1 Cor. 11: 10,) for the offering of Abel was a type, that created in him the liveliest apprehensions of foreboding evil, and fearful looking forward for judgment. The devil hated the typical offerings, in proportion as he dreaded the antitype—the promised seed.

Every sacrifice by the priest, was a prophecy of the coming of the great High Priest, who should offer the one acceptable offering that should "put away sin." Every offering was a "testimony of Jesus." No wonder when the high priest approached the altar of types, that "Satan stood at his right hand to resist him!" And, even the serpent itself was made a type of that seed that should bruise his head, and was elevated for all Israel to gaze upon, as the remedy for his own bite.

Another striking figure of the manifested destiny of sin was in the ordination of "the scape goat," to bear it off, not to the natures, but from them, into the wilderness—the land of forgetfulness, the oblivion of worthlessness.

But the most remarkable figure, or type, manifested, was in the person of the man Adam, "who is the figure of him that was to come, (Rom, 5: 14,) that is of Christ. By him (Adam) came natural life to the race. By him (not of him) came natural death also. He was not the cause of either life or death. Sin entered into the world by man, but, as we have seen, it did not originate with man. So death followed in the footsteps of sin. As saith current theology, sin is the cause of death. But hold! Says Paul, "death reigned * * even over them that had not sinned after the similitude [or likeness] of Adam's transgression" that is, had not sinned as Adam had. Who were these that death reigned over, who had not sinned? The same class, of whom the Lord spake to Jonah, "who know not their right hand from their left hand." The prophets call them the little "innocents." "Of such," says the Savior, "is the kingdom of heaven." These are included in the gift of eternal life. So *grace* abounded "much more" than sin, and reached those that sin had not touched; for these had kept their first estate, "of such is the kingdom of heaven." So sin is not the cause of death, but the occasion. All were, through or by Adam, made liable to sin and death, in that after his transgression, he was denied access to the tree of life, lest he should eat thereof, "and live forever," for it was henceforth guarded by a "flaming sword," in the hands of ever watchful "cherubim," set there to prevent Adam from putting on immortality. Sin, thus, at the threshold of its prospective ravages, was denied immortality.

Now for the key to those troublesome verses, (Rom. 5: 12-18.) "For as in Adam all die, even so in Christ shall all be made alive." If we say that all men do die in Adam, then it follows that all

men will be made alive in Christ. And the connections of this text show clearly, what being made alive signifies. Now mark this, *all* are made alive, in the following order; first, Christ, the first fruits or sample; second, they that are his at his coming, (that become *his*, up to a certain time;) third, He, Christ, will proceed to destroy the last enemy, which is death, by giving life to the residue, "both great and small." Paul says, "Why stand we in jeopardy every hour?" By fighting with beasts at Ephesus, what advantage in hazarding his life, (if there be no resurrection,) and this "peril" and "jeopardy," this liability to death, he calls "die daily." (See also Gen. 20 : 3.) With what bodies do they come? Answer, with bodies celestial, with bodies terrestrial, and bodies teletial, (no bodies infernal,) and all these subjects of the resurrection go into kingdoms of glory, typified by the glory of the SUN, MOON and STARS. Hence it follows, if all absolutely die in Adam, all are absolutely made alive by Christ, and enter into a kingdom of glory.

But Adam is here called a figure of Christ, in this relation to sin and death; he represented sin and death, as Christ manifests obedience and life. Now if all, or any die in Adam, it is on the same principle that Levi paid tithes *in* Abraham, (see Heb. vii.) by being in the loins of Adam, and none could die in his loins while he lived. And to die thus in Adam could only be when Adam died, at which time none that ever lived were there.—Moreover, if any die *in* Adam, it must be for the sin of Adam, for which he was threatened with death. But we have shown that the death sentence in this case was commuted—not suffered by Adam—and that Christ, pre-figured by Adam, was the ransom.

Isaac was appointed of God a typical sacrifice—for sin—but was ransomed by the ram in the thicket. So Adam—representing the race—was by the sentence of death denounced, appointed a typical sacrifice, but was ransomed by "the Lamb of God that taketh away [from man] the [this] sin of [Adam] the world." We have also shown that those die who have not sinned. Hence, the sense of all that is revealed on this point, these eight verses included, we presume is this; That as Adam was the chief responsible agent in bringing sin into the world; for which he was liable to death, as a penalty, and forfeiting his right to the tree of life, (the antidote for death,) his posterity, born out of Eden, never had this right, hence were liable as Adam was to sin, and liable as

Adam was to die. So Christ, as the great ransom for sin, through *obedience*, obtained the right to life in perpetuity, for all who will receive it on the same conditions of obedience. X.

(To be continued.)

Conversion of Israel and Judah in their Scattered Condition. No. 3.

Having clearly proved by the Bible that Israel and Judah will be converted before they shall be gathered together, we will now show that the Book of Mormon coincides therewith. We will quote the following from the prophecy of Lehi concerning the choice seer:

"Out of weakness, he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord." 2 Nephi, 2 : 1.

This prophecy shows that the work of the Lord will commence among ALL his people, unto the restoring the house of Israel. It is therefore by the work of the Lord among ALL his people that the house of Israel will be restored. Both Israel and Judah will be believers in the work of the Lord before they will be restored.

We will now show more particularly concerning the *Jews*, that they will "come to the knowledge of their Redeemer," before they shall be gathered together again to the land of their inheritance :

"And now I, Jacob, would speak somewhat concerning these words: For behold, the Lord has shown me, that those who were at Jerusalem, from whence we came, have been slain and carried away captive; nevertheless, the Lord has shewn unto me that they should return again. And he also has shewn unto me, that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself, they should scourge him and crucify him, according to the words of the angel, who spake it unto me. And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted. Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh and shall not be suffered to perish, because of the prayers of the faithful, they shall be scattered, and smitten and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall

be gathered together to the lands of their inheritance." 2 Nephi 5: 4.

The belief of many is in accordance with a transposition of the last part of this quotation, as though the prophet had said: When they shall be gathered together again to the land of their inheritance, they shall come to the knowledge of their Redeemer. Instead of this transposition, Nephi teaches that the Jews will first come to his knowledge of their Redeemer, and that afterward they will be gathered together again.

The same doctrine is taught in 2 Nephi 6: 1, as follows:

"And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord; that he has covenanted with all the house of Israel; that he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise."

This prophecy teaches that the Jews shall be restored to the true church and fold of God before they shall be gathered home to the lands of their inheritance.

Now we will quote again from the words of Nephi, to show that the posterity of that people—the Jews who crucified Christ—will believe in him before they shall be restored unto the lands of their inheritance.

The following prophecy shows that the Jews will be scattered and scourged until they shall be persuaded to believe in Christ; and that then, (not before,) the Lord will set his hand the second time to restore his people:

"And behold it shall come to pass, that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name; behold, Jerusalem shall be destroyed again; for wo unto them that fight against God and the people of his church.—

Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations; and after they have been scattered, and the Lord hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; and when that day shall come, that they

shall believe in Christ, and worship the Father in his name, with pure hearts, and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things, and the Lord will set his hand again the second time to restore his people from their lost and fallen state.— Wherefore, he will proceed to do a marvelous work, and a wonder among the children of men." 2 Nephi 11: 2.

We have now shown by the testimony of Moses and other prophets of the Old Testament, and Paul, Lehi and Nephi, that the Jews will be converted before they will be restored to the lands of their inheritance.

Unbelief in this doctrine should be removed from the minds of the saints; because while they believe that the Jews will be unconverted until after they shall be restored to the land of Palestine, they will have but little or no faith in any effort for their conversion. Of what use will it be to preach the gospel to the Jews in their scattered condition, if they will not believe in Christ by the instrumentality of such preaching? They will be scattered and scourged "until they shall be persuaded to believe in Christ," and they never will be persuaded until ambassadors of Christ will both believe that they can be persuaded, and until they shall go forth to every mountain and hill, and to every part of the earth to persuade them. The saints and elders should believe that they will be thus converted. Of what use would it be for the elders of the church to preach the gospel unto the Jews if they will be converted by seeing the Savior, and not by preaching, and of what use would it be for the elders to preach to them and at the same time believe that the Jews will believe in Christ by seeing him, and not before they shall see him? The twelve seventy, and elders are commanded to preach the gospel "first unto the Gentiles and then to the Jews." (See B. of C. 104: 12; 18 and 108: 3.) In the last mentioned text the church is commanded to: "Send forth the elders of my church, unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call first upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged; and that her stakes may be strengthened; and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake and arise and go forth to

meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord."

Thus the elders are *commanded* to go to the islands of the sea and unto foreign lands, to "let the cry go forth among all people," and to "call upon all nations; firstly upon the Gentiles and then upon the Jews," saying "go ye forth unto the land of Zion," therefore by the preaching of the gospel unto the Jews "among all people, Jews are to "go forth to meet the Bridegroom," the Savior.

See also B. of C. 95 : 3 ; 105 : 2 ; 84 : 4 ; 87 : 3.

Some suppose that the time will not come when it shall be the duty of the elders to preach the gospel to the Jews, until it shall cease to be their duty to preach to the Gentiles, but we do not endorse that opinion, but that after the elders had *commenced* to preach unto the Gentiles, they were to *commence* to preach unto the Jews. In the same manner the ancient apostles *commenced* to preach the gospel first to the Jews and then to the Gentiles. The Savior said unto the Jews:

"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21 : 43.

The Savior did not mean that the kingdom should be *entirely* taken away from the Jews before it should be given to the Gentiles, for the churches of Judea were cotemporaneous with many of the Gentile churches which were established by the apostles. According to the history in the Acts of the Apostles, the gospel had begun to be preached unto the Gentiles before Paul and Barnabas said unto the Jews:

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13 : 46.

In the next statement concerning the preaching of Paul and Barnabas it is declared that:

"It came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed." Acts 14 : 1.

The preaching of the gospel unto the Jews, after it had commenced to be preached unto the Gentiles, was not in conflict with the remarks of Christ, Paul, and Barnabas unto the Jews concerning the taking the gospel from them, therefore the preaching of the gospel unto the Gentiles in our day, after it shall have commenced to be preached to the Jews, is

not contrary to the revelations which say that it shall first be preached unto the Gentiles and then to the Jews.

ISAAC SHEEN.

Trifling Offences.

How few there are among us who try to realize the full import of the divine words:

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Matt. 18 : 7.

The language of the Savior here (if I rightly construe it) indicates:

1. That offences will not be lightly passed by in the day of retribution.

2. That as an attribute of our evil natures, they must needs surely exist.

3. That they will be traced from causes to effects, or rather from effects to causes, until the starting points be arrived at, that the (wilful) originators and maintainers of offences will have to bear his, or her, true amount of blame.

I fear that the many petty devices that sustain us and keep us afloat, and sometimes allow us to carry such spreading sails upon the seas of prosperity, will ill benefit us in the next world, at the great reckoning. No dextrous turnings or shiftings to escape from blame; no scientific dodges and extra maneuverings to throw our faults upon others' shoulders, and make them bear the burden; no sophistical reasonings to make our wrongs appear right, will avail us then. The sternest facts and plainest truths will in that day be made to bear Right, not might, will then triumph.

But what are offences, and when do we commit them?

Offences are displeasure, anger, injury, etc. When we become angry do we commit an offence?

I think we do. When we wilfully and intentionally injure others, whether friend or enemy, stranger or kin, young or old, rich or poor, do we not commit offence? There is but one candid answer to be given, and that is, we do.

In whatever we break the commandments of the Almighty, or slight the counsels of his beloved Son, we commit grievous offences. And what we often consider trifling and not worth troubling our conscience with, if we would only reflect, would prove graver than we imagine.

My dear sisters in fault, for I wish to address myself to my own sex, for I know, by experience, both relative and foreign to myself, that we are more apt

to commit what are termed trifling offences than the opposite sex, who are counted more intellectual and stronger minded than ourselves. Whether it can be attributed to this disparity, and whether the disparity actually exists, or not, I will not stop to discuss; for we, if we will only be candid, must admit that there exists among us more nervous irritability than naturally belongs to the stronger sex. I admit this, knowing it to be the truth, yet do not feel at all degraded by the admission, for it is this very trait in character (whether owing to a fine organization, or more extreme susceptibility,) that enables us more readily to detect a wrong; and if our eager search for discerning errors, faults, etc., be directed oftener within our own hearts and minds, and we go to work with a will to clear the cobwebs from our brains, that we might see clearly the many little spites and envies, and frivolities, collected within our hearts, we should profit by it. But I will resume.

My dear sisters in fault, why that tart reply? You may wound some one's feelings and cause displeasure. And why that cold and scornful manner of address and offensive manner of action? You will arouse anger. And why! oh, why!! I ask beseechingly, that insinuating remark, made in an under tone, accompanied by such a mysterious shake of the head? Take care! That remark may cause more to be made, and erroneous ideas may be set afloat and some one undeservedly injured. Are you quite sure that all, or even a portion, of what you have insinuated is true? Does your conscience rest perfectly easy after what you have said? If it does not, I implore you to apply the proper remedy before it is too late. Take back what you have said, or hinted at. Acknowledge yourself in fault, and try to eradicate any false impression you may have made, and rest assured you will be glad, sooner or later, that you have done so.

Let us not, when we have committed that which common sense teaches us is an offence, hush the whisperings of conscience with the assurance that we ourselves were not to blame, but quite excusable under the circumstances, that some one else was entirely in fault, but let us view ourselves as we really are, and receive our own true amount of blame, and if we have done wrong, profit by the lesson. I know it is very hard

to lay conceit and self love aside, and we often fail so to do, even when reason and justice demand it. As neighbors we often fail in duty to one another.— We fall short of it as friends, and in the nearer relations of life we often grossly neglect it. Husbands disregard and displease their wives, and consider it not even a trifling offence, and wives sometimes return the compliment with interest. Parents are neglectful of, or harsh to their children, despite the injunction which says, "ye fathers, provoke not your children to wrath! but bring them up in the nurture and admonition of the Lord." Children are disrespectful and disobedient to their parents, disregarding the command, "honor thy father and mother," etc.; and as to such obligations as giving to the poor, extending sympathy and assistance to the widow and orphan, we are apt to ignore altogether, and consider it no offence at all. If we fail to do all in our power to relieve want and suffering, we fail to do our duty, and if we fail to do our duty, we commit offence.

If we see a fellow mortal who has taken a downward course, and placed him or herself (as we might term it) beneath our notice, yet know, if we will only allow ourselves to realize it, that we can if we will, exert over both the heart and reason, (for the heart must invariably be appealed to in such cases, as well as the reason,) more or less influence and control, but fail to extend a hand to arrest the downward course of that individual, for fear of losing our own firm foothold, how precarious must be the foundation upon which we stand. It is not the well, but the sick that need a physician, and not the strong, but the weak that need our aid, our advice, and our encouragement. It is true, that at the time it is given it may be apparently thrown away, but if proffered in a spirit of friendship and true sincerity, and without an offensive show of superiority, to repel all gentle and good emotions, it will sow seed that sooner or later will bear such fruits as should we always be allowed the privilege, would make us glad to behold. By faithfully endeavoring to discharge our duties, and earnestly trying to discover and remedy our faults, and hold in check our wayward wills, how much good may we not accomplish in due time. Let us strive for daily improvement, and look to God for help, and we will come off victorious over our evil natures.

I know that my offences are not few, but many; but I hope God, in His infinite goodness and mercy, will enable me to clearly see my faults and rectify them; and may I ever keep before my mind these words of our Savior:

“Woe unto the world because of offences! for it must needs be that offences come; but woe unto that man by whom the offence cometh.”

I was intending to address myself entirely to my own sex, but have digressed.

If I have not written to the purpose, or have advanced wrong ideas, I hope all due allowances will be made. In whatsoever I lack in knowledge, I am not only willing but anxious to improve, and am willing to receive any instruction that any one would be kind enough to give.

A SEARCHER AFTER TRUTH.

LITTLE FOLKS.

Be Wise and Beware.

BY ABEL.

O! when I was a little boy,
I had to watch and wait,
And study in the spelling book,
And write upon the slate;
They set for me a copy then,
A good one I declare,
The wording of my copy was:
“Be wise and beware.”

CHORUS.—“Be wise and beware,
Of blotting; take care,
For blots are very hard to erase;
So write with hand ready,
Each line straight and steady,
In keeping life's record in its place.

I put the simple slate aside
When other duties came,
Yet still I find the maxim will
Apply to me the same;
Begin the record right and clear,
Preserve it so with care,
Of all that tends to make a blot
“Be wise and beware.”

A brother's blot I must not mind,
It will not stain my page;
When I behold him make mistakes
I must not storm and rage;
But if I choose to speak to him
In gentleness, with care,
Of words that irritate I must
“Be wise and beware.”
How easy we can keep good names,
How easy lose them too,

But ah! when lost, how very hard]

To find good names anew;
Wellprized when whole, not so when broke
Like ancient chinaware,
The slightest break is hard to mend,
“Be wise and beware.”

For the Children who Read the Herald.

My little friends, a new period is about dawning for you, and one which we have not a doubt you will hail with gladness. Perhaps your bright eyes caught sight of the proposition made to the Editor by X? and perhaps like X you waited impatiently for an answer to the same.—Well, the proposition was made and has been published and if we can't get an answer to it, we will follow the old adage and take the benefit of it “silence gives consent.” Perhaps we were not formal enough, but should have sent it directly to the Query Column, for my little friends to tell you a secret, great men are often very particular and must be approached through the proper channel. We read in history of two young Persian noblemen who lost their lives for no other offence than daring to come into the presence of a young prince, without covering their hands with their sleeves, as was the custom of those persons permitted to come before the king. Well if we have thus offended, we beg pardon, we will make our politest bow and pledge ourselves to be more circumspect in future, if you will extend to us your gracious favor once more—Yes, we will even draw our sleeves over our hands, or do any other penance you may impose in order to obtain a favorable hearing, we will do any reasonable thing, rather than suffer defeat.

And now my little friends, what shall be the subject of “our pleasant chat.”—The whole universe of God teems with beautiful and exhaustless themes—The earth upon which we live—the air we breathe—the grand old forests which supply us with comforts innumerable, even the blue dome stretching far above us, and the swift gliding streamlet, as it wanders down the mountain side or meanders through the flowery meadows and sweet green pastures where the cattle quench their thirst, and with their meek eyes, seem to thank God for all His mercies. Perhaps we feel very much as you would, if suddenly introduced into a shop full of rare and beautiful toys, and told to choose for yourself. You would look first at this one

—then at that—your mind would be almost made up which to choose, when a new attraction would suddenly appear in some other, and you would be no nearer a decision than before. Just at this juncture the opinion of a friend would benefit you greatly helping you to decide, by causing you to feel that others appreciated the same object you yourself do. We all love to be appreciated, don't we? When you have done a favor for one of your companions, how pleasant it is to see the bright sparkle of the eye, and hear the kindly spoken "thank you," you feel happy both because you have done a kind act, and because you know it has been appreciated. Yes, we all love to be appreciated, and from this simple fact we may learn a very important lesson, if we will. Do you my little friends, wish to secure the love of your companions, be grateful to them for the kindness they show to you—not only feel grateful to them, but manifest it by acts of kindness in return. Do you desire the love and esteem of your teacher? Then show by your actions that you are grateful for the care and labor they bestow upon you. Don't think they are paid by the few paltry dollars they receive, for all the care they take on your behalf. This is the mistake of a little mind, and if you would rise above all selfishness, you must never indulge it; but ever remember that next to your parents, you owe respect and gratitude to your teacher, and if you fail to secure their love, you are the loser, and I am sure in most cases the fault must be your own. We remember when we were a child, if a rare flower or any kind of fruit were given us at home our highest ambition was, to take it to our teacher, and we never remember once to have failed in getting our reward. Who is to be benefited by your deportment being correct—by your lessons being well learned and by your manners being refined? Your teacher? By no means! You and you alone are the debtor—show your gratitude then, show that you appreciate your teacher, for you know that you love to have all you do appreciated, and we don't blame you for it, God has implanted it in your nature, but we hope you will always remember to give the same to others, you wish to have them bestow upon you, for it is very wrong, to ask for more than we are willing to give. We might call it a kind of stealing, and I am sure none of us would like to be so dishonest,

would we? And yet what is stealing? Why you answer me quickly, it is taking what belongs to another. Well now if we use the word—*withholding*, instead of *taking*—how then? Withholding what belongs to another, yes that is it. To your teacher belongs Love, Respect, Obedience. Do you withhold either of these? We trust not, for if you have, you have turned aside from the path of right, and outside of that path are briars and thorns which will tear your clothes and scratch your flesh, and cause you to shed many bitter tears when it may be too late. Remember my little friends, that if you do wrong, it may wound those who love you, here; but in eternity it can injure *no one but yourself*.—God will cause those to be happy, who have loved Him and kept His commandments, though all others should be miserable; and you all know the golden rule:—"Do unto others as you would have them do unto you!"

But here we have wandered, out of the toy shop, led on unawares by the simple word *appreciate*, and now our sheet is full, and we have not selected a subject yet. Well perhaps it may be just as well to take time, and by the next number of the *Herald*, some friend may kindly assist us in selecting, and then we too shall feel that our *subject* is appreciated by others than ourselves. X.*

* This is good, but rather too elaborate for the comprehension of the little folks. Articles for this purpose must be brief, clear, and in language not above the comprehension of children.—If "X" is not the "*non de plume*" required, the articles must be signed. [Ed.]

MY BUSINESS.

What are another's faults to me?

I've not a vulture's bill;
To peak at every flaw I see,
And make it wider still.

It is enough for me to know,
I've follies of my own;
And on my heart the cares bestow,
And let my friends alone.

Terrible Earthquake.

Athens, March 10!

A terrible earthquake has taken place in the island of Mytilene. All the habitations are in ruins, and hundreds of people killed.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Friday, March 15, 1867.

JOSEPH SMITH, Editor.

NOTICE.—The Saints scattered abroad, and those assembled in branches, are hereby requested to observe Sunday, March 31, 1867, as a day of Fasting and Prayer, that God will favor us at our assembling in Conference, April 6, 1867.

Pleasant Chat.

We are informed, that a strong feeling exists among the brethren in the west, to unite their means for the good of the cause; and how to do so, is the question upon which there has been so much, and so varied a controversy. We now propose the following plan for the consideration of all who may be desirous of examining the matter with a view to definite action.

Not attempting to define it as a duty or compulsory nature; but as a measure permissible by the law, and of probable good to the operators, and of possible benefit to the church at large.

Suppose A, B, C, D and E, have capital to the amount of \$500 each, and they are extremely anxious that it should be employed to the best advantage in the way of creating employment for others; as well as augmenting their original capital. They do not want to trust it to any of the bishops, neither do they want to lend it for usury, but what to do with it they do not know.

We propose that they club these \$2,500 (and perhaps more will join,) into a stock fund, and set up say a boot and shoe manufactory, or a chair factory, or any other legitimate trade, and employing faithful men to labor, pay them fair wages for fair labor, and keep their stock good, while their increase or profits went into the general fund.

Now this association may be called by any corporate name that they might agree upon, and so long as they kept steadily dri-

ving the business which they had in hand, keeping out of debt, and working together as producers and not consumers, it would thrive.

Mill building, brick making, all kinds of wooden furniture for the farm, garden or house, woolen factories, tanneries, and iron foundries, could all be established and carried on in like manner, by the association of individual capital for a public good.

Some, indeed the greater part have no *capital*, meaning cash; but it is very nearly time we should begin to understand that *labor* is capital, and that joint labor in a proper spirit, with a very little cash, would accomplish all that is needed.

Many feel desirous to be united in the order of Enoch, consecrating of their properties for the objects therein stated.

Now, we understand the order of Enoch to be something of the nature proposed, and men who would not labor together, united for the accomplishment of an object like the one proposed, certainly would never trust their properties to other men's use, "with an oath and covenant which can never be broken."

Any man who makes remunerative labor for others, is a public benefactor. These co-operative societies, gotten up for the purpose of augmenting the usefulness of church members, for the prevention of idleness; for the encouragement of industry; for the placing of employment within the reach of all who may need it, will be of great utility to the latter day work.

There are plenty of streams within the borders of Zion, which can be made to turn all sorts of machinery; there is plenty of idle time, (as if it were possible for time to be idle,) and plenty of waste muscle to make railroads and man them, to build factories of every sort and drive them, to buy herds and to feed them, to establish dairies and keep them; to do, in fact, anything that human heads and hands can execute anywhere.

The man who thinks he can't do anything because he can not do a very great thing at once, is a misconception; is a waste of life; is a heap of useless fibre; is a tax

upon the mercy and confidence of God ; and is—well there is some comfort for such any way, though it is but small—they are hardly worth condemnation, and so may possibly escape.

There is no intention that is manifest on the part of the Creator, that any thing which He has created should pass a life in idleness, hence all must be active.

There is evidence also that "feeble folk" must work in communities ; see the "ant," the "coral workers," the "bee," and the "beaver," all fair representatives of the power of co-operation in the material world, and if we would profit by the injunction, "Go to the ant thou sluggard," in its deepest and best wisdom, we would take the lesson in its *gathered* power and say, We will co-operate.

We suppose again : There are an hundred farmers living within a circle of five miles, and they all buy a certain amount of goods yearly ; and if they are honest, they all pay for them. Now if they would invest \$50 each in an enterprize to stock a variety store, which should supply all the wants of the country trade ; and should yearly buy all their goods of that associated firm, and pay for all they bought ; they could easily see that they would be buying at the same cost as before, with this exception, that in the case of buying elsewhere, they paid the profits to other parties, while in the latter they paid it to themselves.

For instance, \$5,000 worth of goods sold at 15 per cent, would give an increase of \$750 ; one half of which might cover the cost of sale. If so there would be \$375 which could be placed to the original stock of \$5000:

If this stock was owned by one hundred persons, and each one bought an equal portion, he would have paid to himself in the course of the year \$7.50 on his capital of \$50, and, expenses paid, his share of stock is worth \$53.75. He has bought no more than he otherwise would, has paid no more for goods than he did before ; has bought with the consciousness that he was

not enriching any one else to his loss, has had a mutual supervision of buying and selling the stock, and has an assurance that all articles which he has used have been legitimately good, and have been properly bought and sold.

It could be the same with every class of producers if they choose.

Of political stir, we notice that the christians in Thessaly have negotiated with the Turks for securing their religious independence.

A Republican paper is about to be started in New Orleans, a somewhat new era in southern politics.

Fair appropriations for the improvement of the Mississippi River—a liberty of bridging secured, and a company already organized to bridge the river at Keokuk, Iowa, twelve miles below Nauvoo.

Fenian excitement strong in the east, and in Ireland some fighting.

Active measures to render the travel across the plains more secure than formerly, are to be taken the coming season.

Much bad feeling at the south, growing out of the action of Congress on Reconstruction.

No particular change in church news in this issue, except as will be seen by the published Conference minutes.

A space in the HERALD for articles for the children of the church, will be allowed, until such time as it is found injurious to the cause.

We are still anxious that the talent of the church should write for the HERALD, and that it should reflect credit upon the church.

Something New.

An elder of the Church of Jesus Christ, being from home on a short mission, happened to stop in the State of Michigan at the time when, and the place where, a union revival meeting was being held.

The elder in company with the brother at whose house he was staying, went to the meeting, where he was introduced as elder —, from —, and was invited to take a seat with the ministers in the stand. Of

course he complied, and when he was asked to preach he did so.

Now it so happened that the meeting had been in progress for some time, and the ministers were getting worn, and the elder of Christ was considered an acquisition as being fresh, and a man of some ability in the gospel, and they, thinking to profit by so timely an arrival of help, left the meeting in the hands of our opportune elder, who, comprehending the situation and rising to the emergency, did then and there with purpose intent—to do good, carry on and conduct said Baptist, Methodist, and Campbellite union revival meeting, to the edification of the believing and the prudent.

The result was the baptizing of six, the organization of a branch of the church, and the allaying of prejudice to a considerable extent.

This is the first instance on record, to our knowledge at least, that an elder of the Church of Jesus Christ of Latter Day Saints was favored with conducting a revival meeting of other religious denominations.

If any body remembers another, please send us the particulars.

EVERY BRANCH OF THE CHURCH should send a report to the next Annual Conference in the following form: Name of the Branch and location, number of apostles, high priests, seventies, elders, priests, teachers, and deacons, number of deaths, expulsions, baptisms, total number of members, names of President and Clerk.

These reports should be signed by the Branch President and Clerk and sent by a District Delegate, or any member of the church, or by mail to Joseph Smith, care of Thomas Revell, Nauvoo, Ill.

CONFERENCES.

Plum Creek Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Plum Creek, Iowa, Feb. 2, 3, 1867.

Wheeler Baldwin, H. P., was chosen to preside.

Official members present: 2 High Priests, 19 Elders, 7 Priests, 2 Teachers.

REPORTS OF BRANCHES.

Plum Hollow: By Elder Leeka, as in good working condition: no changes since last reported.

Glenwood: By Elder Britton, as not sufficiently united, and troubled with a disaffection the branch authorities were unable to remove: no changes.

Elm Creek: By Elder S. Thomas, as weakened by the temporary removal of some of its members, and the neglect of those who remain to attend to their public duties.

Nephi: By Priest Robert Coster, as united and firm in the faith; but some of the priesthood a little backward in public services. Two baptized since last reported.

Manti: By Elder W. Baldwin, (by request) as awakening to renewed life, and possessed of energy and faith arguing well for its future prosperity: no change since last reported.

Hamburg: By Elder Baldwin, as broken up by the removal of its members, and demanding some action by the Conference. The President of the branch still resided there, and desired the Conference to take the action needed.

The reports were all accepted; and after some remarks by Elder Forscutt on the necessity of correct representations being made, giving not only every delineative feature of the condition of the branches; but also their numerical status, that the action of the Conference might be always intelligible and consistent with the nature of their wants, it was,

Resolved, That the Hamburg Branch be disorganized, and that the President and Clerk of this District be authorized to grant "Certificates of Membership" to the Hamburg saints.

AFTERNOON SESSION.

The following Officers reported: E. R. Briggs, Wilcox, Hartwell, Chambers, Forscutt, H. Kemp, G. Kemp, Jamieson, Gonsolly, Thomas, Gaylord, Leeka, Ballou, Ledingham and Hyde.

Resolved, That Elder Briggs continue his mission at Eastport and vicinity and that the President of the Nebraska City Conference, be requested to aid him.

Resolved, That Bro. H. Kemp be authorized to notify Bro. Edwin of the foregoing resolution.

Resolved, That Bro's Wilcox and Ledingham labor at Deer Creek and vicinity.

Resolved, That Elders D. Hartwell and

Chambers continue their mission in the Red Oak circuit.

Resolved, That Elder Ballou be requested to labor in the Silver Creek and Mud Creek country.

Resolved, That Elder H. Kemp be deputed to receive and receipt for the Nebraska City Conference Records, (in the hands of the District Clerk of this Conference since that Conference and this were united,) and deliver them to the President of that Conference.

In the evening the house was filled, and chiefly by strangers, to whom Elder Forscutt preached on the restoration of the gospel, from Rev. 14: 6. An intermission of 10 minutes was then given, after which a prayer and fellowship meeting that those present will probably never forget, was held till near 12 o'clock. Tongues and interpretations, prayers and testimonies, exhortations and blessings, of such beauty and power, that like Paul, we sometimes scarcely knew whether we were in the body or out. To our holy and good Father be all the glory.

SUNDAY MORNING, 9 A. M.

The authorities of the Church were presented consecutively, and sustained unanimously, with the exception of one negative vote to the following resolution, viz:

That we sustain Bro Gamet as the Bishop of the Western Slope, not only by our faith and prayers, but by the payment of tithes, as the law directs.

Resolved, That a Committee of three be selected by President Baldwin, to examine into the condition of the Glenwood Branch and take the necessary action.

Resolved, That Elder Mark H. Forscutt be delegated to represent this Conference at the ensuing General Conference.

Resolved, That Elder E. B. Gaylord assist Bro. Baldwin in the duties of his District Presidency.

At 11 o'clock A. M., a great number of people assembled, more than the house could hold, and Elder Forscutt preached from 1 Tim. 1: 15; to an attentive and orderly congregation. In the afternoon Elders H. Kemp and Wilcox preached on "Saying Knowledge," and after some instruction by Elders Baldwin and Forscutt, Conference adjourned to meet at Plumb Hollow, the first Saturday and Sunday in May, 1867.

There was another prayer meeting in the evening. The general effusion of the Spirit poured out upon the saints, can but result in good to them, and we trust also to the many strangers who attended with them.

WHEELER BALDWIN, Pres.

DAVID LEEKA, Clerk

Galland's Grove Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Galland's Grove, Shelby Co., Iowa, Feb. 2 and 3, 1867.

Convened at the saints meeting house, and organized by calling Alex. McCord to preside, Thos. Dobson was chosen clerk pro tem, Bro. Nathan Lindsey clerk of conference not being present.

On call for official members there was found to be 1 of the Twelve, 2 High Priests, 3 of the Seventy, 15 Elders, 2 Priests, 4 Teachers and 2 Deacons.

The following branches reported: Mason Grove Branch, reported 57 members; 1 Seventy, 8 Elders, 1 Priest, 3 Teachers, 1 Deacon. Thos. Dobson Pres. T. C. Dobson Clerk.

Galland's Grove Branch not reported.

Resolved, That Bro. Nathan Lindsey be relieved from the Clerkship of this conference on account of being inconveniently situated to attend its meetings.

Resolved, That Thos. Dobson be the clerk of Conference.

Elders, A. McCord, J. A. McIntosh, T. Dobson, R. R. Montgomery, Wm. H. Jordan, E. C. Keith, and Chas. Derry reported favorably of the work in this district.

Resolved, That we re-affirm a former resolution, instructing the saints comprising this District to establish Sabbath Schools.

Resolved, That Thomas Dobson be appointed to preach in Dennison, and other places in the northern portion of the District, assisted by Bro. W. H. Jordan.

Resolved, That all the elders in the Mason Grove Branch be assigned Missions in that part of the District.

MORNING SESSION.

Resolved, That Elder John A. McIntosh be sent to Bowman's Grove and surrounding country, and that Elders Ed. Clothier, John B. Swain and Milton Lynch go with him.

Resolved, That A. Kuykendall, John B. Hunt, O. E. Holcomb and J. Hansen, be associated in a mission to Robert's School-house, to preach alternately.

Bro. John B. Hunt excused himself, as not being at liberty to go.

Resolved, That John Pett, R. D. Butterworth, Franklin Rudd, John Rudd and George Bird be requested to keep up meetings in the Dow School-house, and adjacent in the Boyer Valley.

Resolved, That Uriah Roundy and Ralph Jenkins be appointed to preach at Galland's Grove, in connection with the President of the Galland's Grove Branch.

Resolved, That Bros. Kuykendall and Hanson be a Committee to see Brother Benjamin Galland and ascertain his reasons or absenting himself from the Conference.

Resolved, That this Conference will sustain by their faith and prayers all the constituted authorities of the church in righteousness.

Elder Derry urged upon the saints, the necessity of sustaining the *Herald*, by forwarding their subscriptions; also the forwarding means to assist in publishing the New Translation.

Resolved, That Elder McCord be requested to labor in connection with the elders under his charge.

Resolved, That this Conference now adjourn to meet, at Mason's Grove, the first Saturday in June, 1867.

Bro. Derry then preached an effective discourse, and in the evening the saints had a good prayer meeting, enjoying the Spirit of God in a good degree.

ALEX. McCORD, PRESIDENT.
THOS. DOBSON, Clerk.

Brookfield Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Brookfield, Ohio, Feb 10, 1867.

Bro. David M. Lewis was chosen President, and David Evans and Wm. Lewis, Clerks.

The President addressed the Conference, concerning the duty of the official members.

Official members present: Elders, David M. Lewis, Wm. D. Williams, John Morgan, John James, Morgan Williams, Wm. Hopkins, John R. Lewis and Geo. Moore; Priests, David Evans and Wm. Lewis; Teachers, John Evans and John Regmon; Deacon, Geo. Mastress,

BRANCH REPORTS.

Brookfield: 10 Elders, 2 Priests, 2 Teachers, 1 Deacon, 31 members—total 47; 5 added by baptism since last Conference, 2 cut off, 3 disfellowshipped, 2 ordained elders; during the Conference, 1 ordained to the office of priest, 1 ordained deacon, 1 child blessed; Wm. D. Williams, President.

Mineral Ridge: not reported.

Resolved, That Bros. Geo. Moore and John McMelon labor in Mercer and Lawrence Cos., Pa., as circumstances permit.

Resolved, That Wm. Hopkins and John R. Lewis labor in Youngstown District, Ohio.

Resolved, That David M. Lewis sustain

the brethren on the Mineral Ridge District.

Resolved, That Wm. D. Williams labor in Brookfield District, Ohio.

Resolved, That the Book Agent send for tracts, and that the Conference sustain him.

AFTERNOON SESSION.

The sacrament was administered, and the Lord blessed us with a good portion of his Holy Spirit.

The President made a few remarks on the law of tithing.

There was preaching in Welch and English, and good attention was paid to what was said.

Resolved, That we sustain Joseph Smith, and all the authorities of the Church of J. C. of L. D. S.

The Sunday School is in good condition here at present; John James, Superintendent.

Resolved, That this Conference adjourn to meet on the 12th of May, 1867, at Brookfield, Ohio.

DAVID M. LEWIS, PRESIDENT.
WM. LEWIS, } Clerks.
WM. EVANS, }

North Star Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at the North Star Branch, Pottowattamie Co., Iowa, Feb., 23, 24, 1867.

Conference convened pursuant to adjournment, organized by choosing Elder Jairus Putney, President, and David Chambers, Clerk.

Official members present: 15 Elders, 2 Priests, 2 Teachers, 1 Deacon.

BRANCH REPORTS.

North Star: Total number, 148. Since last reported, 2 baptized, 1 received by letter, 5 removed. Wm. Williams, President, D. P. Hartwell, Clerk.

Council Bluffs: Total number of members, 27, including 8 Elders, 1 Teacher. Since last reported, 1 received by letter, 4 cut off. James Cafful, President, Alfred Sanders, Clerk.

Union: [Number of members omitted.] 8 Elders, 2 Priests. Since last reported 1 added by baptism, 1 elder and 2 priests ordained. Horace Gladwin, President, Rasmus Campbell, Clerk.

Wheeler's Grove: 36 members, including 1 High Priest, 6 Elders, 1 Priest, 1 Teacher. Represented by Elder Howard Smith.

The following Elders reported: Howard Smith, and Leonard Graybill.

Elders Lang and Longbottom reported by letter.

Elder Jairus Putney reported that he had visited all the branches in the District, and he finds all the saints improving wherever he went; and the Spirit of God is extending among the saints generally, and the gifts of the gospel are with them to a great degree.

MORNING SESSION.

Preaching by Elder Ouffal, on the necessity of rolling forward the work of the last days with power.

AFTERNOON SESSION.

Preaching by Elder Howard Smith, on the gospel of the kingdom, followed by Elder Putney.

Resolved, That we sustain Joseph Smith, as President of the church, and also his Counsellor, and the quorums under him.

Resolved, That we sustain Elder Chas. Derry as President of the entire Western District; also Mark H. Forscutt as his assistant.

Resolved, That we sustain Bro. Jairus Putney as President of the Pottawattamie District.

Resolved, That we sustain the presidents of the several branches in this District.

Resolved, That this Conference adjourn to meet at the Boomer Branch, on the last Saturday and Sunday in May, 1867.

JAIRUS PUTNEY, PRESIDENT.

DAVID CHAMBERS, Clerk.

Pittsfield Conference.

Minutes of a District Conference of the C. of J. C. of L. D. S. held in New Canton Branch, at the house of John Fishers, on Feb. 2 and 3, 1867.

Elder L. W. Babbitt was chosen to preside, and Teacher Lamoni L. Babbitt, as Clerk.

The President then stated his feelings, which were of no ordinary character, he said: I feel happy this day in your midst, and gladly do I welcome my brethren who have honored us with their presence. It brings to my mind the good time we had one year ago, while holding a Conference in this room, when our much beloved blind brother, Darius Wetherby, testified that he thought he was gradually rising from the floor and felt with his hand down the chair post to ascertain if the floor was going with him, and others testified that the house shook, and all the saints thought it was a heavenly time, or that a heavenly being was near. He also spoke of the necessity of paying tithing, in order that

the work might spread, that we may not only enjoy the light of the gospel, but be willing to make every exertion in our power to cause our light to shine to all around, that the honest in heart in this district, and throughout the world, may yet rejoice and partake of the same joy that now fills our bosoms.

Official members present: 1 High Priest, 1 of the Seventy, 7 Elders, 1 Priest, 1 Teacher.

The President reported that he had visited the branches of the Conference, opened one new place for preaching, and had baptized two during the past three months.

The following officers reported: Elders Henry Huffman, C. C. Watson, George Tipler, J. Goodale, D. Bowen, Darius Wetherby, R. C. Hendricks, C. Mills, Thos. Williamson, and Priest Wetherby.

REPORTS OF BRANCHES.

Atlas: as last reported; Henry Huffman, President.

Elkhorn: 2 added by baptism, since last reported; L. W. Babbitt, President.

New Canton: 16 members, including 1 of the Seventy, 2 Elders; D. Bowen, President.

Pittsfield: as last reported; T. W. Williamson, President.

After a few remarks by the President, it was

Resolved, That the Kizer Creek Branch be disorganized.

Resolved, That we uphold with our faith and prayers Bro. Joseph Smith, as President of the Church of J. C. of L. D. S.; likewise Bro. Wm. Marks, as his Counsellor, and all the other quorums in their proper order.

The evening was spent in prayer and testimony of the saints. The Holy Spirit was manifest in great power, and we all rejoiced together.

MORNING SESSION.

Prayer meeting at 9 o'clock.

At 11 o'clock Elder Babbitt preached on the subject of the gathering of Israel.

AFTERNOON SESSION.

Preaching by Elder Goodale, on the principles of the gospel.

EVENING SESSION.

Had a time of rejoicing that those that were present will ever remember. They were times of refreshing from the presence of the Lord. May such times be multiplied to the saints of God.

Resolved, That this Conference adjourn to meet at Pittsfield, Pike Co., Ill., on the second Saturday in May, 1867.

L. W. BABBITT, PRESIDENT.

LAMONI L. BABBITT, Clerk.

SELECTIONS.

A Novel Plea.

A lawyer relates the following incident that occurred in his practice:

He was trying a petty case, in which one of the parties was not able to pay council fees, and undertook to plead his own cause. But he found, in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in the legal strategy, evidently making the worst appear the better cause.

The poor man, Mr. A., was in a state of mind bordering upon desperation, when the opposing council closed his plea, and the case was about to be submitted to the justice for decision.

"May it please your Honor," said the man, "may I pray?" The judge was taken somewhat by surprise, and could only say that he saw no objection. Whereupon Mr. A. went down upon his knees and made a fervent prayer, in which he laid the merits of his case before the Lord in a very clear and methodical statement of all the particulars, pleading that right and justice might prevail. "O Lord, thou knowest that this lawyer has misrepresented the facts, and thou knowest that it is so and so"—to the end of the chapter.

Arguments which he could not present in logical array to the understanding of men, he had no difficulty in addressing to the Lord, being evidently better versed in praying than pettifogging.

When he arose from his knees, Esquire W., the opposing council, very much exasperated by the turn which the case had taken, said: "Mr. Justice, does not the closing argument belong to me?" To which the judge replied, "You can close with prayer, if you please!" Esq. W. was in the habit of praying at home, but not seeing the propriety of connecting his prayer with his practice, wisely forebore, leaving poor Mr. A. to win his case, as he did by his novel mode of presenting it.—*Canada Christian Advocate.*

The Use of Pain.

Pain is a sentinel that warns us of danger. And therefore it stands upon the outposts of the citadel, the body; for pain is keenest, the surgeon's knife is felt keenest, on the surface. Now, be it granted, that pain does us some harm; but it saves us from worse harm. If fire did not pain us it might burn us up. If cold did not pain us, it might freeze us to death. If

disease did not pain us, we might die before we knew that we were sick. If contacts, of all sorts, with surrounding objects—the woodman's ax, the carpenter's saw, the farmer's harrow—did not hurt us, they might cut and tear us all to pieces. Think of it. A knife held by a careless hand, approaches us; it touches the skin. We start back. Why, because there is pain. But for this, it might have entered the body, and cut some vital organ. An old Greek verse says: "The gods sell us the blessings they bestow."

These are the best terms for us. They make us careful and prudent. Unconditional giving might lead to reckless squandering. Pain then is a teacher of prudence, of self-care. Nay, and if happiness alone were considered, it might be argued that an occasional bitter drop gives a zest to the cup of enjoyment; as hunger does to the feast, or sharp cold to the winter's fig. But, in moral relations, the argument is still stronger.

Here is a human soul clothed with a body, to be trained to virtue, to self-command, to spiritual strength and nobleness. Would perpetual ease and pleasure, a perpetual luxury of sensation, best do that? We know that it would not. Every wise and thoughtful man at least knows that some pain, some sickness, some rebuke of the senses, is good for him. Such a man often feels, in long continued states of ease and comfort, that it is time something should come to try, to discipline, to injure and ennoble his nature. He is afraid of uninterrupted enjoyment.

Pain, patiently and nobly endured, peculiarly strengthens and spiritualizes the soul. Heinrich Heine says: "Only the man who has known bodily suffering is truly a man." The loftiest states of mind, and, compared with merely sensual indulgence, the happiest, are those of courageous endurance, and the martyr is often happier than the voluptuary. Cicero says, speaking of the sacrifice of Regulus, and after describing his happy fortunes—he had carried on great wars, had been twice Consul, had triumphal honors decreed to him—"nothing was so great as his death;" when to fulfill his word, he went back to Carthage to suffer all that could be inflicted on him. "To us, hearing of it," says Cicero, "it is sad; to him suffering it, it was a joy; it was a pleasure;" *erat voluptarius*. "For," he adds, "not the light and gay in their jollity nor their wantonness, nor their laughter or jesting—companions of dissoluteness—but the serious and resolute, in their endurance and constancy are

happy." This is the general statement to be made with regard to pain. It is general, indeed, and does not propose to cover every case.

But now, it may be asked, how could not the same end be gained, the same nobleness, the same constancy have been achieved, without pain? which is, I think as if one should ask, whether the wood could have been cut into shape without the ax, or the marble without the chisel, or the gold purified without the furnace. But let us answer; and we say, not in any way that we can conceive of. It may have been absolutely inevitable in the nature of things, that a frame sensitive to pleasure should be liable to pain. This may be the explanation of that long continued and severe pain, which presents the hardest problem in our physical life.—With such causes foregoing, such a train of influences, neutral, moral or physical, as produced this terrible suffering, it may have been impossible, without a miracle, to prevent it.

Ordinarily indeed, such pain is not long continued. It destroys life, or life destroys it. *Si gravis, brevis; si longus, levis*, if severe, brief—if long, light," is the old adage; and it is true. But if it fail, and the terrible case of protracted anguish is before us, we may be obliged to leave it under some great law of the human constitution, which makes prevention impossible. I may be told that such pain does no good; that it breaks down mind and body together; and therefore that it *can not*, in any way, be useful. But we do not know that. In the great cycle of eternity all may come right. How much happier the sufferer may be forever, for this present pain, we know not. All experience, all known analogies, favor the idea of that immense remuneration.—*From Dr. Dewey's Problem of Human Destiny.*

POETRY.

An Exhortation.

Tune—Bonnie Doon.

Not many days their course will run,
And Zion's watchmen's work is done;
The night is coming very fast,
And time its labor will be past.

Then saints awake, no time to spare,
In idle dreams or worldly care;
No time to waste in words of strife,
While men are passing out of life.

Can we who know our sins forgiven,
And looking for the Lord from Heaven,

Sit idly down—leave men to die,
While for the bread of life they cry?

Dear Lord help us while we do live,
As we receive, so let us give.
We'll cry aloud—we'll cry repent,
For so the Word to man is sent.

Brethren awake, no longer sleep;
As angels do o'er sinners weep.
The harvest's ripe, the lab'ers few,
And there is work for each to do.

We'll then go forth in Jesus name,
And bear reproach, the cause maintain,
And labor on till Jesus comes,
To take us to our peaceful homes.

T. W. S.

FARMINGTON, Iowa, Feb. 20, 1867.

RECEIPTS FOR THE HERALD.—Ephraim Hart, C. G. McIntosh, John Taylor, Nev., G. W. Conyers, Genette Strauss, G. W. Bird, Levi Graybill, James Spence, H. Gawley, G. Braby, each \$2.00.

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"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*.

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Baptism.

The original word rendered baptism, in the New Testament, is *baptizo*, (to immerse), and not *rantizo*, (to sprinkle).

BIBLE TESTIMONY.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—*Rom.* 6: 4, 5.

See also *Mat.* 3: 6; *Mark* 1: 5; *John* 3: 5, 23; *Acts* 2: 38; *Acts* 8: 36-39; *Col.* 2: 12; *1 Pet.* 3: 20, 21.

TESTIMONY OF MEN.

Justin Martyr, about A. D. 140, says:

"Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water, in the name of God the Father, Lord of all things, and of our Savior, Jesus Christ, and of the Holy Spirit."—*Apology* 2, Sect. 79.

Tertullian A. D. 200 says:

"The person is let down in the water, and with a few words said, is *dipped*."

Again he says: "There is no difference whether one is washed in the sea or in a pool, in a river or in a fountain; in a lake or in a

channel; nor is there any difference between those whom John (baptized) *dipped* in Jordan, and those whom Peter dipped in the Tiber."

He also uses the words, "*In aqua immergimur*."—"we are immersed in the water."—*De Baptismo*, Cap. 2, 4, 7.

Gregory Nazianzen, in A. D. 360 said:

"We are buried with Christ, by baptism, that we may also rise again with him; we descend with him that we may also be lifted up with him; we *ascend* with him, that we may also be glorified with him."—*Orat.* 40.

Ambrose, in A. D. 374, said:

"Thou sayest, *I do believe*, and wast immersed, that is, thou wast buried, (*Mersisti hoc est sepultus, es*).—*De Sacram.* L. 2, Cap. 7.

Cyril, of Jerusalem, in A. D. 374 said:

"As he who is plunged in the water, and baptized, is encompassed by the water on every side; so they that are baptized by the spirit, are also wholly covered."—*Catechis.* 17, Sec. 14.

Chrysostom, in A. D. 398 said:

"To be baptized and plunged, and then to emerge, or rise again, is a symbol of our descent into the grave, and our ascent out of it; and therefore Paul calls baptism a burial."—*Homie.* XI. in *1 Cor.*

The following testimonies of three Pedobaptist authors are to the point.

Witsius affirms as follows:

"It is certain that both John the Baptist, and the disciples of Christ, ordinarily practiced immersion; whose example was follow-

ed by the ancient church, as Vossius has shown, by producing many testimonies from the Greek and Latin writers."—*Econ. of the Cov. Lib. iv. Cap. xvi. Sec. 13.*

Mr. Bower says :

"Baptism by immersion was undoubtedly the apostolic practice, and was never dispensed with by the church, except in case of sickness," etc.—*History of the Popes, Vol. 2, p. 110.*

G. J. Vossius says :

"The Apostles immersed whom they baptized, there is no doubt, * * * and that the ancient church followed their example is very clearly evinced by innumerable testimonies of the Fathers."—*Disputat. de Bap. Disp. 1. Sec. 6.*

Mr. Whitby, Author of a Commentary on the New Testament, and more than forty other learned works, says :

"It being so expressly declared here (Rom. 6 : 4 ; Col. 2 : 12), that we are buried with Christ in Baptism, by being buried under water ; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence ; and this immersion being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges, to justify his refusal to the laity ; it were to be wished, that this custom might be again of general use."

Bishop Bossuet says :

"We are able to make it appear, by the acts of councils, and by the ancient rituals, that for thirteen hundred years, baptism was thus, (by immersion), administered throughout the whole church, as far as possible."—*Stennell's answer to Russen, p. 176.*

Stackhouse says :

"Several authors have shown, and proved, that this immersion continued, as much as possible, to be used for thirteen hundred years after Christ."—*Hist. of the Bible P. 8, P. 1234.*

Archbishop Tillotson, says :

"Anciently those who were baptized, were immersed and buried in the water, to represent their death to sin ; and then did rise up out of the water, to signify their entrance upon a new life, and to these customs the apostle alludes, Rom. 6 : 2 6."—*Tillotson's Works, vol. 1, Sermon 7, P. 179.*

Bishop Taylor says :

"The custom of the ancient churches was not sprinkling, but immersion ; in pursuance of the word in the commandment, and the

example of our blessed Savior."—*Pæd. Exam. vol. 1, P. 199.*

Lightfoot and Adam Clark say :

"That the baptism of John was by plunging the body (after the same manner as the washing unclean persons was) seems to appear from those things which are related of him ; namely, that he baptized in Ebon, that he baptized in Jordan, because there was much water there," etc.—*A. Clark's Commentary.*

John Calvin says :

"From these words (John 3 : 23), it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water."—*Pæd. Exam. vol. 1, P. 194.*

Doddridge says : "Buried with him in baptism, it seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion."—*Fam. Expos. note on place.*

George Whitfield says : "It is certain that in the words of our text, (Rom. 6 : 4), there is an allusion to the manner of baptism, which was by immersion, which is what our own church allows," etc.—*Eighteen Sermons, P. 297.*

John Wesley says : "Buried with him—alluding to the ancient manner of baptizing by immersion."—*Note on Rom 6 : 4.*

Whitby says : "Because there was much water there, in which their whole bodies might be dipped ; for in this manner only was the Jewish baptism performed, by a descent into the water, (Acts 8 : 38), and an ascent out of it, (39 v.) and a burial in it. Rom. 6 : 3, 4 ; Col. 2 : 12."—*Ainol. of the Place.*

Prof. Stewart says : "The mode of baptism by immersion, the oriental church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the western churches sprinkled christians, by way of ridicule and contempt."—*Allatt's de Eccles. Orient. et Occident, Lib. 3, ch. 12, Sec. 4.*

Wm. Wall says : "We should not know from these accounts, whether the whole body of the baptized was put under water, head and all, were it not for two later proofs, which seem to put it out of question ; one that St. Paul does twice, in an allusive way of speaking, call baptism a burial ; the other, the custom of the christians, in the near succeeding times, which, being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a total immersion."—*From P. 9, Def. of the Hist. of Inf. Bap. P. 131.*

It is well known that the Waldenses always practiced immersion.—

The Congregational Journal, speaking of the Waldenses, says:

"They preserved alive the teachings of the primitive church."

Prof. Edwards says: "Some of the Popish writers own that they, (the Waldenses), never submitted to the church of Rome.—One says, the heresy of the Waldenses, is the oldest heresy in the world."—*Hist. of Redemption*, P. 3.

Beza says: "As for the Waldenses, I may be permitted to call them the seed of the primitive and purer church."

President Shannon, of the College of Louisiana, says: "While I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words *dip*, *pour*, *sprinkle*, and *wash*, in their various modifications, occur in the English Bible, with the corresponding term used in the Greek of the New Testament, and the Septuagint. Dip I found in twenty-one passages. In all of these, except one, is found *bapto*, or *baptizo*, in the Greek. The one exception is in Gen. 37: 31, when Joseph's brethren took his coat and dipped, (*emalunan*, smeared or daubed), it in the blood of a kid. Mark the *great accuracy* of the Greek here. The idea is that of smearing or of daubing; and the Septuagint so expressed it. Sprinkle, in some of the forms, I found in twenty-seven passages; in not a single instance is *bapto* or *baptizo* used in the Greek. Pour, I found in no less than 119 instances, but in not even one of them did I meet with *bapto* or *baptizo*, used in the Greek. I found wash in thirty-two cases where reference was made, not to the whole person, but to a part, as to the eye, face, the hands, the feet; in none of these was *bapto*, or *baptizo* found; but *nipto*, invariably."

H. FALK.

Two Sketches Drawn from Life.

SCENE FIRST.

Grand and solemn were the tones of the pealing organ, swelling, reverberating, and filling with undulations of melody the entire space of the magnificent chapel; then, as if enchanted by its own harmony, grown buoyant with life, surges beyond the walls, falling upon the ear of the passers by, calling them to the worship of God. Softly through richly stained windows, falls the subdued light, shimmering and quivering on the dark carved wood, and

rich drapery of altar and pew.—Every footstep is hushed into silence, as it falls upon the rich carpeting of the aisle, and nothing but the rustle of costly silks, or a hastily turned leaf disturbs the Sabbath silence of the house of worship. Anon, the voices of the choir swell into one grand anthem of praise and thanksgiving, and we bow our heads in gratitude to God, while in the words of the Psalmist we exclaim, "Praise waiteth for thee O God in Zion: and unto thee shall the vow be performed."

"If any man will be my disciple, let him deny himself, take up his cross, and follow me." The text fell gratefully upon our ears, for it must be confessed our hearts had somehow misgiven us, as we remembered the record of days gone by, and tried to picture to our minds the upper room where upon one occasion the disciples had met to worship—tried to bring it before us with the scenes therein enacted, and the words of the ever to be remembered sermon preached upon that occasion. But then we reflected, this is the nineteenth century, and for lo, these eighteen hundred years has Christianity been making its conquests, and surely it is time and is but meet, that she put on her beautiful garments to meet the Savior at his coming. His followers are not now the poor and despised ones of the earth, neither his ministers illiterate fishermen, therefore prepare our hearts O God, to thank thee, and to worship in thy courts to-day.

With respectful attention the congregation listened to the reading of God's word, but when the minister began his discourse every eye was fixed upon him, and the audience were held as it were spell-bound, chained to the triumphal car of *his eloquence*, while he pictured to them the triumphs of the cross

they were required to bear. Going back to the days of our Savior, he drew a touching picture of his life and death, his cruel mockings and scourgings, his agony in the garden, and as he portrayed the scene of the judgment-seat, and Jesus going forth bending beneath the weight of his cross, many a hand in the congregation was involuntarily stretched forth, as if they would tear that cruel cross from the shoulders of the Lamb of God, and many an eye involuntarily closed, lest they should indeed behold before them their crucified Redeemer.—What power, O God, hast thou bestowed upon man! Sitting there that Sabbath day, listening to that impassioned eloquence, our eyes beheld thy Son—his godlike form extended on the cross—our hands involuntarily closed above his torn and bleeding palms, and even the flow of water and blood from his pierced side fell upon our ears, and his expiring cry smote upon our souls, as a dirge wailed forth from a breaking heart. To our eyes the sun was hid, and the thunder crash of the rent rocks, reverberated in the distance, while nearer, between the torn vail of the temple, our eyes penetrated the holy of holies, and veiled themselves from the solemn sight.

It is finished—the great atonement—and now the dark and forbidding tomb receives the crucified Son of God. Upon the air steals the sweet perfume from embalming spices, and Mary stands before us, searching with tearful eyes and questioning voice, “Who shall roll us away the stone?” Listen! His voice is now but the echo of one loud song of triumph, as he tells us how Jesus broke the bonds of death, led captivity captive, ascended up on high, and gave gifts unto men. Many of the congregation bow their heads and wipe hastily away the tears

which have fallen, a just tribute to such masterly eloquence; and “How splendid!” “How grand!” “How sublime!” is passed from lip to lip, as the congregation disperse to their luxurious homes, feeling that they have never before sufficiently appreciated *their pastor*, and are proud to be numbered in his flock.

Rising from our seat, we pass from the house of worship, hearing with our ears but scarce comprehending with our minds the various comments upon the morning service.—There is a distrust of ourselves which we hate to acknowledge, a questioning with our souls, we strive in vain to silence; a hungry crying out for the bread of life we are determined not to acknowledge the want of. “Yes, he is very eloquent, but the cross was so covered with flowers I fear those who wish to bear it, will never find it.” We turned in astonishment to see who had spoken, believing it must be fancy cheating us of our most secret thoughts, and publishing them here in the crowd. Our eye rested upon a mild, dignified face where traces of sorrow lingered, but the calm clear eyes seemed to speak a soul at peace. We are not alone then in our unrest, we said. Other souls, even in this assemblage of wealth and fashion are crying out for the bread of life.

Yes, the words of the speaker, we were compelled to admit, were but too true. We had searched in vain for the cross we were to bear, and unanswered was the question, “How shall we follow him?” Should we refer to the life of this eloquent man for an answer? Would he bid us follow him as he followed his Redeemer? We saw him surrounded by pride and luxury, with every thing to contribute to his ease and pleasure, and being constrained to admit he was not indifferent to any of his surroundings; our souls cried out, not there. In his flock shall we

meet a surer guide? "Like priest, like people" rang in our ears, and we could not shut our eyes to the fact of its veritable fulfilment in this case. Where then should we go? This was not a solitary instance of our having seen the homage due only to God, transferred to his creatures. We had met with many a congregation both in crowded city and sequestered village. We had listened to many a man of genius, and to many of less talent, but still the unsatisfied soul cried out for something more. Where then shall we find that for which we seek? His commandment to his disciples rings in our ears, but where shall we find those acting in accordance therewith?

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28 : 19, 20.

SCENE SECOND.

Change we now the scene! No organ with its pealing tones of melody, no stately dome, but instead thereof a rude and humble dwelling, standing near by the dusty highway, where the forest boughs almost locked their branches above its roof. Bare and unwhitewashed walls—rudely made benches—a small desk, on which is lying the holy Bible, completes the furniture. No richly stained glass excluded the rays of the bright glad sunlight, but as it steals in between the shade of the quivering leaves, it lies cheeringly, even lovingly, on the rude floor, or plays with the shadow-pictured branches on the wall. The song of the wild bird is heard in its native wood, and as one by one the worshippers begin to assemble, its song of praise is taken up by the grateful hearts within; and the hymn of thanksgiving swells upon the air. We enter beneath the unpretending

roof, and seated with the humble worshipers, pray God to inspire our hearts to worship him in the beauty of holiness.

"If any man will be my disciple, let him deny himself, take up his cross and follow me." We lift our eyes, for by this text our attention is at once secured. The minister is a very unpretending man, but there is impressed upon every word and action the earnest and soul-breathing faith of the Christian. We do not now behold the cross glorified and hallowed by the blood of Jesus, but we go back into his life and ministry and from the record left us, we follow him. We behold him meek and lowly, a man of sorrows and acquainted with grief. We see him buried beneath the yielding waves of Jordan, that all righteousness might be fulfilled, thus entering in at the door of the sheepfold, because He was the Shepherd of the sheep. We hear him declare that, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." In fastings and prayer we accompany him oft, and hear him declare to his disciples, "Ye are my friends, if ye do whatsoever I command you."—We pass over his death and resurrection, and stand with him and his disciples upon the mount of Olivet, and we hear, as we never heard before, his parting instructions given to his disciples, and the glorious promise made to all who should believe on his name. We hear him declare:

"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. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word

with signs following. Amen." Mark 16: 16-20.

And now with breathless interest we listen. What will he say of this? With distinctness and clearness he has read it—with strong emphasis his voice has lingered on the third person plural, will he affirm that in our day, this promise given more than eighteen hundred years ago, is binding upon the Savior? Nay, this would be folly, for at once he puts into the hands of his enemies, the power to prove the falsity of his pretensions; he will not do this, for do not the whole religious world admit that these things belong to a day which is past, and that they were for the establishment of the Christian religion, and are no longer necessary? He will not affirm otherwise. But we wait.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt. 28: 19, 20.

"To-day, I stand before you a minister of *this gospel*; to declare unto you the whole counsel of God; and were my faith not sufficiently strong to embrace all which is herein set forth, at this time you would be elsewhere than under the sound of my voice. What is it, permit me to ask, the disciples of Jesus were commanded to teach, if it was not all things which He had taught them? Did He tell them to preach a gospel which was once the power of God, but which would one day lose its power and cease to be the same? Did He tell them that the time would come when *his gospel* should become so popular that it would no longer need its power to convince the unbelieving and comfort the believer? If He did so teach, then we will be able to prove it from the teachings of those disciples, for they were commanded to teach all men to ob-

serve all things Jesus had enjoined upon them. First, then, let us hear the testimony of Paul, that man of God whose labors ended but with his life.

"As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. * * For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ?" Gal. 1: 8-12.

"We need seek no further then, my brethren, nor need those unacquainted with our faith, account it as a strange thing that we say to all, in the words of the last commandment given by our Savior before his ascension, 'these signs shall follow them that believe,' for if they do not, then we are setting forth a gospel differing in every vital point, from the gospel of Jesus Christ and his apostles, and had I never proven the truth of our Savior's words, had I never seen the signs following the believer; and yet had the Bible in my hand, with eternity and the judgment bar of God in view, sooner would I dare put forth my hand to annihilate the word of God, than preach a gospel deprived of its glory and power."

Had we heard aright, or were we dreaming? Could it be that here in this obscure spot, by a plain, unpretending and evidently unlearned man, we had heard set forth doctrine which the whole world almost as a unit, either set aside or entirely ignored? Were they really in the word of God? Yes, for we had followed him as he read his different references—they were there—and this morning we were brought to look upon them as a reality, and not as the objects which a skilful artist would introduce to complete his landscape. They were here presented to us, as the living, breathing, actual words of our Savior, and not as the dead letter of a long since redeemed promise. But shaking off

the extreme surprise, which chained our minds, we reflected, "that mere words prove nothing," and this man was but setting up his judgment, his views, in contradistinction to the whole Christian world. He might make his assertions, we were not bound to admit them. The discourse was ended, but not the meeting, for by common consent the members desired to speak one unto another, as those who love the Lord, and we could but ask, "will a book of remembrance be kept?"

Prayer and songs of praise were offered, when suddenly our ears were saluted by a foreign tongue—we looked to see surprise depicted on the faces of others; but we saw none. Ah! well it is some foreign youth, unacquainted with our language, but in this we were corrected when another rose and gave the interpretation. Others moved upon by the Spirit, spoke in the language of prophecy, and soon my own native tongue fell upon my ear from a young girl not yet numbering fifteen summers. Her words were a strong testimony to the work of God, and the truth of His gospel, in power unchangeable.

But here is truly a strange sight, a little child—a girl of four summers—whose pure white brow is shaded by clustering curls, among which the gentle breeze from the open window is dallying; but whose eyes are closed to all outward forms of beauty. Blind from her birth, her parents have brought her here, that the servants of God may anoint her eyes, if perchance God will hear their prayers and give sight to them. Reverently they all unite in prayer, asking for an increase of faith, that God's name may be glorified, and when the minister had anointed her eyes with oil, they laid their hands upon her head, asking God, in the name of Jesus Christ, to grant that in accordance with their faith it

might be unto the child, and soon those hitherto sightless eyes were lifted in wonderment to behold the scene around them, while humbly, reverently, as with one voice, thanks were given unto God.

We closed our eyes to shut out all sights, while we sought to question of ourselves whether we were in reality here, and beholding with our natural eyes, or whether we were but acting in a dream. The solemn words of a benediction fell upon our ear, and soon with others of the little assembly we stood beneath the forest boughs, preparing for our return to the world of action, and we were about to say reality, when a voice from our soul seemed to thunder in our ears, Where is there reality, if not here?

Here then were the people of whom I had heard evil, and *only evil*, spoken continually—Mormons—believers in a Golden Bible, brought forth by a miserable impostor—profane babblers, setters forth of strange doctrines, false prophets, wolves in sheep's clothing, in short, all the abuse with which the English language would furnish them words to frame. These were they whom I had heard classed with Mahomedans by very learned and pious divines, considering it sacrilege to give them the name of christian, albeit, this same name christian was but a name given to the Former Day Saints by the heathen, their enemies; even as this people affirmed the name "Mormon" to be given to them, for they called themselves Latter Day Saints, believing they had no right to change the name of Christ's church; any more than its ordinances.

Strange, truly strange I thought, that their doctrines, which harmonize so perfectly with those of our Savior and His apostles, do not compel belief in those who hear them, and stranger still that they should be so evil spoken of? Were this

evil true; God would never thus acknowledge them; confirming their words with signs following.

"It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake."

"Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets."

Kind reader, the two sketches are before you. They have been drawn from facts, in every particular. If such facts agree not with "the law and the testimony," reject them—but, and if they do?

"Know this, that every man is free to choose his lot; and what he'll be, for this eternal truth is given, that God will force no man to heaven."

FRANCES.

P. S.—The fact referred to of healing the child born blind, was witnessed, and can be substantiated by Bro. David Williams, of Canton, Illinois.

[This article, is to our mind, a step in the right direction. Facts are stubborn things, by their very nature; and when told rudely, hurt the cause sought to be established; but if kindly stated, mildly and pleasantly, though firmly worded, the heart is melted, and the facts affirmed find a surer resting place in the enquiring mind.—Editor.]

Exclusive Salvation.

Is salvation, by the gospel, an exclusive salvation?

A grave and very serious charge has been laid at my door, my old friend *Herald*, and as I have often done in the past, I now do again, they come to you for vindication.

While endeavoring to preach the "way of life" acceptably, I was led to declare that there was but *one* Lord, *one* faith, *one* method of baptism, and *one* plan of gospel salvation, which was of any efficacy to

the saving of the children of men. At the time I thought but little of it, not supposing that I had uttered any thing new, or mysterious; but that I had simply reiterated what is affirmed in Eph. iv. chap. vi.

It subsequently appeared, that that particular discourse had been listened to by men of several religious denominations, who objected to the idea declared of an *exclusive* salvation.

Some very good natured listener took the pains to tell me that Mr. B—, and Mr. A—, and Mr. C—, and one or two others, were going to get after me about what I said of there being only one way to be saved.

Mr. *Herald*, as a "Thoughtful" man I have run the matter over in my mind several times since, and can find no place to take the words back, qualified as I am sure they were at the time, "that there was only *one* way to be saved *with a gospel salvation*."

The first argument raised against it, was this: The various sects of religionists existing in the world, secure the services of men learned in the languages and in the Bible; for the purposes of preaching to a lost and sinful generation of men; that they may be saved; and there are a vast number of them too; and surely if your "exclusive salvation" were a correct doctrine, then it would be more popular with these teachers

than it is now. Let me ask you, can it be more popular than it is now because it is popular?

2. Is truth error because it is unpopular?

3. Can any amount of popularity make a doctrine, or theory, of salvation a true doctrine, or theory, and efficacious to the saving of the souls of men from condemnation?

4. Can any amount of unpopularity, ignominy, calumny, crying of

heresy, false teachings, doctrine of devils, etc., make untrue any doctrine, or theory, of salvation, or crush out and destroy the fixed principles of gospel light and knowledge, or render them inoperative for the purposes of salvation to the children of men?

Every candid mind answers no, no, NO!

Thank you. That is pretty plain.

Why, this proves that when God ordained and promulgated a law, the seal affixed to which was the blood of Christ, He intended that it should so remain until He chose to alter it. And that He has not chosen to alter, or change the gospel, is unquestionably fixed by the declaration, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In practice, or apparently so, the greater portion of the religious world ignore the idea of exclusive salvation; but each integral part of so-called christendom, when driven to the wall by close cross-examination, is obliged to avow entire dependence upon it for the existence of that particular sect, or association of ideas constituting a religious tenet.

For instance, I asked a Baptist minister, why he did not preach for the Episcopalians and build up their church. He answered me, that he did not believe that their doctrines, or rather that a belief in them, would save a man in the kingdom of God.

Being a little surprised at his answer, I wanted to know wherein his views of salvation were more correct than those of his neighbor of the Episcopal school. He then told me that the church to which he belonged, viz., the Baptist church, was the true church of Christ; that those men set apart by the colleges, and confirmed by the Association, are the only true ambassadors for Christ, with power to admit men into the *Kingdom of Heaven*; and that they

alone preached the *true plan of gospel salvation*. His neighbor Episcopalian denied this. So did the Methodist minister; so did the Swedenborgian; so did the Disciples; so did the Quaker; so did the Lutheran, and the Presbyterian; and in fact, so did every one to whom I presented the doctrine of exclusive salvation, each claiming to be the *one, sole, true, and only church of Christ*.

The fact is, Mr. *Herald*, there was no escape from this position. Either this ground must be taken by them, or the acknowledgment is made at once that they are wrong; and if so, that they run without tidings; preach, not having been sent; declare a gospel, which is not good news, and is not the gospel of Christ.

Some suppose, or at least say, that perhaps all these various sects are right, and all have equal authority. This condemns all; for it must be painfully apparent to even a person of obtuse intellect that, all right, and all jangling; all true, and all antagonistic; all having the power and authority from God, and each inducting members into separate and non-coalescing bodies, is such a huge contradiction, that there is but one way of egress from the jangling labyrinth in which the earnest inquirer after truth finds himself; and that is, to discard every one of them, and to seek to the word of God for a solution of the interesting problem.

I had worked myself into the foregoing frame of mind, when I was attacked by another man, who thought he could discover in the divine word, a declaration that all men should be saved, for so God had willed it.

I tell you, Mr. *Herald*, it makes a poor man's head swim to get into the whirlpool of present theological discussion.

One man who is paid a thousand

dollars a year takes me in hand, and puts a Baptist harness on me, breeching, blinkers and all; fixes up for me eye glasses and ear trumpet, through which I can hear and see, only as the Association declares.

Another, who receives six hundred dollars a year, and perquisites, (donations, proceeds of church lotteries, fairs, strawberry festivals, etc.) takes me in hand, and he tells me the other man has been bamboozling me; that the Baptist harness is not the proper gospel one, but that the Methodist is. And he strips off the gearing, takes away my eye glasses and ear trumpet, and puts upon me another set, but is sure not to forget the partizan breeching, blinkers, eye glasses, and ear trumpet. And so it goes till I run through the whole catalogue, and every time I change, I am sure to get the partizan gearing, the exclusive salvation doctrine, according to the peculiar tenets of each and every sect.

You will now see how I came to ask the question.

T. THOUGHTFUL.

(To be continued.)

L. D. SAINTS' HERALD.

PLANO, ILLINOIS.

Monday, April 1, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

We once read a fictitious story of a man doing a great and thriving business in one of the large cities of the east, who had a very extravagant wife and daughters.

Being sorely pressed for money to support their extravagances he wished he was made of money—when, presto change, as the magicians say, it was done; after which all he had to do, was to peel off from his body the amount needed. But he grew terribly thin, by and by, and finally expired of self-consumption.

We have often been tempted, (but have heretofore successfully resisted), to wish

our modicum of brains were coined, or at least susceptible of coinage, drop by drop, to be beaten out like gold beneath the beaters mallet, till one drop would cover a great space. But we expect like the N. York man, we should die of final self-consumption.

We do really wish sometimes some lazy genius would invent a thinking machine. One that never had the ear ache, head ache, heart ache, or stomach ache, to be especially for the use of editors.

One that could infallibly answer all kinds of questions, on all kinds of subjects, to the edification and entire satisfaction of every body, and the rest of mankind. One that could change its tone and tune, its sentiments and convictions political, social and religious, to suit the caprice of every aspirant to the office of teacher, and be each and every time just right.

One that could tell by weight-avoirdu-pois, the actual worth and relative merit of every article sent to the office for publication; and at the same time, punctuate, respell, revise and correct it, as well as telling whether the writer was old, and ugly in personal appearance, sick, decrepid, or in good health, or young, fair and good looking; good or bad tempered; and how to deal with their articles. Whether the writers would bear snubbing, rebuking, scolding, coaxing, bullying, or blarneying. In short, one that could make every contributor as wise as Solon, as astute as Aristotle, as eloquent as Demosthenes, and as persuasive as Paul.

But this is wandering from the subject.

We present the HERALD this number in a new dress, with a view to making it more attractive. We ask every well meaning saint, and trust that this includes all, to canvass for the HERALD, if they think it worthy of support. Specimen numbers will be sent to the address of any laboring elder without charge. We desire to renew the request made sometime since, that those who feel desirous so to do, will write short articles on the gospel, to be used as tracts, for general distribution.

Those sending for tracts will do well, and save us trouble, by consulting the advertisements of them in the HERALD. Orders sometimes come for tracts not advertised; and sometimes large works are sent for, under the supposition that they are tracts. For instance, we lately received a letter containing twenty-five cents, for which we were asked to send several tracts, and two of the "Mormon Prophet and his Harem," a work advertised at \$2 per copy. Of course we could not comply.

We have at the office, quite a large number of tracts which we are quite anxious to dispose of, and we offer them at their actual cost of printing, paper included. Any one desiring to preach who can not get away from home, by sending a few cents, or a few dollars, will receive several voices in the shape of tracts, by means of which they may cast their bread on the waters to be found after many days.

We have been asked who the author of, "The History and Origin of Sin," signed "X," was.

We are not aware that "X" would have the least objection to being known as the author of the article referred to; but as he has not authorized us to give it to any enquirer, we shall withhold it till permitted to declare it. Some, quite conscientiously too, object to the use of what are termed, "*non de plume*," signatures.

The same parties object to the use of tropes, figures, similes, types and hyperbole in poetry.

It may be that we have not been sufficiently closely educated in this matter; but we fancy that if the Bible were robbed of its descriptive hyperbole, its finest passages abounding in simile, trope, figure and type, it would be the tamest production man could possibly find. Yet we now find it with all that the lapse of years has given it of imperfection, a record couched in the sublimest language ever uttered, its poetry unsurpassed and its prose beyond comparison.

As to signatures, fancy ones are quite

the fashion, and "To be out of the fashion is to be out of the world." So says Madam Gossip.

It will have been discovered by what has been indicted in former numbers, that we understand the work of the gathering to be a *practical* one. We do. Just as the doctrine of repentance is practically followed by a practical baptism, so is the doctrine of spiritual growth practical until the work of redemption is complete.

Just as bread and butter, or their equivalents, are practical and essential, to the existence of the physical man; so are the ingredients of faith and hope, spiritual increase in knowledge and usefulness, righteousness and gathering, practical and necessary to the existence of the inner or spiritual man.

We call attention once more to the necessity of those from a distance who can, going to the April Conference, to go prepared to sustain themselves for the two or three days the meeting may last. If prepared to sustain themselves, and there should prove to be no necessity for it, no harm is done; but if unprepared, and necessity should require it, trouble may ensue, and possibly hard feeling be engendered. Wisdom prepares for the rain when the sun is shining.

LITTLE FOLKS.

A Word for the Little Ones.

MY DEAR CHILDREN: I am pleased to think that friend "X" has spoken for a corner in our excellent paper for you, yes, for you, dear little ones.

I am sure friend "X" loves children, and I am also sure she is not cross if her name is.

One who loves children cannot afford to be cross. I dare warrant her face is beaming with smiles. It could not be otherwise while her heart is overflowing with love.

"X" is not the only one who loves children. One who is greater than she loves you. I am sure you

know who that greater one is. You have read in the Bible that beautiful story, in which He is represented as taking little children in his arms and blessing them. How your little hearts swell as you read that sublime sentiment, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And when you think of his loving words, you wish you had been there to enjoy the privilege of his fond and affectionate embrace.

Well, you have yet the privilege offered to recline upon his bosom, rest in his smiles, and enjoy his undivided love; and if you will listen, I will tell you how to obtain so glorious a privilege.

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."—Ps. 34: 11. "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." Prov. 19: 23.

I do not want you to understand that the fear of the Lord means a dreadful apprehension of some evil at his hand; or that you are in any danger of his injuring you; for "God is love," and it would be contrary to his nature to seek to hurt any one. On the contrary it is his delight to bless and do you good.

The fear of the Lord, means a due reverence, respect, or esteem for him as our leader and preserver, whom we ought to worship.

You are not afraid of your parents, for you know that they love you, and are not desirous of doing you any harm. But you reverence them for their superior wisdom and goodness, and love toward you.—

You reverence them because you love them; and because you love them, you would not do any thing contrary to their wishes; but would delight to abide in their counsel, that is, do as they tell you, knowing that they know best what will do you the most good. You also admire their goodness, wisdom, love

and truth, with every other excellence that you see in them, and desire to be like them, for you know that any thing contrary to these virtues, is not good, and consequently will only bring evil results.

This then may be said to be fearing your parents, and the fear of the Lord is like unto it. But, as the Lord is greater in wisdom, power, goodness, love and truth, so our reverence, esteem, honor, or fear, must be greater for him than for our parents.

As the blessings which he proposes to bestow upon you, are as much greater and better, than the blessings which our parents can bestow, as the heavens are greater than the earth, so must be your fear toward him. And as He is the only being who can give you these blessings, you must be desirous of pleasing him more than all besides, and give him all your love and service in return. Hence it is high time you began to fear the Lord, that you may grow up in his fear, and be like him.

"The fear of the Lord tendeth [that is, leadeth] to life," and I am sure you want to live; but I must tell you what this word "life" means.

It means something more than existing, or staying on the earth. It means the power to possess, control and enjoy all things which God has created and prepared for us, both which are on the earth and in the heavens, until we are full of blessings, earthly and heavenly. For the wise man saith, "He that hath the fear of the Lord shall abide satisfied." "He shall be full, he shall not want any good thing." It includes power over disease, pain, sorrow, and every evil that now afflicts mankind, yea, even over death itself. Who would not have the fear of the Lord, since it brings all these blessings and enjoyments? I

am sure every child reader of the *Herald* would love to enjoy such blessings; then let the fear of the Lord be in your hearts; for it tendeth to life; yes, to life eternal.

Perhaps some of my little readers are saying, "That is beautiful indeed! When I grow up to manhood I will serve the Lord." I want to tell you, my little dears, that it will be dangerous to put off serving him until that time. You may not live to become men and women; and I am sure you would not like to die without fearing, or loving the Lord, because there is no promise of eternal life to those who never feared him. Again, if you live to manhood without his fear in your hearts, it would be very hard for you to serve him then. A thousand cares and troubles will perplex you, pain and anguish may overwhelm you, and prevent your fixing your minds upon God and sacred things. Besides, the human heart, like a flower garden, is liable to be overgrown with weeds, or evil principles, until there is no room for the lovely flowers to spring forth, and bud and blossom, unless it is properly tended and cultivated in the spring-time of the year, or the morning of life; for these weeds, or evil principles, are of hasty growth, and take deep root, and rob the garden, or the youthful heart, of the strength and richness which God has given to it; and however desirous we may be of bringing forth fruits and flowers fit for our heavenly Father's mansion, our strength is gone, our days are past, the flowers, or virtues, have not the beauty and fragrance of youth, and are but a poor offering for such unnumbered blessings as God has bestowed upon us.

My dear children, can you make one blade of grass? Can you deck the lily in its snowy robe; paint the lovely hues of the violet; give the fragrance to the rose; the solidity

and symmetry to the oak; create one ray of light to shine upon the eye; form one grain of wheat; call from heaven one drop of dew; give fertility to the earth; in fine, can you by your own hand sustain your own life, and make all things work together for good? You know you cannot; and yet you could not live one moment without these, and ten thousand other blessings, which God bestows on you; and all He asks in return is to love and serve him, with those powers which He has bestowed upon you. Will you treat his kindness with contempt? Will you spurn his blessings, as though you needed them not? If so, where will you hide your heads, when He calls you with all mankind to judgment, to call you to account for your child-life? Then you will need his mercy, his smiles, and his salvation. But the wages of sin, which is death, will be the reward of the unfaithful child, and you will then realize that you have lived in vain. "The fear of the Lord tendeth to life: he that hath it, shall be satisfied. He shall not be visited with evil." Y.

CORRESPONDENCE.

FROM BRO. JOHN D. JONES.—I should have written to you ere this; but I have been waiting the moving of the waters, or in other words, to see the cause of our Redeemer's Kingdom move onward with greater strides in these lands. Since my arrival here, in connection with the brethren, I have been endeavoring to sow the good seed of the word, without any signs as yet of a harvest. Still, I am not discouraged, but wait the Lord's time, when Zion's cause will move faster in these lands. True we have had, and now have a great prejudice to contend against, by reason of the vile practices of people calling themselves Latter Day Saints, under Brigham.

The hearts of the people, (yes, honest souls,) are closed against us to a certain extent, they feeling that we are of the same stamp. But, by the help of the good Spirit we are trying to show them differently; and, indeed, I must say, some are inclined to believe our testimony, though slow to step forth and give their services to their Creator; rather contenting themselves with the flattering craft of the devil, "Sit on, the Lord will pardon to the last." O that they would awake from this sleep of death, and chains of hell that bind them; obey, and with true homage reverence God's law, complying with it in every demand; then would their souls rejoice in freedom, and glory ascend to the Most High. Yet for all our troubles and trials, Bro. Joseph, the Lord, through his Spirit, brings some few into his fold—one now and then—and, thank his great name, they are some of them whilom pillars in "Brihamtsih," and by all appearance will be true pillars in the cause of Zion.

The saints, Bro. Joseph, are on the increase in good works, in most of the branches. The good Spirit diffuses its intrinsic and inestimable influence more copiously in our assemblies, promising us if we will be faithful and diligent in our labors, many shall become united with us, men of faith, who will be instrumental in our Father's hand, of doing a good work. The Lord grant it, is my prayer.

We have some elegant little preachers, (tracts,) that we circulate among the world. One in Welsh by Bro. Jenkins, "*Orefydd Bar*," or "*Pitir Religion*." We have also a Welsh tract, showing the folly of Polygamy, including your little tract, "*Who then can be Saved?*" We have republished two thousand of them. The brethren endeavor to sell them from house to house, being

too poor to give them away, as we would wish. So I am led to believe that good will result ere long from our pibille efforts. Who knows but what the Lord will bless them with success? Will He not crown us with an abundant harvest? Will He not move every obstacle out of the way of his work; his strange work and a wonder? Yes, He will, for his word has gone forth, and it shall accomplish the end for which it is sent.

Bro. Jenkins has been very feeble in body, nearly ever since I have been in this country; not able to go about from place to place, and whenever he preached it affected his lungs or breast, producing great pains; often times we thought he was going to leave us; but through the prayers of the dear saints in his behalf, and his desire to stay on the land of the living to bring souls unto Christ, I am persuaded he has been permitted to stay, and his health is now improving fast. To God be the praise for his mercy towards us all.

One of our best men is gone to rest, and his works do follow him, Elder Robert Humphrey, as you have seen in the *Restorer*. He has labored with great wisdom and zeal among his countrymen. He was beloved by all that knew him, saint and sinner.

May the good Spirit assist us as elders to labor with all our hearts and souls; might, mind and strength, lifting up our voices as with a trumpet, "Repent, repent!" for the hour of God's judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. If so, shall we not be numbered with his jewels at his coming?

NEW TREDEGAR, Monmouthshire,
South Wales, Feb. 16, 1867.

SELECTIONS.

A Funeral Discourse.

BY VICTOR HUGO.

An American lady passing the winter in Dresden, capital of Saxony, sends the Editor of the Philadelphia Press, the following translation of an address delivered some months ago by the French poet, Victor Hugo, at the interment of Miss Emily de Putron:

Within a few weeks we have been occupied with two sisters—the one we have married, and now we are burying the other. Such is the perpetual agitation of life. Let us bow, my brethren, before inflexible destiny, and let us bow with hope.

Our eyes are made to weep, but they are made to see. Our heart is made to suffer, but it is also made to believe. Faith in another existence springs from the faculty of loving. Let us not forget that in this iniquitous life, which is controlled by love, it is the heart that believes. The son hopes again to find his father. The mother will not consent to lose her child forever. This revolt against annihilation is the grandeur of man. The heart can never err. The flesh is a dream, which fades away. This trance, were it the end of man, would take from our existence every sanction. We cannot content ourselves with this vapor, which is here matter; we must have certainty. Whoever loves, knows and feels that the prospects of man are not upon this earth; to love is to live after life. Without this faith, no deep gift of the heart were possible. To love, which is the aim of man, would be his punishment; paradise would be a hell. No; let it be declared the loving creature demands the immortal creature. The heart must have a sun. There is a heart in this coffin, and that heart lives. At this very moment it listens to my words. Emily de Putron was the gentle pride of a respectable family. Her friends and neighbors found enchantment in her graces and pleasure in her smile. She was like a full-blown flower of joy in the house. She is gone.—Whither is she gone? Into darkness? No! It is we who are in the darkness; she is in the dawning light. She is in the light, in the truth, in the reality, in the recompense. These early dead, who have done no ill are the blessed of the grave, and their heads rise gently from the tomb towards a mysterious crown.

Emily de Putron has gone to seek on high everlasting sincerity—the compli-

ment of an innocent existence. Youth has gone to eternity, beauty towards the ideal, the pearl towards the ocean, a spirit towards its God. The soul, the marvel of the great celestial departure which we call death, is here—those who thus depart still remain near us. They are in a world of light, but they as tender witnesses hover about our world of darkness; they are over us and near us.

Oh! whoever it may be who have seen such a beloved being sinking into the tomb, do not think it has left you. The beauty of death is its presence. Inexplicable presence of a soul which smiles upon our tearful eyes. The being that we mourn has disappeared, but has not departed. We no longer see its gentle face, but we feel that wave beneath its wings. The dead are invisible, but they are not absent.

Let us be just to death. It is not, as has been said, a ruin and a share. It is an error to think that here in the darkness of the open grave, all is lost to us. There every thing is found again. The grave is a place of restitution; there the soul resumes the infinite, there it recovers its plenitude. There it reenters on the possession of all its mysterious nature; it is set free from the body, from want, from its burthens, from fatality. Death is the greatest of liberties; it is also the farthest progress. Death is a higher step for all who have lived upon its height. Dazzling and holy, every one receives his increase, every thing is transfigured in the light and by the light. He who has been no more than virtuous on earth becomes beautiful; he who has only been beautiful becomes sublime, and he who has only been sublime becomes good. And now I, who am speaking, why am I here? What brings me to this grave, and by what right do I address the dead? and who am I? Nothing. But I am wrong, I am something. I am a proscrip. Yesterday exiled by violence, to day a voluntary exile. A proscrip is a vanquished, a calumniated, a persecuted man, a man wounded by fate. A proscrip is an innocent man, weighed down by malediction. His blessing ought to have virtue in it. I bless this grave. I bless the noble, gracious being that lies there. In the desert we find the oasis, in exile we meet with souls. Emily de Putron has been one of the lovely we have met. I come to pay her the debt owed by a proscrip whom she has consoled. I bless her in the dark profound. In the name of the sorrow, whereon she gently beamed; in the name of the trials of destiny, which for her are ended, but

which continue for us; in the name of terrestrial things, which once she hoped for, and of celestial things, which she now obtains; in the name of all she loved, I bless this lifeless being; I bless her in her beauty, in her youth, in her innocence, in her life, and in her death. I bless her in her white sepulchral robes; in her home, which she has left desolate; in her coffin, which her mother has filled with flowers, and which God is about to fill with stars.

MISCELLANEOUS.

Proverbs.

The human heart is like a faery cup, when blessings flow in, it is never full; but when sorrows fall, it soon fills up and overflows.

True religion, like the fireside of home, is most prized when storms overtake us away from both.

The very efforts which men put forth to conceal the unfortunate rents made upon them by time and wear, but the more surely point them out to the observant mind.

True gentleness and nobility of mind, never recognizes a distinction between individuals, except that of true worth; so rough handed labor and lordly estates meet before such a mind upon the same level and both are revealed in their true proportions.

Fear is implanted in us as a preservative from evil; but its duty, like other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannize in the imagination, to raise phantoms of horror, or beset life with super-numerary distresses.

"Thy hope in mercy—kindly given,
To light us on our way to heaven."

"He that is good will become better, and he that is bad worse; for virtue, vice, and time never stop."

"A man of pleasure is a man of pains."

"The man who is careful of his own reputation will be careful of his neighbor's."

DIED.

At New Brighton, Pa., Dec. 29, 1866, at 4 o'clock P. M., of typhoid pneumonia, ELIZA JANE, daughter of Dr. C. R. and Ellen Tuttle. Aged 15 years, 6 months and 5 days.

Dearest sister now we mourn for thee;
For thou hast left this world forever,
We no more thy lovely face can see,
Where death every mortal tie must sever.

RECEIPTS FOR THE HERALD.—A. P. Morris, J. Califf, H. Weatherby, A. Manchester, J. Fuller, T. Thomason, G. Wells, A. D. Goldsmith, Z. S. Martin, D. Munroe, L. L. Wight, M. Chipman, C. Bird, R. Bird, J. Cook, each \$2.00.

R. C. Elvin, A. Sears, T. R. Allen, M. McLaughlin, L. B. Richmond, E. C. Dobson, J. C. Lornsen, E. Teal, A. Christian, J. Beard, M. W. Weaver, J. A. Forgeus, each \$1.00.

T. J. Andrews, (gold,) \$30.75; J. Houston, \$4; S. Campbell, \$3.20; I. F. Scott, \$1.58; W. S. Montgomery, \$1.85; M. Mason, \$1.25; F. W. Longfield, 0.75; H. Chittenden, \$0.50, A. Smith, \$4.

TRACTS OF FOUR PAGES.—Five tracts, (Nos. 1, 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, with 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.

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

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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 SAVER IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 8.—Vol. 11.] PLANO, ILL., APRIL 15, 1867. [WHOLE No. 128]

Exclusive Salvation.

Is the gospel plan of salvation, a plan designed for an exclusive salvation?

Municipal law, says the commentator, is a rule of conduct prescribed by the highest authority of the land.

The King of Heaven is the supreme Ruler of the universe, his law the highest law, his court the highest court of final decision upon all questions of moral right, or wrong.

Is this true? Yes, is the universal answer of all Bible believers.

Then, if God has been so good as to place on record a law of naturalization, by which men may become citizens of his kingdom; that law is *one* in its operation not many, having one form of admission, one manner of Spirit, one power by which persons are inducted; and only one church, or kingdom; not many churches, or many kingdoms.

There may be many branches, but there can be only one true church; there may be many members, but there can be but the one body of Christ.

The line of difference has been always sharply drawn between

truth, so far as salvation is concerned, and the will of men. Were this not the case, all distinction between right and wrong, would be lost, and there could be no order, no rule, no mercy, no honor or glory or virtue; no heaven, no hell; no hope, nor any thing to fear. *Herald*, it fairly makes me shiver to think how positively awful such a state of things would be. Indeed, were it not for the principle of exclusive gospel salvation, defining clearly the various gradations between duty and pleasure, obligation and privilege, glory and shame, virtue and vice, and the things which tend to life, and the things bringing death, complete anarchy would reign over all.

When these reflections came over me, I was, like every true searcher after truth to whom death is distasteful and life desirable, driven to the revealed will of God as found in the Bible. And, as I am in the humor, and as you have not heard from me lately, suffer me to offer a few evidences which I find collated upon the point open for examination.

The grand key-note of modern sectarianism is Adam's woful fall.

Suffice it for this time to admit, that Lucifer rebelled against established law, and was cast out; that Adam and Eve disobeyed an actual command, and they suffered like fate; that Adam's posterity partake of all the influences of that fall, except the *moral* guilt attaching to him for his immediate share in the transgression; that Adam became subject to death of the body, and did die; notwithstanding the tempter told him that he should be saved, or that he should not die. It must surely be acknowledged that this was an instance of the certainty of the word of God upon the exclusiveness of saving grace. Adam if he had failed to eat had not fallen, and had not died. This was the only means, the one exclusive means, of saving himself from the impending doom. He did not use the means, and was not saved, (in that sense.)

Noah, a righteous man, and by way a preacher, declared to the men of his day that there was a way of escape, a means of salvation, to all who would avail themselves of it. All who would not, could not be saved. All who did not, were not saved. Barely eight souls received the *word* and were saved. Will any one who denies the exclusiveness of salvation, tell me what kind this was that Noah preached.

For one hundred and twenty years did Noah thunder repentance and the legitimate results to flow from obedience to the will of God; as well as the dire consequences of disobedience. But it was quite unpopular, and they would not heed him, nor could an obedience to his preaching be obtained until after "the flood came and took them all away."

I might cite other cases where certain commands were given, obedience to which brought to the ones commanded salvation; and others where disobedience wrought sure

destruction; but the chief points for controversy, are to be reached by the New Testament, using what is called King James' version.

Permit me to say, with full latitude for all the short memories of the non-exclusive-salvation-theory men, that the gospel of Christ teaches but one way to be saved, and that is with an exclusive salvation.

Witness the declaration of the Savior, in the 24th of Matt., 14th verse, "And *this* gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Is the gospel here referred to, that taught by any man now receiving a salary of \$600, or \$2500, who preaches to build up the partizan tenets of the sect that employs him; or is it the one pure, true salvation that a loving Teacher came to declare, who taught without salary and had not where to lay his head; a poor wayfaring man of sorrow, acquainted with grief; preaching repentance; baptizing with water; giving the comfort of the Spirit, and telling the world that to know the only true God, and Jesus Christ whom He had sent was "life eternal." Traveling from place to place, a Nazarene, so extremely unpopular that at the incessant clamor of the multitude urged thereto by the *priests*—salaried priests—*shame*—his life was taken by the *hireling* soldiery of a Roman ruler, because He taught the people an exclusive salvation, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no *case* enter into the kingdom of heaven."

"Except a man be born of *water*, [mark that Mr. *Herald*,] and of the Spirit, [and that too,] he *can not* enter into the kingdom of God."

Nicodemus, poor man, supposed, (and how many like him now,) that "a ruler of the Jews," "a master

in Israel," could get into the kingdom of God anywhere; in at a window, over a door, through a skylight, down an area, steps; all that was necessary was a pass key, or a night latch and the thing was done. The reasonable service of the inner man was all that the Lord required; but they gave a *servitude* without works; an empty show of offerings, tithes, mint, rue, and cummin; and a making void the things of the law; wherein was a show of will worship without honoring God. "O fools, and slow of heart to believe all that the prophets have spoken!" applies as completely to the teachers of orthodoxy; so termed, now, as the same words did to the people of whom the Lord spoke to the disciples on the way to Emmaus.

T., THOUGHTFUL.

(To be continued.)

Inspired Translation of Parts of the Bible

The Book of Mormon contains an inspired translation of certain parts of the Bible, which do not contain contradictions and absurdities as other versions of the Bible do, in those texts which we here refer to. That all versions of the Bible which have been transcribed from time to time, and transmitted from age to age, should contain a multitude of great and small errors, and very many contradictions and absurdities, is not to be wondered at, but it would be indeed marvelous if, under such circumstances, it should have been transmitted to this age free from these numerous imperfections. When we take into consideration also the fact that printed copies of the Bible could not be obtained before the art of printing was invented, how can we reasonably suppose that the Bible could be transmitted in purity to our day? The first edition of the Bible printed in the English language, was published in A. D. 1526. A copy of the Bible

written with the pen was, unavoidably, a costly treasure which few (comparatively) could purchase, and in the dark and corrupt ages through which the Bible has been transmitted, only a few of the wealthy regarded the Holy Scriptures as a treasure which they felt desirous of purchasing by the sacrifice of so much of their wealth.

The Old Testament contains the names of fourteen books which are there spoken of as sacred and inspired, and there were probably many more sacred records, before the time of Christ.

In the first and second centuries after the birth of Christ, there were many writings of the apostles which are not in the New Testament. The names of three of them are spoken of in the New Testament. See 1 Cor. 5 : 9; Col. 4 : 16; Jude 3. Luke said :

"Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." Luke 1 : 1.

As there were so "many" books written in those days concerning Christ and his gospel, the work of transcribing so many was much more laborious than it would have been to transcribe only those which are now in the New Testament. Eusebius makes mention of many books which were acknowledged as inspired by some and rejected by others who were called Christians. He says also that some of these books had been altered.

The scarcity of copies of the scripture was so great that wicked teachers could easily build up their own schemes of priestcraft and imposition by their interpolations, alterations and extractions, which is in accordance with what the Book of Mormon says concerning "the great and abominable church." It is there declared that : "They have taken away from the gospel of the Lamb, many parts which are plain

and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord: that they might blind the eyes and harden the hearts of the children of men: wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles: and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity: thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble," 1 Nephi 3: 40.

Abundant evidence of the introduction of numerous errors into the scriptures soon after the days of the ancient apostles, was presented in the *Herald* of Aug. 15, and Sept. 1, 1865, in an article called "Transmission of the Bible."

In addition thereto I will present a few ideas. In the "Ecclesiastical History of Eusebius" there are many quotations from the Old and New Testament, but scarcely any of them agree with the modern versions. There are also many quotations from the Old Testament in the works of Josephus, but they are generally not in agreement with the modern versions. The numerous quotations in the New Testament from the Old Testament do not generally coincide therewith precisely. Among all these disagreements, how shall we decide which are right? There is only one way by which the errors and contradictions of the Bible can be removed, and that is by the Lord revealing again those inspired records in purity, as they were originally written by inspired

men, otherwise uncertainty and doubt in reference to the subject must continue.

I now proceed to contrast some of the texts in the common version of the Bible with the translation of them in the Book of Mormon, for the purpose of showing that the common version does contain many *evident* errors which are *consistently* corrected in the Book of Mormon; that in the former they are *evidently* absurd and incorrect, and in the latter consistent with common sense and the general tenor of the scriptures, that the former contains specimens of the fallibility and glaring errors of the *uninspired* transcribers of the Bible, and that the latter contain specimens and evidences of the divine claims of the Book of Mormon as an *inspired* record, and a record which has been translated by a prophet of the Lord. The need of such a prophet is shown in the evident glaring errors of the common versions, and the correction of some of these errors in the Book of Mormon are *some* of the numerous and conclusive evidences of the authenticity of the Book of Mormon. Many of the contradictions and absurdities which are in the modern versions of the Bible have been pointed out by *avowed* unbelievers in the religion of Christ, but we are not aware that any of the contradictions and absurdities which are contained in the texts which we shall contrast with the inspired version of them, (as they are published in the Book of Mormon,) had ever been noticed by infidels (so called) before the Book of Mormon was published, but by the inspiration of the Almighty God, although these inconsistencies were unobserved by the world at large, (professors and non-professors) these errors were not copied into the Book of Mormon. If Joseph Smith was an impostor, by what means did he

discover these contradictions and absurdities, and in his quotations from the Bible, leave them out, and thereby quote from the writings of Isaiah and other inspired men as they spoke and wrote, and not in the contradictory and absurd manner that their words are represented in the corrupted versions of the Bible? If he had been an impostor would he not have endorsed one or more of the corrupted, popular and modern versions of the Bible as the standard of his faith? If he had been an impostor, and yet had discovered these inconsistencies, would he not have boasted of his discoveries, and called public attention to them when he published the Book of Mormon? Instead of doing so, when or where, in all his writings or preaching did he ever point out the excellencies, consistencies and rationality of the quotations from the Bible which are in the Book of Mormon? After diligent search we have not discovered that he did at any time do so, or that in any of the publications of the saints, either in the Old or New Organization, that this work has been performed. It cannot, therefore, truthfully be said that these corrections in the quotations of the Book of Mormon were made intentionally, or for any sinister purpose by him, for such purpose did not appear in his public or private life. It remains for us now, (as we believe,) to make the *first* public display of the excellencies of these quotations, and the evidences which we are thereby enabled to present, and add to the great and continually extending chain of evidence of the divine authenticity of the Book of Mormon.

ISAAC SHEEN.

[To be continued.]

MARENGO DISTRICT CONFERENCE was appointed to be held on Saturday and Sunday, May 11, 12, 1867.

LITTLE FOLKS.

The Rose Buds.

Yes, you little rose buds! Now, I have called you a name, have I not? But not such a name as you, sometimes, (when you get a little cross,) call each other.

Why do I call you rose buds? you may ask. Because a rose bud is very pretty and little children are too; and you know that a rose bud may bloom out into a big rose, looking so lovely, and full. So may little children grow up and be larger in form, stronger in mind, and wiser in all things.

Rose buds look fine all over the rose tree, peeping out from under the leaves like a little chicken, from under the old hen's wing, or a little face out of a pleasant window. One thing, I tell you, this little rose bud must stick to the stem, to the rose bush, or it can never be a rose. So must a little boy or girl stick to Pa and Ma, and mind what they say. There is some one else they must cling to also. Who is it? Who is it that Ma teaches you to pray to, at night? God. O yes, but Ma and Pa hardly know all about him, so I must make this rose bush teach us a little lesson about him.

You see this rose bush must hold up this bud, and send it up sap or juice along the stem, to feed it, keeping it up where the sun may shine on it, where the soft wind may breath on it, and where it may drink the dew drops of the morning.

So it is God affords us our food, and clothes, the great potatoes that break open, so mellow and fine, when Ma boils them, wheat of which the white loaf is made, and wool for Lizzie's magenta dress, cotton for her white apron, all good things we use or look upon.

There is another we must remem-

ber to love, and speak his name softly. This is Jesus, who is our dear Saviour, the 'Son of God. He said one time, that we must "abide in the vine." His Father, the God of heaven, is the root, He is the vine. Let us cling to him, like the rose bud to its tree, until we are in full bloom. ABEL.

L. D. SAINTS' HERALD.

PLEASANT, ILLINOIS.

Monday, April 15, 1867.

JOSEPH SMITH, Editor.

OUR PLEASANT CHAT.

While contemplating the work of the last days, as a whole, we are often led to ask the question, Does the Lord regard nationality, in the bestowal of His gifts? We are aware that very many will answer this, in thought, with the apparent lightness in which it is asked. But when we look the matter over again, and again, more distinctly does the proposition meet us, and the more clearly do we understand how appropriately it may be asked by the believer in the gospel.

Sermonizing is irksome to many, self-examination tedious to many more, while the process of generalization is distasteful to the few, but grateful to the many, hence we generalize when some great and good principle is under discussion; but localize when some evil appears among the few of the flock, calling for specific action.

Now, jealousy is a relic of satanic malignance, and so many kinds of it are manifested among the children of men, that an attempt to enumerate them here, with their corresponding symptoms of development, would be an unwarrantable use of valuable space, and an infliction upon the patience of the reader, endurable, it might be, but scarcely productive of a perfect work. Two of the various phases, however, we shall notice. The one, because it is unkind, cruel, wicked and devilish; fraught with woe and anguish to the im-

mediate victim, and full of pain, trouble and destruction to those more indirectly sufferers from its violence. We mean that class known as "domestic jealousy." To say that "jealousy is cruel as the grave," is but a faint portrayal of the fierce uncontrolled fury with which this racking demon rages in the heart, so fell, so dire, so woful is it, that reason, unseated, leaves all her power untied, and love, sore affrighted, hides her weeping eyes, and though continually stricken, wears out the life in pure endeavors to retrieve that which never should have been lost.

The man, or woman, a victim to this tyrant, possesses within themselves that which poisons peace, makes home, a hell; the inhabitants, devils; purity, corruption; love, hate; innocence, the depth of duplicity, in short all that is good, lovely, great, or noble is befouled by the skeleton on the hearth.

But this has little, or nothing to do with the other phase which we had intended to notice; except, as it reveals to the mind of the reader the extreme malignity of this moral disease, in the one phase of which we have spoken, that the other may properly appear in its true proportions. Who is not prepared to say that this is evil in any, but is highly reprehensible in Latter Day Saints, yet there are those so blind to their own fate, as to be victims to this most horrible monster.

In our pursuit of the "way of life," we have occasionally come in contact with circumstances which have presented the foregoing train of thought, coupled with the question, Has God indeed made of one blood all the children of men. If so, what respect has He to nationality, in the bestowal of His gifts?

So far as we have been able to look into the politics of the gospel of Christ, we have been unable to discover that any respect is had to nationality, save it may be, the isolated case of Israel, *literal*, or adopted. And our hope being by the adoption, as we account of the law, by how much shall

we say (there is a regard to nationality in the mind of Jehovah; while offering to the men of this generation this law of adoption. We can but answer, that so far as the offices of the gospel are concerned, there can be no reason found for supposing that any difference is made, or is to be made, in offering the salvation of life everlasting to every nation, kindred, tongue and people, to the Gentile first, after, to the Jew.

If we find this to be correct, there is no well founded reason for the baleful jealousy, which has heretofore found some lodging place in the breasts of a few, or a many, of the adopted children of the church. This is the other phase of which we have heretofore written, and the one which has to do with us, as a people, whether as one whole body, called the church; or as societies called branches; or as smaller societies called families. That it is productive of trouble is admitted, that it is ungenerous, unmanly and ignoble, in the citizen of the world, is true; but, how degrading in its tendency, how pernicious in its immediate effects, how entirely at variance with the rules of social polity exhibited by the saints in their spiritual assemblies, is the development of this hideous moral deformity. Whether it appear in the members of an otherwise well ordered branch, toward themselves, or their officers; whether it manifests itself in the department of the officers themselves; or whether it crops out in the conduct of officers of the church at large, towards others of equal grade as themselves; toward those who are subordinate in jurisdiction to them, or toward those set over them, it is every where alike; the same cynical tyrant, feeding upon that which destroys joy, hope, peace, and even life itself. Its serpent trail, when seen, covers up morality, corrupts spiritual integrity, and saps the foundation of usefulness; when not seen, it spreads beneath the specious exterior, spoiling the best intentions, and covering the springs of human action with its deadly virus, till like the festering wound

it bursts forth to view, bringing to the surface the hated corruption that has lurked beneath. We turn from this picture of deformity, with sorrow that a necessity should exist for the removal of the vail which may have kept untied eyes from penetrating the folds which hid the vicious proportions; but, bowing to the necessity, recognizing the evil, sure of the remedy we have dared to reveal it, first, unto ourself, then to all who may choose to see.

God's law of adoption requires like qualifications in all the candidates for "life everlasting," whether they come from the hovel, or the palace; the dusty shop, or the silken court; from the busy mart, or the lonely cot; the pomp and panoply of war, or the peaceful haunts of pastoral life; all, all are to possess the same faith, the same love, the same power to bear, to suffer and to triumph, through the same ordinances of admission, the same process of attainment unto abiding hope, the same endurance unto the end; receiving the same fullness of joy, the same crown of glory.

With this in view, jealousy of persons, of powers, of princes, potentates and nationalities, is not found as an attribute of Jehovah; neither do we find by any possible evidence, that Christ exhibited any jealousy of either of the above named; nor do we find in the examples left on record of the most virtuous and noble, that jealousy formed a part of their characters. From this we are forced to believe that "Of a truth God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him."

It is declared that "God is a jealous God." But the kind of jealousy is defined, and in its operation does not degrade man, nor detract from God; but glorifies the one, and ennobles the other; hence, for man to permit jealousy of persons, of powers, or of nationalities, to enter into him and control him, is unbecoming to the citizen of the world; and is positively for-

bidden to the children of God, in whom should reside that better love that knows no kingdom of spiritual power but that of Christ, recognizes no worth but that of goodness, adheres to no allegiance but that of right, heeds no voice but that of truth, and realizes no nationality but that of the kingdom of God's dear Son. For we see that in the dispensing of His-gifts, Christ knows no nationality save that which He came to establish, and in it His subjects are required to remember that in the gospel there is neither Jew, nor Greek; neither bond, nor free; neither Scot, nor Briton; neither Pole, Armenian nor American, but all one in Christ Jesus.

Put away then brethren this pernicious recognition of political, social or national division; divest yourselves of this ungenerous, soul-degrading and destroying vice, answering the question asked wisely, that upon all of every kindred, who hear and obey; will God bestow the gift of everlasting life, without regard to nationality.

CORRESPONDENCE.

FROM BRO. WM. ANDERSON.—It would be useless for me to reiterate all the history of our travels across the plains, for my brothers, James and Alexander have given it partially. But, to add; we had a long, tedious and lonesome travel. We traveled alone to Kearney, and there we joined a train of eleven wagons, loaded with government freight, destined for Fort Reno. We kept with them to within sixty miles of Fort Laramie. We had to leave them in order to meet a train going to Salt Lake City; so we traveled that distance entirely alone.

At Laramie we joined the Brighamite train, and left the 3d of August for the salt land; and had it not been for the kindness of a government official, we perhaps would not have been permitted to travel with them. But as an old saying is, so I believe, "fortune favors the

brave." Our train then numbered some forty-seven wagons and about three hundred souls; and while we were with them I cannot boast of much pleasure and happiness; but can say we felt the spirit of oppression and tyranny, for we were not allowed to converse with the pilgrims, even when they desired information. Yet we got along remarkably well; there was not much sickness, and I believe only about five or six deaths.

We arrived in the city of the saints on the 28th of August. We had the very best of luck, other trains suffered greatly on account of the Indians, but we were permitted to pass unmolested. It would be needless for me to give you a history of our visit while at Salt Lake City and vicinity, for James and Alexander have given that, but suffice it to say, that while there, we did not hesitate in bearing a faithful testimony of the great and glorious work in which we are engaged. We left there the 18th of Sept., and traveled alone to Carson Valley, where we met some friends with whom we tarried a few days, arriving at San Francisco the 23rd of October, being over five months on the way. On our arrival I can not say that I was much elated in learning the true condition of the church on the Pacific Slope, for certainly it was heart rending to see so much division and disunion; clouds of darkness were hanging over the church, and the question came forcibly to our minds, What must we do? We called a Conference, and much to our surprise, peace and union prevailed, and much of the elements of discord were scattered, and the tempestuous clouds that had threatened destruction commenced to break away, and many of the difficulties were settled, and the saints were constrained to acknowledge that the Spirit of God took the presidency of affairs. Since that

time we have traveled through wet and dry, and have succeeded in setting many of the branches in order, and quite a number have been added to our number. I feel convinced that many of the saints here have received such a severe schooling, that they will bear in mind that nothing but a strict adherence to the law of God will answer; and that selfishness, rebellion, jealousy, and self-aggrandizement, are not the fruits of the Spirit of God, and that those who inherit such a spirit, can not please God; and that those who will allow such an influence to be thrown around them, will partake more or less of the same, and will eventually be engulfed in the same snare, and will work destruction to all within its grasp. I think many of the saints in this part of the world have learned by experience, that nothing can be gained by such a course; but from all appearances, there seems to be a brighter day in store for California; the silvery lining of the bright horizon commences to shine through the boisterous and desolate looking clouds, sending its cheerful and refulgent rays to enlighten the dark mind, encourage the strong, and give vigor and strength to the brave, and how much it is needed, for truly the saints have passed through many trials; but the question might be asked, What has been the cause of so much trouble? Well, it appears to me that John the Revelator was permitted to see this part of the globe, and as the vision passed before him he saw the condition of man, and he exclaimed: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Truly it is apparent to every candid and thinking mind, that every power the Arch Fiend can produce, is brought to bear against the truth.

Time would fail me to tell of the different christ's that have made their appearance, and the different angels that have taken up their abode with man. In learning this you need no longer wonder at the saints having trials. But to many this is meat and drink, knowing that such things will come. It cheers and consoles the mind, enlivening the inner man, knowing of a certainty that the coming of the Son of God is nigh at hand, and also that Zion will soon be redeemed, and the pure in heart will be permitted to return with songs of everlasting joy upon their heads.

We now have commenced a course of lectures in this place; our congregations are large, and much interest is manifested. There are many old saints here, and some are far in the dark, and nothing but the power of God can ever affect them. The laborers are few in California. My prayer to God is that He will call many good, faithful, and obedient servants to the ministry, that the many calls may be filled, and that we may be relieved of some of the burden that is resting upon us. My prayer is for Zion and her converts, that God's work may roll on in power over the head of all opposition, and that she may put on her beautiful garments, and appear "fair as the sun, clear as the moon, and terrible as an army with banners."

SAN BERNARDINO, Cal., Feb. 5, 1867.

FROM BRO. THOS. W. SMITH.—
I left home (Farmington, Iowa,) on Jan. 4th, and reached Burlington on the 5th about noon; found Bro. and Sister Morton, Bro. Webster and wife, Bro. Dunham, and Bro. Johnson and wife. Made arrangements for meeting on next day, (Sunday,) I preached in Marion Hall in the morning and evening, to a few people.

Started next day with Bro. O. P. Dunham for a point about five miles

South-west of the city, where we held meeting for three nights. We found a Bro. Larsen and wife, who had belonged to the old organization. We presented your claims to the presidency of the church, which, after some discussion, was cheerfully admitted, and I expect ere long they will obey the gospel, and join the Reorganization. They would have done so then if circumstances had been favorable.

From there we returned to the city. I visited around some, and discussed the doctrine with a few Adventists, or Age to Come believers, and had much liberty, and I think success. On Sunday I spoke in Marion Hall twice; congregation a little larger. Had much freedom in speaking. The most manifest result of our labor seems to have been the revival of life and activity among the brethren there, who have been rather quiet for a long time. I think that they will get into the harness again, and go out into the neighboring settlements, and try to proclaim the word of life as in by gone days.

Bro. Dunham and I started for Shokokon, Henderson Co., Ill., where we held meeting from Tuesday, Jan. 15th till the 20th, to very good congregations, which grew larger each meeting, and the best of attention was given, and much interest manifested. On the 19th, I immersed an aged brother, John O. Waterman, who had been an elder prior to the death of your father; but who had strayed from the path of duty, and neglected his great calling. He was led by the influence of the Spirit to commence his Christian warfare afresh. His son, Bro. H. V. Waterman, put on Christ and was inducted into the Kingdom of God the same day.

We returned to the city on Monday, and on Thursday I went to the point south-west of the city, and spoke twice, and returned and

preached in the Hall twice, on Sunday, the 27th.

Before we left the city we called on the Editor of the *Rock Eye*, who enquired into our views and practices. We gave him all necessary information, which was published the next day under the caption of "The Latter Day Saints." Some errors occurring in the publication, I wrote an article in reply, rectifying the mistakes, which was very kindly published without alteration or comment. In about a week however, a "Rev. J. D. Sands, of Quincy, Adams Co., Iowa," wrote an article to correct a wrong impression that might be made upon the public by my article, and the public might be deceived thereby. So he sent the famous "Spaulding Story," and at the conclusion of that interesting document (?) said that he was well acquainted with Elder Smith, and that if he would call upon him, he would give him much more information in regard to the origin of the Book of Mormon.

The editors generously permitted a response, so I wrote two foolscap sheets of closely written matter in reply, which the publishers agreed to insert in a day or two. Not having had an opportunity to obtain the paper, I cannot tell how it appears. I believe the whole matter will result in good to the cause, as the true origin and design of the Book of Mormon, and the differences between us and the Brighamites, as well as the exposure of the absurdities of the Spaulding Story will be brought before hundreds of people who might not learn thereof otherwise.

I returned to Illinois on the 29th, and spoke in the neighborhood of Shokoken every night, with one exception, till Feb. 4th. On the 3d inst, after the meeting in the morning, a couple were married, and they and the wife of Bro. John H. V. Wat-

erman were immersed in the afternoon.

On the 6th I commenced a meeting at Shokoken, and spoke till Sunday, and designed to continue for several days during the following week; but other parties had determined to hold a protracted meeting, so we were shut out of the house, but had the privilege of speaking in a private house.

I expect that I shall return to that field in a few weeks, as the prospect is good for some more fruits of our labor, as several had nearly decided to unite themselves to this glorious cause. The heaven will work, and like bread cast upon the waters, may be seen and gathered after many days. The field is among the enemies of the cause. Many in that section personally aided in driving the saints from Nauvoo. It is a hard field for a child in this cause, but we are not our own, and as the Spirit said go we obeyed, and thank the Lord, our efforts have not been altogether in vain. For what good has been done, the glory belongs to the Father of lights. We are but the instruments.

FARMINGTON, Iowa.

FROM BRO. JOHN LANDERS.—I have preached twice since I came here, to attentive congregations, and was greatly blest in speaking.

I spent eight days, with the Mission Branch, in company with Bro. Gurley, and truly it was a profitable time for our cause and for all present. The meetings were well attended from first to last. The gifts of tongues, interpretation and prophecy were bestowed in mighty power upon the saints, and promises of great things were made upon condition of obedience. Blessed is that people whose God is the Lord.

I went from the Mission to the Amboy Branch, where I found the saints rejoicing in the truth and en-

joying every gift that the Lord has promised to his saints, and their works agree with their faith. Some of them work four days out of the week, and travel on Saturday through storm, snow, rain, cold or heat, and preach twice or thrice on Sunday, and return on Monday, from fifteen to thirty miles.

I bless the name of my heavenly Father that so far as I have traveled among the branches, my heart is greatly encouraged while I witness the rapid improvement the saints are making toward that state of perfection which the work of God demands, in order that this gospel of the kingdom may be preached in all the world, which work the Lord requires this church to perform, and surely will give them strength to do it.

I have not spent all my time in the branches since Conference. I have preached in the neighborhoods around, and every where I find a vast difference from what it was a short time ago. The character and conduct of the saints casts a lustre or light around where they dwell, which will shine farther and farther until it reaches the ends of the earth. Prejudice and bigotry is dying a natural death, and although its death struggles are yet strong, it has got a deadly thrust, from which it never can recover.

DEKALB, Illinois.

FROM BRO. THOMAS JOB.—Powerful weapons are ready for the field here this spring. Some half dozen old hard-horned battering rams are already arrayed against the castles of ungodliness, and the strong holds are fairly broken through, and awful gaps are already made in the stupendous walls. I prophesied to Bro. Alexander that his visit here would do more towards the cause in this Territory than any thing that has ever been done here before, and I thank God it is coming true. Bro. Joseph Lees baptized nine

at Camp Floyd. Several have been baptized since, around Provo, some at Goshen, and wheresoever Alexander has been preaching, and there is a great rushing to the church at Toelle, where Bro. Alexander stayed nearly a week. The monstrous fabrics are tottering to the very foundations. Down they must come, and great will be the fall thereof!

I have not seen Bro. Gillen nor heard from him for three months. I suppose that he is in Idaho. He has been to Provo and baptized some old believers, and did good there, I presume he is doing good where he is.

There was a Conference at Malad, Idaho, Jan. 26. Many are intending to go east. We cannot persuade them to stay here.

SPANISH FORK, Utah, March, 1867.

CONFERENCES.

Abridgment of Minutes of District Conferences.

LITTLE SIOUX CONFERENCE.

Held at Little Sioux, Iowa, March 2, 3, 1867.

S. W. Condit, President, D. H. Bays, Clerk.

The Conference disposed of the case of Samuel Swarner, as follows:

Resolved, That we do not consider Saml. Swarner a member of the Reorganized Church of J. C. of L. D. S.

The case of Wm. Swett was then considered, when the following preamble and resolution was adopted:

WHEREAS, Bro. Wm. Swett has apostatized, and has become identified with the faction under the direction of Sidney Bigdon, therefore, be it

Resolved, That he be silenced from preaching or otherwise officiating in the church, and that his case be referred to the Fox River Branch, Ill., (the branch to which he is supposed to belong,) for final adjustment.

The following Elders reported; D. H. Bays, J. C. Crabb, John Thomas, and John Lytle.

Missions appointed: Bros. J. C. Crabb and P. L. Stephenson to Magnolia and Calhoun.

A. Hall, John Lytle and G. W. Bays to the south-west part of Harrison Co., Iowa.

John Thomas, G. R. Outhouse and E. Winegar to Maple Valley and vicinity.

D. H. Bays and Geo. W. Conyers to Nebraska.

Bro. A. Chase was sustained as co-laborer of the District President, Resolutions passed:

Resolved, That all the elders appointed to missions have the privilege of extending their labors wherever they can.

Resolved, That this Conference request the elders who received missions from the last Conference and have not reported to this, to continue their labors in their respective fields.

Bro. Chas. Derry addressed the Conference, followed by Bro. Frank Reynolds.

On motion Conference adjourned to meet in the Raglan Branch, on the first Saturday in June 1867.

NEBRASKA CITY CONFERENCE.

Held at Nebraska City, Neb., March 2, 3, 1867.

Bro. R. C. B. Elvin, President, James Kemp and J. W. Waldsmith, Clerks.

Officers present: 15 Elders, 2 Priests, 1 Teacher, 1 Deacon.

BRANCH REPORTS.

Nebraska City: 10 Elders, 4 Priests, 2 Teachers, 3 Deacons; 2 removed by letter, 1 cut off; 66 members. Reported by H. Kemp, President, R. M. Elvin, Clerk.

Weeping Water: 2 Elders, 1 Priest, 20 members. J. W. Waldsmith, President and Clerk.

Camp Creek: 6 Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 cut off; 36 members.

Reports were received from K. Johnson, P. C. Peterson, J. Thompson, J. Kemp, H. Kemp, W. Lane, J. W. Waldsmith, John Jamieson, Sen., Elders, and I. Jamieson, Priest.

Missions appointed: L. Kemp and J. Vanderwood to Wyoming and Weeping Water.

K. Johnson, P. C. Peterson and J. Thompson to labor with the Danish Saints in Nebraska City.

J. Chaple and Saml. Campbell to New London, Neb.

Resolution passed:

Resolved, That this Conference adjourn to meet at Camp Creek School House, the first Saturday and Sunday in June, 1867.

The preaching was by Bros. R. C. B. Elvin, J. W. Waldsmith and J. Jamieson.

Canada Conference.

Held in Lindsay Branch, March 2, 3, 1867.

Bro. John H. Lake, President; John

Shippy and G. W. Shaw, Clerks.

Officers present: 1 of the Twelve, 1 of the Seventy, 2 Elders, 2 Priests.

Officers reports: Bro. G. W. Shaw said he had baptized seven. Bro. John Shippy said he had baptized 19.

Bro. John H. Lake said he had preached in Victoria Co., to attentive congregations, sowing the good seed broad-cast, and believed that good would result therefrom.

Resolutions passed:

Resolved, That any brother or sister under the jurisdiction of the Kent and Elgin Conference, asserting anything which they cannot prove, as the law of God directs, which has a tendency to injure a brother or sister, (except it be before the proper officers of a branch,) shall be deemed guilty of slander, and if they repent not, shall be excommunicated from the church.

Resolved, That this Conference sustain Bro. John Shippy as President of the Canada, N. B., and N. S. mission.

The preaching was by Bros. John Shippy and John H. Lake.

The Conference adjourned to meet in the Lindsley Branch, on the second Saturday and Sunday in July 1867.

KEWANEE CONFERENCE.

Held at Kewanee, Ill., March 8, 9, 1867.

Z. H. Gurley, President; E. Stafford, Clerk.

There were present, of the Twelve, Z. H. Gurley and W. W. Blair; High Priest, Isaac Sheen; 11 Elders, 1 Priest, 1 Teacher.

On motion an invitation was extended to all visiting brethren to partake freely in all our deliberations.

REPORTS OF BRANCHES.

Henderson Grove: 27 members, including 3 Elders, 1 Teacher. C. M. Brown, Pres.; Geo. Shute, Clerk.

Kewanee: 69 members, including 11 Elders, 2 Priests, 1 Deacon; 1 cut off. — Jas. Hart, Pres., John S. Patterson, Clerk.

Buffalo Prairie: 73 members, including 9 of the Seventy, 9 Elders, 2 Priests, 2 Teachers, 1 Deacon; 17 added since last reported, 2 cut off, 1 dead. John F. Adams, Pres., C. L. Pomeroý, Clerk.

Orient was organized on Sunday, Feb. 10, 1867. 15 members, including 3 Elders, 1 Priest; 4 baptized, 11 received by letter. David Williams, Pres., Griffith George, Clerk.

Missions appointed: Bros. Jas. Hart and Wm. Birch to Coal Valley, Ill.

John S. Patterson and Adam Fletcher to Morris, Ill.

Resolutions passed:

Resolved, That, in our opinion, every branch should report to every Quarterly District Conference, in their respective districts, the full number of official and non-official members, even if there has been no changes since they made their last reports.

Resolved, That the next Quarterly Conference for this District commence on the last Friday [June 14th] before the full moon in June next, at Princeville, Ill.

Resolved, That Bro. David Williams be the Delegate from this District Conference to the Annual Conference of April 6, 1867.

WHEREAS Bro. Geo. Braby has stated that there was a mistake in the last Conference minutes, with respect to his mission to Schuyler Co., therefore:

Resolved, That the minutes be so altered as to read "be permitted to go."

Resolved, That this District Conference ask the Publishing Committee, to publish as much of Bro. Joseph the Martyr's History as in their judgment shall seem correct and true.

There was preaching by Bros. W. W. Blair, Isaac Sheen and Z. H. Gurley. The elders and saints generally had great liberty in bearing testimony to the truth.

Montrose Conference.

Held at Montrose, Lee Co., Iowa, March 9, 10, 1867.

Bro Alex. Struthers, President; T. W. Smith, Clerk.

Officers present: of the Seventy, Thos. Revell, Wm. Redfield, H. Cuerdoñ, T. Cutler, T. W. Smith; Elders, Alex. Struthers, R. Lambert, F. Borley, Geo. Redfield, B. Robinson, I. Shupe, M. S. Shaw, S. Tripp, S. Alcott, J. W. Newberry, Geo. Wilson, E. Benedict, L. Lawson, Eri J. Moore, A. Sharer, Priests, J. Doty, John Moore, J. H. Lambert, U. Austin; Teachers, L. McClintock, J. Oman, — Comstock; Deacon, E. Adams.

REPORTS OF BRANCHES.

Farmington: 16 members, including 1 of the Seventy, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 added by letter, 3 by baptism. R. Doty, Pres., Stephen M. Moore, Clerk.

Rock Creek: 22 members, including 1 of the Seventy, 2 Elders, 1 Priest, 2 Teachers. Thos. Pitt, Pres., Henry T. Pitt, Clerk.

Olive Branch of Nauvoo: 81 members, including 2 High Priests, 3 of the Seventy, 6 Elders, 1 Priest; 4 received by letter, 10 removed, 3 baptized. Wm. Redfield, Pres., E. J. Moore, Clerk.

Montrose: 43 members, including 3

Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 cut off, 4 removed. F. Borley, Pres., N. Shumate, Clerk.

Strling Prairie: 82 members, including 8 Elders, 3 Priests, 2 Teachers, 2 Deacons; 16 removed, 1 baptized. Samuel Reeves, Pres., S. Ferris, Clerk.

Honey Creek: 8 members, including 1 Elder, 1 Deacon. John O. Waterman, Pres., J. H. V. Waterman, Clerk.

Total no of members reported: 283 including 2 High Priests, 6 of the Seventy, 26 Elders, 7 Priest, 8 Teachers, 6 Deacons.

Missions appointed: Elders E. J. Moore and Thos. Reyell, and Joseph Cutler, Priest, to labor in Portosic and Dallas Townships.

Elder M. S. Shaw and Lewis Lawson to Prairie and Rock Creek Townships.

Elder Solomon Tripp and Priest John H. Lambert to Pilot Grove Township.

Elder S. Alcott and Priest John Moore to labor in Nashville and Sandusky.

Elder T. W. Smith and Priest Jedediah Doty to labor in Wapello Co., and on the former mission as the Spirit may direct.

Elders E. Benedict and I. Parish to labor at West Point and Black School House.

Elder Shupe enquired, "Can we sustain in the church, in full fellowship, persons who hold hardness against each other sufficient to lead to a separation as husband and wife?" The question being put into the form of a resolution, viz: "That we can sustain," etc., was, after considerable debate, decided in the negative, by nearly a unanimous vote.

Resolutions passed:

Resolved, That we do not recognize an instrument of writing as valid or binding, given by a Presiding Elder, or any other officer of this church, which can be used as a basis of separation of husband and wife.

Resolved, That no one has a right to vote in any other branch than the one that they are connected with, unless invited to do so by the branch, through the President.

Resolved, To sustain the Presidents of the Districts, President of the Church, and the Quorums, in righteousness.

Resolved, To adjourn to the second Saturday in June, 1867, to meet at Nauvoo.

FALL RIVER CONFERENCE.

Held at Fall River, Mass., March 9, 10, 1867.

Wm. Cottam, President, John Gilbert, Clerk.

Officers present: 8 Elders, 3 Priests, 2 Teachers, 2 Deacons.

The following officers reported: Wm.

Cottam, Geo. C. Smith, E. N. Webster, John Smith, Thos. Gilbert, Jesse W. Nichols, Ebenezer Joy and W. H. Brown, Elders; John Gilbert, Priest.

The following branches reported:

Fall River: 56 members, including 7 Elders, 4 Priests, 1 Teacher, 2 Deacons; 1 died, 2 removed, 2 baptized. Thomas Gilbert, President, John Gilbert, Clerk.

Dennis Port: 16 members, including 4 Elders, 1 Teacher. Ebenezer Joy, President, Jas. H. Eldredge, Clerk.

Resolutions passed:

Resolved, That Elders Geo. C. Smith and E. N. Webster be appointed to labor in Boston and vicinity.

Resolved, That the elders in Dennis Port labor in Dennis Port and vicinity.

Resolved, That Elder Jesse W. Nichols be appointed to labor in New Bedford and vicinity.

Resolved, That Elder John Smith and Priest John Gilbert be appointed to labor in Fall River and vicinity, and wherever the President wishes them.

Resolved, That John Smith be the Clerk of the Mass. Conference.

Resolved, That we adjourn to meet at the call of the President.

The preaching was by Bros. Wm. Cottam, John Gilbert and Thos. Gilbert.

St. Louis Conference

Convened in St. Louis, Mo., March 10, 11, 1867.

Elder Wm. Hazeldine, President, Chas. Hall and John Ritchie, Clerks.

The assembly was addressed in the morning, by Elders Samuel Pirks, John T. Phillips, and Wm. Hazeldine; in the evening, by Elders Pirk, Sutton, Allen and Slinger. In the afternoon the sacrament was administered, and the good Spirit abundantly poured out upon the saints, and it was a time long to be remembered.

REPORTS OF BRANCHES.

St. Louis: 133 members, including 1 High Priest, 17 Elders, 6 Priests, 2 Teachers and 3 Deacons; 3 received by vote, 3 removed, 2 baptized. Chas. Hall, Pres.

Gravois Branch: 37 members, including 1 High Priest, 8 Elders, 3 Priests, 3 Teachers, 1 Deacon; 6 baptized. Joseph Slinger, Pres.

Caséville Branch: 13 members, including 2 Elders, 2 Priests, 1 Teacher; 1 received and 2 baptized. Wm. Izatt, Pres.

Alton Branch: 8 members, including 1 High Priest, 2 Elders; 1 Teacher. John Clifford, Pres.

Carbondale Branch: 27 members, including 6 Elders, 2 Priests, 2 Teachers,

1 Deacon, 8 baptized, 1 cut off. David W. Davis, Pres.

Alma Mines Branch: 9 members, including 2 Elders, 1 Priest. Benj. S. Jones, Pres.

Whearso Branch: 19 members, including 5 Elders, 1 Priest, 1 Teacher, 1 Deacon. John Mantle, Pres.

Dry Hill Branch: 41 members, including 8 Elders, 1 Priest, 1 Deacon, 1 cut off. Wm. Gittings, Pres.

East St. Louis Branch: 9 members, including 1 Elder, 1 Priest, 1 Teacher; 5 baptized, 3 received by letter. George Hayward, Pres.

A mistake occurs in the last minutes in the report of Carbondale Branch. For "Union Mines," read *Pittsburgh*, and for "Morgan Lewis" read *James Bollen*.

Wood River Branch: 7 members including 2 Elders. Thos. R. Allen, Pres.

Officers who reported: Geo. Hall, Geo. Hayward, John T. Philips, Chas. Perry, Llewellyn, Baird, Sutton, Molyneaux, Wm. O. Thomas, Smith, Geo. Bellamy, Pirks, Allen, Hazeldine and others.

Missions appointed: John Molyneaux and Geo. Hall to East St. Louis and Caseyville.

John T. Philips, to Carbondale.

Wm. Smith and Stephen Blackie to Gravois.

Chas. Perry to Blue Ridge.

Bro. Llewellyn and Wm. O. Thomas to Union Mines.

Geo. Bellamy to Alma Mines.

John Baird to Alton.

Samuel Pirks to Wood River.

Wm. Anderson and Wm. Roberts to Spanish Pond.

James Anderson and Thos. Lane to Dry Hill.

Bro. Geo. Bellamy being somewhat dissatisfied with his ordination, it was

Resolved, That this Conference confirm his ordination by laying on of hands.

He was ordained.

Resolutions expressive of a determination to sustain the authorities of the church, and Bro. Wm. Hazeldine as President; and Jas. Anderson as Bishop of the St. Louis District, were passed, and one to adjourn to the second Sunday in June.

Officers Present: 2 High Priests; 1 of the Seventy; 20 Elders; 4 Priests, 2 Teachers, 1 Deacon.

MISSION CONFERENCE.

Held at Mission, LaSalle Co., Ill., March, 16, 17, 1867.

Bro. Z. H. Gurley, President, C. G. Lamphere, Clerk.

Officers present: Z. H. Gurley and W. W. Blair, of the Twelve; Israel Rogers, High Priest; C. G. Lamphere, of the Seventy; 4 Elders, 1 Priest, 2 Teachers, 1 Deacon.

List of branches included in this District: Mission, Fox River, Sandwich and Amboy. The above branches, excepting Mission, were not reported.

Mission Branch reported 4 Elders, 2 Priests, two Teachers, 1 Deacon; 46 members, 1 cut off.

The following elders reported: Thomas Hougus, Levi Lightfoot, Andrew Hayre, Made Madison, C. G. Lamphere, J. L. Rogers, W. W. Blair, Z. H. Gurley.

Resolutions passed:

Resolved, That Bro. C. G. Lamphere, Thomas Hougus and Levi Lightfoot be appointed a Committee to act in the case of Bro. Hall, and set the church right in that region.

Resolved, That a branch be organized in the vicinity of Indian Creek.

The preaching was by Bros. A. M. Wilsey and W. W. Blair.

SELECTIONS.

Vital Statistics of Mankind.

There are on the globe about 1,288,000,000 of souls, of which 369,000,000 are of the Caucasian race; 190,000,000 are of the Ethiopian race; 176,000,000 are of the Malay race; 10,000,000 are of the Aude-American race.

There are 3,658 languages spoken, and 1,000 different religions.

The yearly mortality of the globe is 3,333,333 persons. Thus at the rate of 91,554 per day, 3,730 per hour, 60 per minute; so each pulsation of our heart marks the decease of some human creature.

The average of human life is 36 years.

One-fourth of the population die at or before the age of 7 years—one-half at or before 17 years.

Among 10,000 persons, one arrives at the age of 100 years, one in 500 attains the age of 90, and one in 100 lives to the age of 60.

Married men live longer than single ones. In 1,000 persons 62 marry, and more marriages occur in June and December than in any other months in the year.

Professions exercise a great influence on longevity.

In 1,000 individuals who arrived at the age of 70 years, 42 are priests, orators or public speakers, 40 are agriculturists, 33 are workmen, 32 soldiers or military employees, 20 advocates or engineers, 27 professors, and 25 doctors. Those who devote their lives to the prolongation of that of others, die sooner.

There are 335,000,000 Christians, 5,000,000 Israelites, 60,000,000 Asiatics, 160,000,000 Mohammedans, and 200,000,000 Pagans.

In the Christian churches there are 180,000,000 who profess the Roman Catholic faith, 75,000,000 the Greek, and 80,000,000 the Protestant.—*Ex.*

WARLIKE.—The Belgian Minister of War states that France is having 480,000 breech-loading muskets manufactured. The arsenals in Prussia are actively at work. Austria is having 600,000 muskets converted into breech-loaders. England will have 350,000 similarly converted by the end of the year. Russia is transferring 600,000. Denmark, Holland, Switzerland, Italy, Spain, Portugal, Greece and Belgium are all engaged in the same warlike preparations.—*Chicago Tribune Dispatch April 11, 1867.*

MISCELLANEOUS.

Proverbs.

"The man who thoughtlessly speaks ill of another, is reckless of his own good name."

"Ambition often plays the wrestler's trick of raising a man up only to fling him down."

We should look upon a cloud of sorrow expecting it to turn into a rainbow.

Aristocratic pride is, (I think) great evidence of a lack of intellect, nobleness and true courage.

"Be always frank and true; spurn every sort of affectation and disguise, have the courage to confess your ignorance, and awkwardness. Confide your faults and follies to but few."

"Truth is good where e'er 'tis found, On christian, or on heathen ground."

"By suffering, we may avoid sinning; but by sinning we cannot avoid suffering."

We enter the world weeping while all around us smile; let us contrive to live that we may depart in smiles while all around us weep.

Some persons who are continually harping on one point of doctrine, are, (seemingly to me), like a hen who keeps on sitting after her eggs are taken away.

As coals of fire which have been scattered will burn more when gathered to the log, so also will the fire of faith and love; become stronger to spread the same on the earth, when they, (the saints), have become worthy to be gathered.

It is said that a wise man will learn from—A Fool.

"One hour gained by rising early will make one month in a year."

FOR SALE.—Volumes of the **HERALD** bound together in sheep, as follows:

Vols. 1, 2, 3, 4, 5, for \$6.50.

Vols. 6, 7, 8, 9, 10, for \$6.50.

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Vols. 6, 6, 7, 8, 9, 10, for \$7.50.

TRACTS assorted and bound together, making from 228 to 254 pages. Price \$1.25. The first purchasers will have the largest assortment.

ERRATUM.—In the article called "Origin of Sin," in the **HERALD** of March 1st, 65th page, 2d column, 15th line, for "present state," read "pre-existent state."

DIED.

At Omaha, Nebraska, Dec. 26, 1866, aged 6 months, 17 days, **EDITH RICHARDSON**, infant daughter of Alexander and Ellen Richardson.

[This notice sent once before without the names of parents.—Ed.]

RECEIPTS FOR THE **HERALD**.—*H. Cobb, P. Gatrost, H. Scofield, J. F. Wilson, J. Mantle, G. Mantle, J. X. Davis, L. Campbell, S. Hickey, L. Ames, A. Martin, P. Bronson, W. O. Wilder, L. P. Russel, J. P. Hendrickson, S. L. Bass, P. A. Alexander, each \$2.*

J. R. McIntyre, S. Moulton, A. Hendrickson, Jas. B. Prettyman, Josh. B. Prettyman, J. N. Raymond, J. W. Nichols, W. Cottam, H. Bartlett, W. Spring, T. F. Stafford, I. Bond, R. M. Elvin, W. Bedoe, D. Babb, Mrs. Frazer, K. Cole, T. Martin, R. D. Butterworth, S. C. Winegar, L. A. Hall, G. W. Martin, M. Bear, each \$1.

L. D. Rodgers, \$1.50; W. Barker, \$0.60; J. Hooks, \$2.50; J. Montgomery, \$0.50; S. J. Vestal, \$1.80; R. Warnock, \$1.25.

VARIOUS PUBLICATIONS are advertised in the **HERALD** of Feb. 15th.

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**.

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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. 11.] PLANO, ILL., MAY 1, 1867. [WHOLE NO. 129.]

Exclusive Salvation.

But what is a gospel salvation?

It is to receive the earnest, (evidence,) of the Spirit of God, "the Holy Ghost," "the Comforter," which is the promise of "eternal life."

But what then is this eternal life?

It is the "life and immortality," brought to light through the gospel. And to be still more emphatic, and many times more exclusive, the Savior makes it,

"And *this is life eternal*, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17 : 3.

To what sect, or church organization belongs the right to give this knowledge? Why, let me see, the number claiming that *particular* distinctive right, is—well, say a thousand more or less. And among them all; no apostles of the Lamb: no gifts of the Spirit; no prophesying; no tongues; no visions; no interpretations, save and excepting with a few almost heart broken, wandering, despised, and decidedly unpopular, devotees of the early faith called *Latter Day Saints*.

With these are to be found, apostles; now and then a tongue; once

in a while a prophecy; and occasionally a case of healing; but these claim, singularly enough, that God is unchangeable, and will not consent to save the children of men except upon his own terms; and that He, and He alone, has life in himself, and that He has delegated the power of this life giving to Jesus Christ, the man born of woman through a pure conception. And instead of claiming the power to give men eternal life, they claim that Christ, and He alone, has this bestowal of life to men upon the earth, as declared by himself in John 17 : 2 :

"As thou hast given him *power over all flesh*, that he should give eternal life to as many as thou hast given him."

This is wonderfully exclusive; and, if He had then ceased speaking, none, only his then present disciples would have been included. But he prayed then, 20-21, verses :

"Neither pray I for these alone; but for them also which *shall believe on me* through their word: that they all may be one; as, thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

What a sublimity of doctrine,

what a light of wisdom is here displayed.

Can there be anything more soul cheering, more demonstrative of the intended glory of that salvation to be *given* to the believer, *only* the believer. But that believer *must* be baptized, and *must* be the recipient of the Holy Ghost, as "no man can say that Jesus is the Lord, but by the Holy Ghost."

Who so bold as to dispute this declaration? and then, base his hope of life upon the Bible?

The way, the one only way, is Christ. No name, no will, no power, no glory, no salvation *only* by and through him. "I am the way, the truth and the life." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Who will scale the ramparts of heaven, take captive the august King upon his throne, bind fast the archangels, and open the windows of the blest abode for the hosts of the unregenerated to pass in? Who has bridged the wide abyss between the realms of light and the regions of the damned, that they who *will not* obey, may troop in and seize upon the inheritance of the willing and obedient?

Have the ancient Babel builders sent the high turrets of their impious castle of presumption beyond the confines of the upper world, that the proud, the haughty, and the boastful, may carry their Babylonish loads of loose theology, and skeptical sophistry into the courts of the divine Lawgiver; and then by rhetorical flourish, by stained glass subdued light, delude the Judge, and defraud the only Begotten, by the exchange of silken clad *devotees*, for humble and true worshipers.

If so then may the worn, weary and the broken; the poor, the lonely and the oppressed; the erring, the struggling and the sin-

ful, hang the broken harps of their hope upon the weeping willows of despair. And while gaunt famine for the "word" of God, preys up; on the nations who should know their Creator, the humble and faithful, the earnest and the honest; the tried and the tempted, the weak and the pitied; the outcast and the despised, will "*seek*" for the "Truth," by which they may be "sanctified;" will "*knock*" at the "*door*" of the "kingdom" of Heaven like "little children," *asking* the Father to give them power to become "sons of God," "heirs of God," "joint heirs with Jesus Christ;" and hail with joy the resurrection of the just," the "first resurrection," which shall sette to them an inheritance where the Father and the Son shall be, that they may be saved with a "celestial glory," an eternal life, and an "exclusive salvation."

T. THOUGHTFUL.

March 13, 1867.

Inspired Translation of Parts of the Bible.

In the Book of Mormon, (2 Nephi 8 : 3,) Nephi says:

"And now I write some of the words of Isaiah, that whose of my people shall see these words, may lift up their hearts and rejoice for all men. Now these are the words."

In our quotations from the Book of Mormon, in this article, the words which we shall italicise are not in the Bible.

Isa. 2 : 5, 6, is quoted by Nephi thus:

"O house of Jacob, come ye and let us walk in the light of the Lord; *yea, come, for ye have all gone astray, every one to his wicked ways.* Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east; and *hearken unto soothsayers like the Philistines; and they please themselves in the children of strangers.*"

Isa. 2 : 5, 6, is as follows in the Bible:

"O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore

thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and please themselves in the children of strangers."

In the first part of the foregoing quotations (Isa. 2 : 5,) both books represent that Isaiah was speaking to the "house of Jacob". In the 5th verse, the Book of Mormon represents Isaiah to be there speaking to the Lord. Thus after exhorting the house of Jacob in the 5th verse, he then said *to the Lord*, "therefore O Lord thou hast forsaken thy people," etc., but the Bible represents Isaiah to be exhorting the house of Jacob in the 5th verse, and in the 6th verse as saying unto the house of Jacob, "therefore *thou* hast forsaken thy people the house of Jacob," etc. Thus the prophet is represented as telling the house of Jacob that he had forsaken himself, which would be an absurdity. In the same verse in the Bible the house of Jacob are called soothsayers, but in the Book of Mormon Isaiah is represented to have said that the house of Jacob "*hearken unto soothsayers.*" Who ever heard or read of a nation of soothsayers in any history of any ancient or modern nation, and where is there any corresponding testimony that the house of Jacob *was or will be* a nation of soothsayers?

The Book of Mormon represents Isaiah in the continuation of his address or prayer *unto the Lord* as saying :

"The mean man boweth *not* down, and the great man humbleth himself *not*: therefore forgive him *not*." 2 Nephi. 8 : 5.

The foregoing is a consistent translation of Isa. 2 : 9, but in the Bible, Isaiah is represented as saying *unto the house of Jacob* :

"And the mean man boweth down, and the great man humbleth himself: therefore forgive them *not*."

The Book of Mormon represents the prophet as a consistent man in

praying that the mean man who boweth *not* down, and the great man who humbleth himself *not*, should not be forgiven; but the Bible represents Isaiah (a prophet of the Lord) as an unreasonable and unjust man, and a wicked teacher, for it represents that he taught *the house of Jacob* that *they* should *not* forgive the mean man who boweth down, and the great man who humbleth himself.

Annexed to the foregoing quotation, the Book of Mormon represents Isaiah as saying unto *the wicked ones* :

"O ye *wicked ones*, enter into the rock, and hide thee in the dust for the fear of the Lord, and the glory of his majesty shall smite thee."

Thus the Book of Mormon represents that Isaiah said to the "*wicked ones*" "enter into the rock, and hide thee," etc., but the Bible represents Isaiah as saying to the house of Jacob,

"Enter into the rock, and hide thee in the dust, for the fear of the Lord, and for the glory of his majesty."

The house of Jacob will not enter into the rock and hide themselves in the dust for the fear of the Lord in that day, for that day will be "the day of the Lord," when He alone shall be exalted and when the proud and lofty and every one that is lifted up shall be brought low, as we read in the Bible in the next two verses to the last that we have contrasted with the Book of Mormon version of it. In the next two verses the Bible says :

"The lofty looks of men shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low."

It is the proud and lofty then who are to be brought low, and *not the house of Jacob*, for:

"Upon mount Zion shall be deliverance, and there shall be holiness; and the

house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Obad. 17, 18.

Then will be fulfilled that which the angel spoke unto Mary concerning Jesus, saying:

"He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 33.

These are the blessings which the house of Jacob will commence to "possess" in that day when the *wicked* shall hide themselves in the dust. The Bible, as it now reads, says that they shall hide themselves "for the fear of the Lord and the glory of his majesty," but, according to the Book of Mormon, Isaiah said to the wicked, "for the fear of the Lord and the glory of his majesty *shall smite thee.*" The three last italicised words makes the sense of the text complete, but as the text is in the Bible it is incomplete. The following text from the same paragraph in the Book of Mormon is there complete, as follows:

"And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord *shall come upon them*; and the glory of his majesty *shall smite them*, when he ariseth to shake terribly the earth."

In the Bible it is incomplete, as follows:

"And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2: 19.

In the same chapter of the Book of Mormon Isa. 5: 8 is rendered thus:

"Wo unto them that join house to house, till there *can* be no place, that they may be placed alone in the midst of the earth."

In this text as it is *now* recorded in the Bible, wicked and rich men are represented as *laying field to field*, as follows:

"Wo unto them that join house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth."

Wicked men may join house to house and they may make fields on the side of fields by fencing, but they that "lay field to field" would have to do it by removing a field from one place to another, so that this text has been *ludicrously* altered in the Bible.

The next contrast which we will present is the following:

"And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria," 2 Nephi 9: 7.

"And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." Isa. 7: 18.

Flies do not live *in rivers* as the foregoing Bible text represents. There is a consistency in the Book of Mormon in saying that "the Lord shall hiss for the fly that is in the uttermost part of the land of Egypt," but not in the saying that "the Lord shall hiss for the fly that is in the uttermost part of *the rivers* of Egypt." There is only one river in Egypt, therefore a *geographical* error is also in this text in representing that there are *rivers* in Egypt.

CONTRAST.—*Book of Mormon*—"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and mutter: should not a people seek unto their God? for the living to *hear from* the dead? to the law and to the testimony: *and* if they speak not according to this word it is because there is no light in them." 2 Nephi 9: 12.

Bible.—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

The B. of Mormon here represents Isaiah as teaching that when people

shall tell us to seek unto them that have familiar spirits, that we should seek unto God, "for the living to hear from the dead," or, (which is synonymous;) that the living may hear from the dead. Those who seek unto their God may hear from the dead, for dead prophets and saints are angels, (see Rev. 22 : 9;) and angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1 : 14. Isaiah was showing how the living may hear from the dead, and that is by seeking unto their God, and he did so *distinctly* as the foregoing text from the B. of Mormon shows, but the text in the Bible does not show it. It does not teach how the living may hear from the dead. It is indefinite, obscure, and imperfect. It does not show the relationship between the living and the dead. It does not present that plain testimony against Spiritualism which the text does in the B. of Mormon. The B. of Mormon was published many years before seeking unto the dead became a prevalent doctrine, but the B. of Mormon, in an appropriate time, came forth with this plain and positive testimony against it.

ISAAC SHEEN.

[To be continued.]

Social Intercourse.

What I mean by Social Intercourse in this article, is the gift conveying ideas by means of articulate sounds called words, or rather the *using* of this gift. Every thing—not excepting the smallest insect—seems to have some way of entertaining its fellow, and seem to have some manner of social communication. And God has so ordered that every thing of an animal nature is delighted with the society of its fellow.

But man was designed to occupy a higher and nobler sphere than any other animal, being made "in the

image and likeness" of Deity Himself. He was endowed with part of the "Heavenly," and as a consequence, is endowed with those finer feelings with which the heavenly hosts are endowed.

It may be argued that some of the lower animals are thus endowed to a small extent, but I shall not stop to argue this point, suffice it to say that if they are, that feeling is respected by their fellows, if by no others. I shall confine my remarks for the most part, to man.

When we look upon the short duration of time which is allotted to man to remain in being in this life, to earn a higher and better being, we are lost in wonder. Then when we contemplate what is laid up for the righteous in the next existence, and then behold the wayward, careless manner of humanity, we are doubly lost in wonder. An inspired writer says :

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2 : 9. See also Isa. 64 : 4.

Again, Paul says :

"And I knew such a man, (whether in the body, or out of the body, I can not tell : God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. 12 : 3, 4.

These, besides many others, are strong testimonies of what is laid up for the faithful. I say, when we contemplate the short duration of time which is allotted to man to prepare himself for a better existence, and then see his, (to say the least), apparent waywardness, and the misery this waywardness entails upon him, and then, on the other hand, see what glory there is laid up for him on condition of obedience, it is truly astonishing.

Even taking it for granted that there is no existence beyond the grave, as some pretend to believe, how much more happy and delight-

ful, would it make us, to live in that manner which would make the greatest number of our fellows happy. Our lives are interspersed with cares, troubles, and perplexities at best, and the greater the effort, the greater the augmentation of these cares, perplexities and troubles.

The apostle truly said that it is not always expedient to tell even the truth; and to tell a lie is never expedient. For example, if we know a "slip of life" which our neighbor has been guilty of, and which wrongs nobody but himself, it is not expedient for us to injure his feelings, and thus make life more miserable, by telling of his defects, but it is our duty to watch lest we enter into temptation.

It is our duty to mitigate trouble, if possible, and to render all with whom we are associated as happy as possible. No matter how much a creature is fallen, I believe he will receive kindness gratefully, and although he may be so impregnated with evil that he may do us an evil for the good we have done him, yet he will gratefully remember us.

"Social intercourse" is fruitful of either evil or good. The wise man says, a soft answer turneth away wrath; so then it must produce pleasant feelings. Did you ever think, reader, of the unpleasant feelings you are producing, and the consequent misery entailed, when you give your child, father, mother, brother, sister, neighbor or friend a cross unpleasant answer? Did you ever think how you thus increase the miseries of life, which are bad enough at best?

Many people try to govern their children, and all about them, by a course which I can find no better name for, than by scolding and striking around, as if they had none of the finer feelings with which God has endowed us, and care but little, seemingly, whether others have any

or not. This is all wrong. Go into any well regulated family, and you see every thing carried on mildly, but firmly. You hear no scolding; and but little unpleasant talking.—What good can it do us to be wrathful and revengeful, since it only adds to the miseries and perplexities of life which is miserable enough already? I have heard parents, (and I regret to say, some *Latter Day Saints*), speak to their children something after the following manner: "John, if you dont do so and so, I will whip you to death." And many such rude remarks have I heard made to children. Does the child learn any thing from this course of instruction? It verily does: Being treated rudely and boisterously, the finer feelings which should develop themselves, if cultivated properly, are extinguished; and the coarser and more brutal feelings are developed, hence the desire for others' happiness lessened. Every observer of childhood knows that children are naturally graceful, generous, and refined; and that if they are found different in youth and manhood and womanhood, it is but the result of improper examples from parents or those entrusted with their rearing and moral education. But few children inured to bad habit from childhood to youth, even, will ever depart from it.

And this is all produced by social intercourse—produced by words reduced to action. A writer has said: "Train up a child in the way he should go; and when he is old, he will not depart from it." Then, if you train him up in the way he should *not* go, neither will he depart from it.

The same writer, I think says: "He that spareth the rod, hateth his son." While it is necessary to enforce obedience on the part of our children, if need be to the application of the rod, it is not neces-

garry to do so in a boisterous and unfeeling manner. In conclusion on this subject, I remark that children copy action and manner of speech from their parents, which should be a lesson to all parents to deal gently, but firmly with their children.

In regard to our general social intercourse, some of us do not seem to be aware, or care how badly we injure the feelings of a fellow being by the utterance of a few, (apparent at least,) thoughtless words. Only think how a few harsh words can sting. We all know, by sad experience, when we have done the best we could under the circumstances how harsh words will cut to the very core. On this subject, another eminent writer says:

"If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

Here, then, is instruction.—Thoughts are moulded into words, and words into actions. Hence the man who can control his tongue is most certainly a perfect man.

Harsh words sting us intensely when we know we do not deserve them; and even when we do deserve them they sting us; and as it is impossible that good should come of an evil, harsh words are never excusable. Any process which only stirs up ones bad feelings can not do us any good. The principle by which man is exalted into the presence of God is one of kindness and persuasion.

There is another thing I will mention in connection with this subject. How ready we are to take up an evil report, and to circulate it, (to use a common phrase,) to the ends of the earth. Even if the report should be true, what are we engaged in its circulation for? Will it be a source of pleasure to the criminal? Of course it can not. Then why are we engaged in its circulation? Most certainly to injure the feelings

of the criminal. We can have no other object in view. This is a species of social intercourse that, to say the least, is very objectionable, if not criminal. And thus we become criminals also.

The best rule of action is to "do unto others as you would have others do unto you," and if we carry this law out to the letter, the circulation of evil reports, whether true or false, will cease. Let the reader ponder these things carefully and ascertain whether he finds any instruction. May God add his blessing.

NATHAN LINDSEY.

Address of Elders.

Joseph Smith, Box 22, Plano, Kendall Co. Ill.
 Isaac Sheen, " " " "
 D. H. Smith, " " " "
 Wm. Marks, Plano, Kendall Co., Ill.
 Wm. Blair, Sandwich, De Kalb Co., Ill.
 Z. H. Gurley, " " " "
 I. L. Rogers, " " " "
 E. C. Briggs, Galien, Berrien Co., Michigan.
 R. W. Briggs, Cazenovia, N. Y.
 Jason W. Briggs, Cottage, Hardin Co. Iowa.
 T. W. Smith, Farmington, VanBuren, Co. Ioa.
 E. Robinson, " " " "
 Chas. Derry, Manteno, Shelby Co., Iowa.
 Alex. H. Smith, Box 513, San Francisco, Cal., care of T. J. Andrews.
 Wm. Anderson, same as above.
 Samuel Powers, Beloit, Wis.
 J. W. Lewis, 23 Wellington st., Shack-
 erwell Lane, London, England.
 Thomas Job, Spanish Fork, Utah.
 Josiah Ells, No. 794 Penn st., Pitts-
 burgh., Pa.

GOODRICH, in his history of all nations, 4th Chap. says, "In America wonderful ruins of ancient cities which afford us the only knowledge we now possess of the state of the arts and civil polity among the people who inhabited them; nay, in some cases they reveal the former existence of communities far advanced in civilization, which had risen, flourished, and perished, without the knowledge of mankind but for these vestiges. Such are the cities of Palanque in Mexico, Uxmal in Yucatan, and Capan, Gautamala."

REPLY TO ENQUIRERS.—We expect to have some of the best bound Hymn Books in a few days, and some of the Voice of Warning in a few months.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Wednesday, May 1, 1867.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

Following the April Conference, there usually comes a short period of seeming inactivity throughout the churches. It is a lull in the warfare, a calm in the tempest, a rest in the harvest of time.

How much remains to be done towards effecting the redemption of Israel, nearly all can see. How much may be done in the present year, who can tell?

With what strange curiosity the reports of the elders are waited for; how flat they fall upon the ear, when told as some are told, with very many excuses and giving clauses. "I have not done much," "I have no report to make," "I have not been able to leave my family," "I have preached a few times when called upon," "I have done what I could."

The test of the credibility of a witness is, his ability to abide a rigid cross-examination. Now suppose that the Master should be present when the elders account for their *labors in the ministry*, how could reports like the above stand examination?

"I have done what I could." Jonah did not do "what he could," till he had warned Ninevah; although he tried to do what he could not do when he undertook, by flight, to answer his responsibility to him who sent him.

Peter did not do "what he could" until he had honored the call which sent him to the house of Cornelius; although he tried to solace himself by saying that he had partaken of nothing common or unclean.

Christ did not do "what he could" until He had preached the kingdom of God in other cities beside Jerusalem. And He alone asks no excuse, seeks for no exculpation, desires no rest, pines for neither

wealth nor ease; but is content with his fate, in that He had not where to lay his head.

We are quite fearful that were the Master, even Christ, whom we are all profess- edly anxious to serve, present in person as He oft is by the Spirit, there would be fewer excuses made and heard, why labor in the vineyard had not been done. The Spirit may chide the individual, but the church may not see it; the tongue may confess the love of Christ, but the chief servants may not be at liberty to say with what degree of truth the laborer may claim his penny of the steward, and the steward may not withhold it; but the Master will exact it again and that with usury. Hence, elders may remain inactive in their calling from quarter to quarter, and from April to April, and may, from force of habit excuse themselves to their own mind, and to the apparent acquiescence of the church; but by and by the day of accounting will come, and the reports then offered will be subjected to an examination to see whether the servants have *really* spoken the *truth* in their *hearts*, when they say, "I have done what I could."

Success in the ministry does not always consist in the numbers baptized, nor in the distance travelled, nor in the amount of help received from the saints upon the road. Why, a right honorable saint, with the sense of his responsibility upon him, and the love of his brethren in his heart, is shamed to the blush when he happens to follow in the wake of one of these "wandering stars," or moral "will o' the wisp," who flash through the branches, brilliant for the moment, but leave neither *warmth* nor *light* to mark the places which have so briefly known them. No. He feels that his success in the cause of truth is, to leave a faithful and an abiding testimony with the people in whose midst his voice may be heard; to point them to the way, that leads to life, and to walk therein himself; to be found wary, cautious, fearful in his own strength, bold in the

strength of his Lord, careful to shun evil and to do good, that the glory and the peace of God may be manifest to the world; all this and much more is "what he can do," and he who reports less than this is lessening the size of his penny though he be fortunate enough to get *one*.

Success in the ministry, does not consist in succeeding to dazzle and bewilder the audiences of the people, with high flights of rhetorical eloquence, taken, with elegance of diction and grace of delivery; but is manifest rather, in the surety of wants found and supplied, hope created and assured, faith taught and established, and above all the patient endurance of what cannot be avoided while preaching the word in the belief that, Paul may plant, Apollos may water, but 'tis God giveth the increase.

Many suppose, that unless they can dilate with fluency upon the "mysteries of the kingdom," soaring up high, or diving down deep, they fail, so to speak, to impress upon the saints their true proportions; imaginary we presume, that unless they are able to answer *all* the questions of the metaphysicians they are not successful ministers. These we regard as in danger of falling; while the patient climber, though not half so high, may see with vision just as clear, and mark with precision just as accurate, the long and toilsome journey before him, the resting places where 'tis safe to stop; the deceptive pitfalls placed in the way, and the luring paths wherein may be pleasure, but the end whereof is death.

We advise then, in view of the progress we ought to make in the twelvemonth to come, that the elders while enjoying the lull in the strife now pending, do take under their earnest consideration, the fact that the Master's eye is upon them by virtue of the power given to him upon the earth and in the heavens; and while his Spirit is with them let them not grieve it by saying, "I have done what I could" while a Ninevah remains to be warned; a

Gornelius is left to enquire by prayers and alms before the Lord; a sinner still survives to be called to repentance, or a place is to be found where a testimony has *not* been borne.

Any church having over twenty members might sustain *one* elder in the ministry, if he labor faithfully; *one* reaper in the harvest of life, if he reap for the Master; one laborer in the vintage, if he so strive that the wine be pure and be offered to famishing souls who thirst after the wine of eternal life.

We ask after organized effort. Here is the first legitimate end to be secured, the first open field of operation, the first investment of the goods of this earth for the laying up of treasures in heaven.

We ask after the application of celestial law. No command of the Lord is temporal; but all are spiritual. Here then is an opportunity for the practical development of the spiritual commandment, Preach the word. Here is an amplification of the law, which we are half inclined to think, rules the intelligences of the other and the better world.

Our platform is the following;

We believe in God—that He is the perfection of all goodness, wisdom, knowledge and truth. That He is unchangeable, is possessed of power absolute, intelligence unlimited. That He is endowed with majesty unapproachable except through his will, and with love unutterable and ineffable.

That He has promised life unto man through the gospel.

That the gospel is "good news," revealing that God alone hath "life" in himself, and that this life He hath given to his Son Jesus Christ that He also might have "life" in himself; and that Jesus Christ hath the power to give this "life" to those who earnestly seek thereafter through faith in God and belief in the Lord Jesus Christ.

That the true belief in Christ—comprises belief in faith—repentance—baptism—laying on of hands—resurrection of the dead, and eternal judgment. An active obedience to the will of God manifested through

the commands, precepts and examples of the man Jesus Christ.

We believe in the thorough office work of the Holy Spirit, justifying, sanctifying, and glorifying the believer who abides in Christ.

We believe that man has fallen, and that man being liable to fall we may fall.

We believe that man has risen, and that man may rise; and that the power to rise being attainable to man, we hope to rise.

We believe that the reward offered to man, is life, life everlasting, life eternal, insuring the possession and enjoyment of peace, content, happiness and never failing joy; as an inducement to become good, wise, virtuous, humble, and noble; and to engage in the emancipation of his fellow man from thralldom to sin.

That men are culpable for committing evil. That as man commits evil he departs from the protection of God. As he does good he establishes himself nearer and nearer to God; and that if, after once having enjoyed the favor of God, man disobeys, he voluntarily resigns that favor and is in imminent danger of entire expulsion from the grace of God.

Believing this, we exhort the elders to preach the word continually, and only declaring that which they were sent to proclaim—Repentance and its results.

The wise man will pay heed to this advice, while the fool will say in his heart, This man knoweth not the mysteries, so that none being taught shall be wiser than himself.

CONFERENCES.

Annual Conference.

Minutes of the Annual Conference of the Church of J. C. of L. D. S., held at Keokuk, Lee Co., Iowa, April 6, 7, 1867.

Conference assembled at 11, A. M., April 6, at Burress Hall, and organized by electing President Joseph Smith to preside, Mark H. Forscutt to act as Clerk, and Charles Hall as Assistant Clerk.

The minutes of the last Conference were read and approved.

The President then addressed the Conference in a brief but interesting manner, in which he urged a unity of sentiment and action, and desired that all present

would bear in mind that they are members of one family, and as such, exercising their privileges in expressing themselves, either verbally or by vote, without restraint to themselves, or an illiberal feeling towards others, that all might be done in the spirit of brotherly love. The spirit of love and courtesy will as surely beget love and courtesy in return, as harshness begets harshness or contention begets contention. The grand object for which the Conference had convened, and for which we were all laboring, was the redemption of Zion and the perfecting of the body of Christ; the Conference must therefore guard against every thing of a nature calculated to produce any other differences than those which can be maintained in the unity of the Spirit, and the bonds of love. So far as he was able to judge, the work generally was on the increase. There might be some local matters involving difficulties presented for adjustment, and if so, he desired all personalities to be avoided, and wise deliberations to be made that no injustice might be done, no unnecessary offence given. In the representation of districts, he desired both presidents and representatives to avoid as much as possible all unnecessary personal allusions, and give as briefly and clearly as possible the reports of their districts in a general sense.

AFTERNOON SESSION.

The reports of districts being called for, the following representations were made:

The St. Louis District, by Bro. Wm. Hazeldine, who said that he had been prevented, by important church duties in his district, from carrying out a purpose he had formed of attending the last General Conference. The district is in good condition, although the saints have been opposed by the powers of darkness. The cause was onward, although there had not been continual sunshine, and there was a prospect of a good work being accomplished in a short time.

Resolved, That all reports given in during this Conference shall be considered accepted unless valid objections be raised to them.

Bro. R. Lambert reported his labors as President of the Nauvoo District, and said that although there had been no increase, and had not been without their difficulties, he believed the ministry had done their best. The exercise of still more energy might be encouraged, and hoped for greater results in future than in the past. There had been some little disaffection towards him, and if it was

seemed wise, he desired to be released from the Presidency.

Bro. David Williams, Delegate from the First District of Illinois, reported very favorably. The District desired him to present a request that a tract be written, showing the difference between the true church and the Brighamite faction. They had distributed a great number of tracts, and hoped that good might result from them. He was also requested to urge a more complete system of forms for representation, and in order to facilitate the matter, submitted some of his device.

Bro. Josiah Ells represented the Pittsburgh District as giving evident signs of an early increase. A good spirit prevailed, and an abiding and tangible interest in the work was manifested by the contribution of upwards of five hundred (\$500) dollars in aid of the cause. The *Herald* was well sustained, and a liberal effort for the New Translation had been put forth. One, an old president of a branch that had been dissolved, desired that preaching should again take place where he lived. In Wheeling, Va., the saints are building a house for public worship. Quite a commotion existed throughout Western Virginia, created by the Campbellites' labors, and in the midst of it there is a great call for the preaching of the gospel in its purity and fulness.

Bro. Loren W. Babbitt reported the Pittsfield District to be in a good condition. The saints enjoy themselves much in their assemblings, and those in the ministry have manifested laudable desires to do all in their power. The tithing had been taught, and in some instances responded to. The advocates of Rigdon had induced the apostacy of one individual: but, thanks be to God, the increase in return had been fourfold. With the aid of the Spirit of God, though numerically small, the Pittsfield District had nothing to fear.

Bro. R. C. Elvin reported the Southern Nebraska District as progressive in its tendency. The officers felt the necessity of increased activity, and were aroused to a spirit of diligence. The sisters, too, had contributed their quota to the good work by the circulation of tracts, and by fireside conversation with their neighbors and friends. He thought that a more efficient man for the presidency than himself should be sent there, and he would gladly resign in favor of and do all in his power to aid such a man. Two brethren are ready to take the field, one to

Germany—who can leave his family self-supporting—and the other either to England or in America, if any provisions are or may be made for the families of the ministry.

Bro. Mark H. Forscutt, Delegate from the Pottawatomie District, the Fremont District, and the Central Nebraska District, made the following report:

The Pottawatomie District was in good working condition, well and efficiently officered, and well sustained by the members. The school houses were open for the brethren, and generally speaking, the brethren seemed desirous of contributing their mite in aid of this great work. Great energy might be used in preaching the word in the vicinity of the branches, and there were indications that those holding the priesthood were arousing to a sense of their duty in this matter. The increase had not been great; but the work is firmly grounded. Some good and efficient laborers to assist the President in preaching through his extensive field would be acceptable to him, and a blessing to the cause.

The Fremont District had been blest with laborers and the word preached in new openings, where it had commenced to bring forth its fruits, and some baptisms had taken place. In some parts of the district things were dull, and the saints less alive to their duties than they should be; in other places they were alive to their true interests and to the requirements of the work. With judicious management and an able ministry, much good to the Redeemer's cause might be done in this district.

The Central Nebraska District presented many pleasing features. The officers were diligent, the members united and faithful. One branch had been organized, and a very respectable number of baptisms had taken place. There was still a call for preaching in several places, and but few preachers. A faithful and efficient laborer would be a desirable acquisition to aid the President.

The Delegate knew of no serious difficulty in any of these districts, and could give them no more correct representation than *that of doing well*.

Bro. Alex. Struthers reported briefly the String Prairie District as, generally speaking, doing tolerably well. Some improvement might be made, and he hoped for good. Already some are coming into the fold, and the prospects, though not brilliant, are good.

Bro. Geo. Shaw reported the Canada

West District favorably. He had labored faithfully, and his brethren had done so likewise, and not, he hoped, without some good results.

Bro. Z. H. Gurley reported the 2d Div. of Northern Illinois as being in a good condition, though it had not long since emerged from the sea of trouble. One is ready to take the field from the district—one whom he could recommend. The walk of the saints had been consistent, and their conversation holy, in consequence of which, they had much influence with and are respected by the world. He also reported the work favorably in all his travels.

EVENING SESSION.

Bro. Hall spoke a few moments and was followed by Bro. Forscutt, who preached from 1 John 3: 20, 21. The audience was very attentive and a good feeling prevailed.

SUNDAY.

Minutes of the preceding day read and approved.

The President reported the Lone Star Branch, Alabama, and informed the Conference that a mission had been taken to Florida. Some difficulties had occurred between some of the brethren, and the result was a disaffection, into the origin and nature of which the Conference would be, probably, led to enquire.

Reports of missionaries appointed by the General Conference called for:

Bros. Longbottom and Lange reported their joint labors, in which they had been diligent, though not with any very marked results. They had traveled and made their way from Council Bluffs, eastward to the Mississippi River, and been on entirely new ground. In some places they had met with a great deal of opposition, but it was mainly the result of a misunderstanding as to the real nature of their mission. They needed only to acknowledge the name of Latter Day Saint, or Mormon, to arouse the ire of the people. In some places they were listened to attentively, and wherever this was the case and they had the opportunity to show the people our faith and doctrines in contradistinction to those of the Brighamite faction their prejudices were allayed, and a favorable notice and course of treatment, the result.

Bro. John Lake gave an interesting detail of his mission to Canada, in which he reported conversations with ministers, town councils, magistrates and people, in all of whom he had sought to create an impression favorable to his Master's cause. Af-

ter a hearing at Oakwood before the Town Council, he was refused the use of the Town Hall; but the people were dissatisfied with the refusal, and made such provisions as enabled him to reach them, and to lay before them the glad tidings of salvation. He had found a very strong feeling, prejudicial to the cause, resulting from the classifying of the Reorganized Church with the polygamic fraternity of Utah; but the Lord had aided him to allay the prejudice, and doors for the preaching of the word were opening on every hand. He had gone forth without purse and scrip, but the Lord had opened his way, and he had lacked not. Friends had been raised up for him, and a request from them was tendered that this Conference would send them elders during the summer season.

The Clerk read a letter from Bro. Joseph Boswell, of the English Mission, which was truly reviving.

Council time having expired with the arrival of public service time, the business was postponed, and meeting opened in the usual manner. President J. Smith then read a portion of the word of God, and preached a soul-stirring discourse on the divine right of Jesus only to prescribe laws for the government of man, and especially of the church. As a synod, an ecclesiastical body, or as a conference, neither this nor any other body has a right to prescribe laws,—they may deliberate upon and prescribe plans for the carrying out of those laws; but they can go no further. Excellent attention was paid, and a calm, holy influence pervaded the assembly.

By request of the Committee of Arrangements a collection was taken up, and \$34,05, was announced as the result.

AFTERNOON SESSION.

Officers present: of the First Presidency, 1; of the Quorum of the Twelve, 7; High Priests, 8; Seventies, 8; Elders, 39; Priests, 3; Teachers, 4; Deacons, 2. Total official members, 72.

The President made some remarks relative to the California mission. The troubles reported last Annual Conference are settled. He deemed it necessary that we sustain our representatives abroad, and suggested that an expression of the Conference be taken in relation to them.

The following brethren were then presented, and sustained unanimously:

Bros. Alex. H. Smith and Wm. Anderson as the Presidency of the California Mission.

Bro. Thomas E. Jenkins as President of the Welsh Mission.

Bros. Thos. Job and James W. Gillen as the Presidency of the Utah Mission.

Bro. Wm. Hazeldine as President of the St. Louis Conference.

Bro. Loren W. Babbitt as President of the Pittsfield District.

Bro. Alex. Struthers as President of the String Prairie District, Iowa.

Bro. R. Lambert as President of the Nauvoo District, Ill.

Bro. R. C. B. Elvin as President of the Southern Nebraska District, Neb.

Bro. Wheeler Baldwin as President of the Fremont District, Iowa.

Bro. Hiram P. Brown as President of the North Eastern Iowa District, Iowa.

APPOINTMENTS.

Bro. James Caffal to labor under the direction of Bro. Baldwin in the Fremont and Mills Co. District, Iowa.

Bro. James Kämp to labor under the direction of Bro. R. C. B. Elvin in the Southern Nebraska District, Neb.

Resolved, That the Territories of Utah, Idaho and Montana compose the Utah Mission.

Resolved, That the State of Missouri, and so much of the State of Illinois as lies south of the degree of latitude corresponding to the north line of Madison Co., be united in one district, known as the St. Louis District.

Resolved, That the Counties of Brown, Schuyler, Adams, Pike, Scott and Calhoun, Ill., be united into one district, known as the Pittsfield District.

Resolved, That the Nauvoo District comprise the Counties of Hancock, McDonough and Henderson, Ill.

A request that Bros. J. W. Briggs and W. W. Blair would take the stand in the evening was handed in and read.

EVENING SESSION.

Bro. Blair read Matt. 16th chap., and preached a short and interesting discourse from the words contained in the 13-17 verses. He was followed by Bro. J. W. Briggs in his usually pointed and forcible style, on the same subject. The audience was large, respectable and attentive.

Resolved, That there be preaching here to-morrow evening at 7 o'clock.

APRIL 8.

The minutes of yesterday's proceedings were read and approved.

Resolved, That the publishing of extra tracts be left to the discretion of Bro. Joseph Smith.

Resolved, That the Bishops or Bishops

agents of districts are responsible to the Bishop of the whole church for all monies or other properties received by them for the church; but they shall make a report to the Quarterly Conferences of their respective districts of the receipts and disbursements of said funds, said report to be examined by an auditing committee of three appointed by said District Conferences.

Resolved, That the Presiding Bishop shall present, in detail, to each Annual Conference, his accounts with the church, and that an auditing committee of three shall be appointed to examine and report the same, a summary of which shall be published in the church paper.

AFTERNOON SESSION.

Resolved, That we sustain all District Presidents not named in the resolutions of this morning.

Resolved, That District Conferences have no authority to send missions beyond or outside of their respective limits.

The following appointments were made by resolutions of the Conference:

Bro. Chas. W. Lange to preach to the Germans in St. Louis, Mo., and Davenport, Iowa, with the privilege of extending his labors.

Bros. Canute Johnson and Frederick Hanson to take a mission to Denmark.

Bro. Andrew Sharer to take a mission in the northern part of Iowa, Minnesota and Wisconsin.

Bros. Stephen J. Stone, C. J. Lamphere and Thos. W. Smith to labor under the direction of Bro. W. W. Blair.

Resolved, That the mission of Bro. E. C. Briggs be so extended as to embrace the District lately presided over by our deceased brother, James Blakeslee.

Questions of various local import were presented to and answered by the chair, in a wise and satisfactory manner.

Resolved, That all the travelling ministry be under the direction and control of the First Presidency and the Quorum of the Twelve.

The President decided that all missions previously appointed, and which had not been reported nor rescinded, would be considered continued; but that all who refuse to exercise their offices in the districts to which they were, or are appointed, should be dealt with, and their cases met in their several districts by the general authorities thereof.

Resolved, That Bros. Revel, Standeven and Boswell be released from the English Mission.

Resolved, That Bros. J. Lake and G. Duel be released from their Canada Mission.

The authorities of the church were then sustained, as follows:

Joseph Smith as President of the Church, with Wm. Marks as his Counselor. The Quorum of the Twelve. The Quorum of the High Priests, Seventies, Elders, Priests, Teachers, Deacons. The High Council. The Bishopric, with Israel L. Rogers as Presiding Bishop and Wm. Aldrich and P. Howard as his Counsellors. In answer to an enquiry by Bro. Forscutt, the President gave instructions that persons, professedly members of the church, who have removed from branches to where there is an organized branch of the church to which they refuse to attach themselves, and whose course of conduct renders them culpable, should be dealt with by the general authorities of the district in which they are located.

APPOINTMENTS.

Resolved, That Bro. Geo. Shaw be appointed to labor in the Nova Scotia District under the Presidency of Bro. John Shippy.

Resolved, That Elder Chas. Hall be appointed to labor in the St. Louis Conference, under the Presidency of Bro. Hazeldine.

Resolved, By request of the President, That Elder Mark H. Forscutt be appointed to labor under the direction of Bro. Joseph Smith.

Resolved, That Elder Archibald M. Wilsey be appointed to labor in the region of country east of the Des Moines River, Iowa, running north and south.

Resolved, That a committee of three be appointed to draft or adopt a set of forms applicable to representation and the general use of the church.

Resolved, That President J. Smith appoint said committee.

Resolved, That said committee report through the *Herald*.

Various questions were presented to and answered by the President, who gave some excellent instructions on the necessity of a more correct system of representation, and the exercise of more diligence in this matter.

EVENING SESSION.

The President stated that it would be necessary to appoint a committee of investigation to examine into existing difficulties.

Resolved, That the chair appoint a committee of three to make the necessary investigation.

The chair selected Bros. W. W. Blair, C. Derry and J. Goodale.

Resolved, That a vote of thanks be tendered the committee of arrangements for their labors in behalf of the Conference.

Bro. J. Ells preached from Isa. 60: 1-3. to a very attentive congregation.

Five children were then blessed by President J. Smith and Bro. C. Derry.

Resolved, That this Conference adjourn to meet at Union Grove, Harrison Co., Iowa, Oct. 6, 1867.

The Conference was not attended by so many as was expected, owing to the lateness of the season and the roughness of the roads. Many anticipated coming who were disappointed, and those who did come incurred much trouble and expense. The organization and filling up of the quorums was deferred to a more favorable opportunity, when a more complete representation of the talent of the church shall be had. The Spirit of the Lord was with the speakers, and in all the deliberations and discussions of questions introduced to the Conference, there was a kindness and courteousness displayed that made every thing pass off pleasantly, and superinduced a feeling of confidence and liberality of sentiment foreign alike to the fractious querulousness of mystery Babylon, and the stickling for honor and precedence, so observable in ambitious aspirants who, forgetting that "he who would be the greatest of all must become the servant of all," would lord it over the heritage of God. Peace, union, love and harmony were promoted by the measures adopted, and each felt, or seemed to feel, that the Conference had been productive of good to him, or to her.

The liberality and kindness of the saints in Keokuk and the String Prairie District were displayed in such an abundance of provisions, that after the Conference a great quantity of food remained, and was distributed to the poor.

The people of the city were courteous to the saints, and treated them with much respect.

JOSEPH SMITH, PRESIDENT.

MARK H. FORSCUTT, Clerk.

CHARLES HALL, Clerk.

P. S. The Hall being engaged for the week, Bro. Forscutt remained at Keokuk, holding meetings and preaching to the people the principles of eternal life. Many came to hear, several children were brought forward to be blessed, and invitations to visit and converse with the people, poured in on every hand. Many feel convinced of the truth, and it is hoped, will be led to obey.

M. H. F.

STATISTICAL REPORT OF DISTRICTS AND BRANCHES REPRESENTED AT THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT KEOKUK, IOWA, APRIL 6, 7, AND 8, 1867.

Districts.	No. of Branches.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Keed with out Bp'tism	Keed by Letter.	Removed.	Died.	Expelled.	Total.	PRESIDENT.	SECRETARY.	BY WHOM REPORTED.
Nebraska, (Southern)	8			21	6	4	4	38	3	34	8		3	131	R. C. B. Elvin,	R. M. Elvin,	R. C. B. Elvin.
Dist. No. 3, Ill.	4	4	1	13	6	4	2	25						125			Joseph Smith.
Dist. No. 2, Ill.	7	6	6	20	5	4	4	23		17	2	4	11	235			Z. H. Gurley.
Galland's Grove, Iowa.	2	3	4	23	4	5	4	2	2	28	5	1		148	Thos. Dobson,	Thos. J. Smith,	J. Derry.
Central Nebraska,	5	1	1	23	9	7	3	30	1	26	15	2	11	324	David Chambers,	M. H. Forscutt,	"
Pottowattamie, Iowa.	7	1	2	55	8	9	1	8						350	Chas. Hall,	"	"
St. Louis,		3	1	57	18	12	8	49				2	10	254	Wm. Hazeldine,	Wm. Hazeldine.	"
North-Western, Ill.	6	2	2	40	7	4	3							50	Z. H. Gurley,	David Williams.	"
Pittsburgh, Pa.	2	2		4	2										J. Ells,	E. Stafford,	J. Ells.
BRANCHES.																	
Pittsfield, Ill.	1			2	1									15	T. Williamson,		L. W. Babbitt.
New Canton, Ill.	1	1		2	1									16	D. Bowen,	C. Hendricks,	By Letter.
Davenport, Iowa.	1			3	1	1		7						12	R. Rowley,	t. Rowley,	"
Newton,	1			2				1						9	J. Wadsworth,	"	"
Farmington,	1		3	3	1	3	1	4		3			2	23	F. Reynolds,	S. M. Moore,	"
Montrose,	1			3	1	2	1	11						49	R. Burley,	N. Shunate,	"
Hannibal, Mo.	1			1	1	1		5					1	12	John Taylor,		"
Nauvoo, Ill.	1	2	3	7	2	2		7				1	4	72	W. Redfield,		"
Syracuse, Ohio,	1			4	1			2		2	9			15	J. Harris,	Dr. Hekkins,	"
String Prairie, Ill.	1			8	3	2	2	2		2	2			82	J. W. Newberry,	W. Haskins,	"
St. Clair, Pa.	1			12	2	1	1	3		5	2			28	E. Griffith,	R. Heywood,	"
Elk Horn, Ill.	1	1		1	2	1	1	5		5				22	L. W. Babbitt,	L. L. Babbitt,	L. W. Babbitt.
Fall River, Mass.	1			7	4	1	2	17	1		2			57	Thos. Gilbert,	John Gilbert,	By Letter.
Linn, Mo.	1			5	1	1	1	4						19	John Mantle,	Jas. F. Wilson,	"
Atlas, Ill.	1			2	1	1	1	1			6			12	H. B. Huffman,	Thos. Lambert,	"
Quincy, Mich.	1			4	1	1	1	1						26	W. H. Reynolds,	Geo. Corless,	"
Total	52	24	24	322	86	64	36	187	7	129	75	15	46	2210			

It is believed that not more than one fifth of the branches of the church are represented in the foregoing report. It is very desirable that all the branches should be represented at every General Conference.

MISCELLANEOUS.

AN EARTHQUAKE.—On Wednesday, 24th ult., a severe shock of an earthquake, was felt through the State of Kansas, and portions of Missouri, Iowa and Illinois. Dispatches from Junction City, Topeka, Lawrence, Kansas City, St. Louis, St. Joseph, Des Moines and Dubuque, represent the shock as severe enough to shake buildings and displace furniture. The *Journal* says the shock was slightly felt in Chicago.

Bro. R. M. Elvin wrote that in Nebraska City, houses and stores rocked, and that the Court House, High School and other buildings were damaged.

FROM BRO. THOS. H. WADDEL.—I came here in Dec. 1866, and I have been traveling in Conechu Co., and have organized a branch of ten members, including 1 elder, and I have reason to believe that a great many more will obey the truth ere long. The Lord has blessed me, and the people receive me very kindly, and I have more calls than I am able to attend in this county, and if some good elder will volunteer to come down here, there is an open door.

EVERGREEN, Conechu Co., Ala., April 4.

ST. LOUIS NOTICE.—Any person desiring to communicate with any member of the St. Louis District, whose address they do not know, should direct to the care of William Anderson, No. 820, North 7th St., St. Louis, Mo.

THE MISSION CONFERENCE of March 16, 17, 1867, resolved that the next Conference for that district be held at Amboy. The time appointed was, by an oversight, the same as that of the Princeville Conference. The Conference at Amboy will, therefore, commence on Friday, June 21, 1867.

Z. H. GURLEY.

NEARLY DIED.

By Elder E. C. Brown, March 20, 1867, MILAN SHARPE, of Humbolt Co., Iowa, to AUGUSTA STRONG, of Pocahontas Co., Iowa.

DIED.

At Princeville, Ill., March 29, 1867, aged 30 years and 10 days, GEORGE LINSLEY, of consumption.

RECEIPTS FOR THE HERALD.—L. Ellison, S. Tripp, W. Redfield, S. Richardson, I. Parish, each \$2.00;

M. Bear, W. Roberts, M. Lewis, G. W. Martin; L. A. Hall, J. Holt, J. Thorley, W. Wright; D. Perce, J. Morrel, M. S. Shaw, W. Franklin, C. Chapin, W. Caruthers, A. Randall, L. Merrill, T. McFarland, W. M. White, W. Izutt, J. Palfrey, M. Kent, T. France, L. Turner, B. F. Durfee, T. Bowden, M. Hunt, G. Wilson, L. Mount, each \$1.00.

J. Hakens, \$1.25; W. D. Ledingham \$0.75; W. H. Curwen, \$1.15; T. J. Andrews, \$19; (gold;) Z. J. Warren, \$49.50; (gold;) M. McGuire, \$2.95; S. Matthew, \$1.35; W. A. Moore, \$1.50; R. Evener, \$2.20; E. Curtis, \$2.15; S. Alcott, \$1.25.

FOR SALE.—Volumes of the HERALD bound together in sheep, as follows:

Vols. 1, 2, 3, 4, 5, for \$6.50.

Vols. 6, 7, 8, 9, 10, for \$6.50.

Vols. 7, 8, 9, 10, for \$5.50.

Vols. 6, 7, 8, 9, 10, for \$7.50.

TRACTS assorted and bound together, making from 228 to 254 pages. Price \$1.25. The first purchasers will have the largest assortment.

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.

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

VARIOUS PUBLICATIONS are advertised in the HERALD of Feb. 15th.

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. 10.—Vol. 11.] PLANO, ILL., MAY 15, 1867. [WHOLE No. 130]

Epistle of the Twelve and the Bishop.

To the Household of Faith in all the World, Greeting :

BELoVED BRETHREN AND SISTERS: Grace and peace be unto you, from God and our Lord Jesus Christ.— We, as watchmen upon the walls of Zion, and Stewards of the Great Master to you-ward; of the manifold grace of God toward Zion and her converts; address you at the present time concerning the work and its requirements at the hands of all who love the truth, and are willing to labor for its triumph. The ministry whom God has appointed, the spiritual authorities of the church, are expected to be self-sacrificing—to carry the gospel to every creature—and we enjoin and beseech all who have received missions, presiding authorities over districts, and branches, to be faithful in the discharge of duties, exemplary in word and deed, ensamples for the flock whom the Lord has called you to “feed.” The work of setting in order the house of God, of redeeming from thralldom the victims of false guides, and the carrying of the gospel to those who have long sat in

darkness, is an arduous one; and the widening fields of labor opening in the Eastern, Middle, and Southern States, the great west, including Utah, Idaho, and the Pacific Slope, the Canadas, Nova Scotia and New Brunswick, upon this continent, as well as England and Wales, and the open doors in Denmark and Germany upon the eastern continent, demand an increase of laborers; and this demand can not be overlooked nor neglected by us. Neither may we neglect the poor, for if they cry at all unto God He will hear, and succor them by other hands, while condemnation will fall upon those whose duty it is to minister to them.

The reports of elders from every part of the vineyard, show that doors are opened on every side for the word to be preached; and the cry from across the sea is, “come over and help us,” and still but few comparatively are in the field. Why is this? The reasons are, that most elders have families, who look to them, (very properly), for the necessities of life. This is the first duty of every head of a family, and the Lord holds such responsible for its faithful discharge, and while God

recognizes this obligation. He has imposed another, viz: to travel and preach the gospel. Some are required to do this *continually*; and that they may do so, without neglecting their duties to their families, the Lord has commanded a law of consecration and tithing for this very purpose, among others, that the hands of those bound may be loosed. The Lord has said that this is a day of sacrifice and tithing of His people, that the day of tithing precedes the day of burnings, and a promise is made that those tithed shall not be burned. In view of the Law of God upon this subject, and of the requirements of the work, and the responsibilities resting upon us to "execute the law of tithing," through much travail of soul and patient hearing of reason through words and arguments, and prayerful seeking unto the Lord for wisdom and for truth, we have unanimously presented our exposition of the law in question, in a resolution that will accompany this, which we believe is in unison with the letter and with the Spirit, as we believe we have been led by the Spirit; and in the name of the Lord it shall bear testimony to you also.

While we regard a tenth as what the Lord requires, we also recognize the right and duty of all who tithe themselves to exercise a prayerful watchcare over its uses, that all may be done agreeably to the will of the Lord. Those who possess nothing beyond the needs of their families, can have no surplus; and as this is the beginning of the tithing required by that law, such can not strictly be regarded as subjects of the law of tithing. And such as have over and above, or a surplus, of them the Lord requires this surplus, which the Lord calls a tithing, or tenth; while all may bring their offerings into the storehouse of the Lord, from time to time, as the Lord gives to them, and

in proportion to the willingness to do so, will the blessings of Heaven descend upon the cheerful giver.

It is the duty of Presidents of Branches to present this duty, with others, as in its time and place equal with any other requirement of the gospel. And in the absence of a resident Bishop, or special agent, it is their duty to act as agents of the Bishop in this matter, and send to the Bishop such means as are raised in the several branches.

The question has been asked, How shall the needy in the several branches be relieved? We would say, let such be relieved first, when needed, out of the tithing, and send the residue to the Bishop, or to the treasury of the whole church. Tithing and offerings, it is evidently contemplated, shall supply every legitimate want of the poor and needy; and therefore it is improper for any to solicit means of the members of branches, individually, in the name of the church, or as an elder. Brethren, we have felt compelled to call your attention to this subject, for God has ordained this as one of the means to carry forward the great work of building up His kingdom, and blessing His children; the obligation to obey this law is included in the covenant made at baptism; and as you obeyed the ordinance of baptism, so do in respect to tithing. It is a free will offering. As such, the Lord will accept and have respect unto it; but offered from other motives, He will not have respect to the offering. Finally, brethren, the work has reached a point that requires a more extended and systematic effort to evangelize the world and convert and strengthen the brethren. To this work we have covenanted with the Lord to give ourselves, and all that we possess, of soul, body and spirit. Fulfilling this covenant assures the triumph of our faith, and prepares us for the seal of

our God, giving us a right to the tree of life.

May the God of all grace bless you, ye Latter Day Saints. Peace be unto you. Amen.

From your brethren and fellow-laborers in the kingdom of our God, in the name of our Lord Jesus Christ.

J. W. BRIGGS, PRES'T. OF THE TWELVE.

T. L. ROGERS, PRESIDING BISHOP.

We, the Quorum of the Twelve, in view of the wants of the cause in which we are engaged; after careful, protracted and prayerful deliberation touching the same, and the law under which such wants can only be supplied, and to answer our consciences towards God, and towards the Church, have adopted the following resolution;

Resolved, That we regard the law of consecration and tithing, as a means of fully establishing equality among the saints in the building up of Zion, as the kingdom of God, to the which we look for the coming of the Lord Jesus, to reign a thousand years upon the earth. But the scattered condition of the Church precludes the carrying out of the law in its fullness. Yet the present necessities of the work do require a portion of tithing and consecrations, and we believe that the tithing now required, is one tenth of the properties of all who possess a surplus, afterward, one tenth of their annual interest annually. — Others not having more than supplies their necessities, are expected to bring their free will offerings, as the widow brought her mite.

By order of the Quorum of Twelve.

JASON W. BRIGGS, PRESIDING.

Naevy, April 8, 1867.

Origin and History of Sin.

From what has heretofore been written on this subject, we find that the original sin is assumed by Christ; that children not responsible to law are without sin, hence, sin can only adhere to such as "are under the law," who know their right hand from their left hand; that is, right from wrong; and choose the wrong; for sin is the transgression of the

law. To such the gospel is preached, and through faith, repentance, and baptism, remission of all sins is promised by Him that has power to remit sins, and will, moreover, ban not lie. We have learned that sin has denied immortality in the outset of its career; we also learn that it is a deliberate purpose connected with the anointing of the Son of God to the throne of David; to make an "end of sins." (Dan. 9: 24.) There is a direct issue between the Son of God and the lapsed Son of the Morning. The latter hath thrown himself and all that appertains to him, into the effort to perpetuate sin; while the former hath given himself to the effort to bring it to an end. Which will succeed? The inhabitants of heaven and earth contemplate the conflict with the deepest interest, and even such as may still remain in "independent spheres," can not remain unmoved at a spectacle so grand in all its phases; so immense and eternal in the circuit of its consequences. It is a collision of the combined latent and accumulated power of right and wrong; of truth and error; of love and hate; of light and darkness—of God and the Devil. On the one side are enlisted the Prince of Peace, Seraphims, Cherubims, Sons of God, Holy Watchers, Morning Stars, Archangels, Angels, Elect Patriarchs, Prophets, Apostles, Saints, Children of Faith imbued with the Holy Spirit, which is the mind of "the Father and the Son." Upon the other side is arrayed Lucifer and all his legions; all armed with "fiery darts," that nought but the "shield of faith," can "quench" and "quell." From the death of "righteous Abel" to "perfect" Noah, the lights of love and truth; and the shadows of sin and evil, begat alternate hope and fear; until the climax of sin was reached; "blood touching blood," when the edict went forth to destroy

all in which was life, save the few whom the perfect Noah stood between and death. Then Satan opened wide the gates of his domain—for he held the keys of death, hell, (hadēs) and the grave. Enoch only, with the few who walked with him, as he “walked with God,” escaped capture by this “king of terrors.” The earth having been baptized, and sin washed from its face, a second attempt to people it with such as were “good,” developed the same “bitter root” to which sin adhered, and the “mighty hunter,” seeking in a “way of his own,” to ape the Son of the Morning and climb up to Heaven—it is said to wage war upon the Almighty, in revenge for bringing the deluge upon his ancestors—was thwarted by the “confusion of tongues,” which sent a colony to this land by which sin was transplanted here, and the extinction of that race, (the Jaredites), and the destruction of the subsequent colonies, (the Nephites), with the degradation—the “dark and loathsome” curse upon the survivors, (the Lamanites), all prove that sin brought forth a plentiful harvest of woe and misery in this land. The idolatry of all nations surrounding ancient Israel, and the little heed given by Israel to their own “schoolmaster,” all bore witness to the triumphs of sin, and the increasing power of the “Prince of Darkness.” Israel, to whom had been committed the covenants, the law and “the lively oracles,” had forgotten the “rock from whence they were hewn,” their priests had made void the law by their traditions; and the dark mantle of moral night, like the sable gloom of the “funeral pall,” pervaded the earth, and gross darkness covered its inhabitants. But now it was whispered by angelic tongues, and celebrated by angelic songs, that “the only begotten,” the *promised seed*, was “come”—this day is born unto

you in the city David, a Savior, which is Christ the Lord—Heavens designs had taken a shape, in the “child in the manger,” which Lucifer well understood, as his imp confessed, “we know whom thou art;” and all hell was astir—the dreaded “seed” had come—“come to his own; but (alas!) they knew him not,” and devils, and wicked men their servants, conspired to destroy this only “star” of hope for a benighted world. But the *angels* had Him in charge; and in preserving His life, found that the “wisdom of God is greater than the cunning of the devil!”

When Jesus was baptized for the remission of the sin of the world, which He had assumed on the day of the first transgression, and was acknowledged from on high, the devil perceived this endowment of his enemy entabernacled in flesh, and with the subtle guile and crafty cunning of great intellects perverted, drew Him aside to a place of solitude, and sought a “compromise,” to the effect that he would withdraw from earth’s domain, yielding to Christ all the kingdoms thereof and the glory of this dominion, if He in turn would acknowledge him ruler over those who had chosen to follow him, “if thou wilt fall down and worship me,” that is “back down” from the “decree” to “destroy” and honor him where he stood; that is, acknowledge the “right of secession,” and “let him alone.”

This conference between the “Son of God” and the Author of Sin, was characterized by the most intense interest on both sides. The proposition was virtually this, “to agree to disagree,” and had it been agreed upon, sin would have been immortalized in the perpetuity of devils; while eternity comes and eternity goes. And on the other hand Jesus could (so far as Satan was concerned) immediately set up his kingdom. Persecution would cease, and *the*

need not suffer upon the cross at Jerusalem. He was tempted—"drawn away and enticed" to yield, "for all that a man hath will he give for his life." Jesus was a man—"man of sorrows," "tempted in all points," like other men. No wonder the conference was protracted. The questions discussed were momentous. It was "life and death" to both parties, and no wonder if Jesus "forgot to eat bread." *The flesh is weak*, and forty days had nearly past, and no result. Will he yield? The angels who had a "charge concerning him," hovered near to "strengthen him" lest he falter, or stumble, by "dashing his foot against a stone," but they can not "minister" to him in his trial. This was his "hour of temptation." This conflict of Divinity in humanity—the spirit and the flesh—the spirit prevails, and the word "get behind me Satan," "I will declare the decree," closed the conference, and was the order for Satan's departure." Then the angels performed their strengthening ministrations. Then was it recorded in the heavenly archives: "because thou hast loved righteousness, and hated iniquity, thy God hath anointed thee—and set thee above thy fellows." Satan left in "great wrath," and attempted to assume a tabernacle of flesh, to fight to the "bitter end" the Son of God on equal grounds. But for this unlawful act he was rebuked and "cast out" with such severity, that he cried out, "I adjure thee by God that thou torment me not, before *the time*,"—appointed. "The kingdom of heaven" was established on the earth, and all the engines of Satan's wrath, and all the auxiliary aids of pride and envy, prejudice, ambition, lust, and *etc.*, were brought to bear against it, and culminated in *perdition's son*—in heaven's livery, betraying the Son of God into the hands of the Devil's agents, with

the avowed intent of putting him to death; and such was the influence of the powers of darkness, that the sin-maddened throng cried, "crucify him, crucify him." He was led forth; the "Holy Watchers" saw and reported to the "heavenly host," when "more than twelve legions, (more than 84,000), holy angels" desired to fly to "the rescue." But no. He had yielded to his fate to redeem his pledge, to restore the tree of life—the resurrection. The deed is done! "Jesus gave up the ghost," saying "it is finished." Heaven put on sackcloth, and all nature groaned. The solid rock gapped in mute astonishment: and all the "eternal forces" of the limitless universe halted, spelbound, at the deed. But now all hell was jubilant, and pandemonium illuminated with ghastly glare, while Lucifer, and all the congregated host of Tartarus, held "high carnival" over this unlooked for triumph. His only enemy was his prisoner. But Lucifer's rejoicing was of short duration. He had overreached himself: had taken a prisoner stronger than his prison; for on the third day, while were assembled the entire force of the "dark abyss," and Lucifer, with his "trident" in hand, was about to give the order to repair to earth to take full possession. A messenger came with tidings!—tidings for the Chief? Speak. "The prisoner is gone! is alive!! has returned to earth!!—All hell stood aghast at this announcement. But the messenger proceeded: "he has taken a 'multitude of prisoners with him.'" "Horror of horror" was depicted in every look of that diabolical throng. "And he has carried off the 'keys of death and hell' also." Then was the bottom of the bottomless pit touched by the reverberations "of harsh thunder," issuing from this "roaring Lion," who, though he had slain, could not "devour" his foe.

"To earth, to earth," cried Lucifer, "all that follow him—live godly in Christ Jesus—shall suffer persecution." Stephen, James, and a host besides, fell martyrs to his fiendish wrath. For three hundred years flowed the blood of martyrs, and Satan perceiving with what readiness saints gave up their present life through the hope of that "life to come," and learning the proverb, that "the blood of the martyrs is the seed of the church," changed his tactics, determined henceforth to do business no longer in his own name, but in the name of his risen enemy. Ignoring himself—stoops to conquer—says *there is no Devil*. "I am no Devil," but an "Angel of Light."—In this character he essayed to take charge of the kingdom of God on earth, and procured the admission of his "wooden horse," (Constantine), into the camp of the faithful, followed, in due time, by the appointment of his generalissimo, who was dubbed "Vicegerent" of Jesus Christ." X.

To be Continued.

Uncharitable.

Mark 11: 39. (Luke 11: 39.) "And the Lord said (unto him), Now do ye Pharisees make clean the outside of the cup and the platter; but your *inward part* is full of ravening and wickedness."

"Will any one of our *Doctors of Divinity*, or any of the Reverend Clergymen of this age and nation, count this *speech* uncharitable?"

"Of course not. Because they now know of the corruptions of those hypocritical Pharisees, and every body now knows that they were justly condemned. But *then*, every body did not know this much. But very few knew it, and those very few were looked upon by the most, yet by all who were considered respectable and pious good folks, as *braves*. Even the Pharisees themselves, marvelled that one should be found among them, a worthy guest,

at the *table* who should presume to omit a fashionable rite, and especially one so proper in itself as that of *cleanliness*. Simply the washing of hands before dinner. No mention is made of a blessing being asked by the Pharisee, or even required at his table. Nbr does the conversation turn upon that point. The sacred historian makes no allusion to it. And should we now look into both testaments in search of a commandment to ask a blessing at every meal before eating our common meals; we might search in vain to find it, quite as much so, as to find where the ancient Pharisee learned his duty to *wash* before eating. One is as much a command as the other. Both rest upon tradition, or custom. And both are harmless and proper in themselves considered. And as the Jew rested his religion too much upon one, so does the Gentile Pharisee rest his too much upon the other. This I am now charitably to show. For by the way, Jesus himself is our example of charity in this matter. He was a bidden guest at the table, and there refused a ceremony which pointed to the law of ceremonies, which law pointed to the very heart. In order to turn the attention to heart felt religion, He was found guilty of that breach of fashionable politeness, or etiquette.

Your "*inward part*" said He, "is full of ravening," &c. Now if this same thing is found true of our Gentile Pharisees concerning their "*inward part*," would it not be a charitable deed in the minister of Christ to do for *these* what He did for *them*? Certainly. For why should the servant be more polite and charitable, or less, than his Lord. Here is a perfect example of *true charity*, even that which delights in the *purity* of the heart, any thing short of *this*, is not *pure* charity. No matter how often one wash his hands or face, or even his whole body, as well as the

outside and inside of both cup and platter. No matter if he ask a formal blessing at every meal, if his "inward part is full of ravening," &c., his case is no better than that Pharisee with whom Jesus dined. — He who made the outside knows the inside, having made them both, and therefore requires that alms should be given "of such as we have, and behold all things are clean unto us." Of him who has but little, little is required. I know some who never pray in their families, yet they are quite ceremonial at their table meals. Why is this? If it be only a form of piety, why is it any better than that washing of hands? The "inward part," if that be clean, the outward man will of course be clean, because a pure fountain will naturally produce a pure stream.

I have noticed that it is not very easy to engage the attention of pharisaical Gentiles to real heart religion. Love to God and man, is rather foreign to them. Alms deeds are not the topics of their conversation, unless it be that some general move is to be made, of which all are notified. Then of course the *pharisee* is the same, Gentile or Jew. As face answers to face in a glass, naturally, so does the heart of the Gentile *pharisee*, to his ancestor Jew. Will any one doubt this? Let us compare them and see, and if the comparison be just, we will require as much charity for one as for the other, and no more. The sum and substance of the lesson at that dinner table, was in reference to alms giving. This subject touches the purse, and consequently it touches the heart, whenever it is done in accordance with the divine will, otherwise it is hypocritical. Now for the test. Look back and then look here. Alms is a charitable donation, it is so defined by our standard lexicographers. The Jews had their way of giving alms. The Lord reproved

it as being done publicly to get praise of men, and enjoined the most profound secrecy upon his followers, saying, let not thy left hand know what thy right hand doeth, otherwise ye have no reward of your Father who is in heaven, and he called them hypocrites who practiced contrary to this precept. Now I ask if any body counts his decision an uncharitable one? If so, then may they do so by me also. I am willing to be found as uncharitable as my Lord, I know that hypocrites squirmed, then, at this saying, and they squirm now. Donation parties and almsgiving are not the same thing, says the Rev. Clergyman. But who can see the difference. I know it is widely different from that alms giving which Christ enjoined, but it is just exactly the practice of the hypocritical pharisees. Instead of complaining of Jesus and His ministry, it would be better to conform to His teaching whom we call our Lord. Charity being the love of Christ, it never can set aside His word to justify transgressors, however many they may be, or mighty. Charity looks to God, and feeds the humble poor, depending upon Him alone for a reward who has said, "He that hath pity on the poor lendeth to the Lord, and that which he giveth will the Lord pay him again." To me, this saying is good security for such a debt. It would be uncharitable for any man to doubt it, especially a christian. Any man who doubts this promissory obligation of the Most High, makes God a liar; for this promise is repeatedly interspersed throughout the holy scriptures. The man who has no faith in God's word, nor charity towards the humble poor of this world, need not complain that so little charity is due to him. J. S. COMSTOCK.

CORRESPONDENTS writing for publication should quote correctly.

L. D. SAINTS' HERALD.
PLANO, " " ILLINOIS.

Wednesday, May 15, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

We call attention to the article in this issue entitled the, "Epistle of the Twelve."

There can be no better indication of a desire to spread this gospel, if enabled to do so, than the correct understanding of the law by which it was and is to be done. A definite construction of the law of tithing and consecration, consistent with, and auxiliary to the plan of redemption has long been needed, and it is a subject of regret that when it has hitherto been left to the sole voice of one man, it has been so warped in conception, and deformed in operation, that the results accruing therefrom have been anything else rather than the peaceable fruits of a righteous law.

It is evident from our every conception of the mercy of God, that the law governing the temporalities of the church would be in consistent keeping with the operation of that law which governs its spiritualities. To doubt this, or to hold a construction of this so important law, in any less exalted conception of the wisdom of God toward us, would be to exhibit a lack of faith in God. No saint wishes to do this, in thought, however much he, or she, may do it in practice. But what has the experience of the last thirty years of the church, or of the people composing it developed, in relation to building up a people? Every visionary scheme of temporal aggrandizement has fallen in ruins about the ears of those who originated them; every attempt to assimilate the wild constructions laid upon the temporal law to govern the church, by individuals, with the law itself, by reducing such constructions to practice has proved abortive; and only a waste of effort, a falling away from the faith, a

destruction of personal estate and confidence, has in the aggregate resulted.

To wander in the same circuitous way, to precisely the same end is decidedly unwise, and highly impolitic. But to be built up "on our most holy faith" is wise and is desirable. To do this, there must be a practical consistency between the spiritual and the temporal, (so called,) things appertaining to the church.

That there is a fierce spiritual contest to be waged by the spiritual authorities, against all the foes to the work, is a plain statement of truth. That there must be a sufficient blending of the temporal with the spiritual to yield a support to these spiritual authorities, during the pending of this contest, follows; and the blindest of us ought to see it.

This is the object in view. And every man ought to feel such an interest in the work that his mind will be continually devising ways and means by which he may be advancing it. If he is so engaged, there is not a shadow of doubt but that he will receive grace of the Spirit to make him a righteous exactor. This exposition of the law, as given by the resolution referred to, and which follows the epistle, is sufficiently explicit to enable every truly willing saint to tithe himself. Those who are not willing will be ever subject to doubt and fear.

That the law could be so construed, as to tell each individual the exact amount, in dollars and cents, required of him, or her, is simply impossible; and they who wait for such construction, wish to throw upon some one else the burden of blame, which they feel may attach to them for non-fulfillment of duty in this respect.

Bro. Alexander Smith writes that a good work is being done in California, by Bro. Wm. Anderson, the local elders there, and himself. Can Bro. Alexander send, or go, up into Oregon? Bro. Alvan P. Morris writes from Lebanon, Linn Co., that there are numbers thereabouts that would well come the coming of feet bringing good news from a far country. The first fruits of the

labors of Bro. Wm. Anderson and Alexander at San Bernardino was the baptizing of eighteen, who desired salvation and who knew the voice of the Spirit.

Bro. Thos. Dungan writes from Cleveland, Humbolt Co., Cal., that he is laboring there with some good results.

Bro. Waddel from Alabama sends a good report of the work there.

We understand that there is some misunderstanding respecting who is presiding in the Wayne Co. District. We understand that Bro. T. P. Green was appointed by the General Conference, to preside over what was called the Wayne Co. Conference. Subsequently, the General Conference districting anew, attached all that part of Illinois, south of the parallel of latitude corresponding with the north line of Madison Co. to Missouri, all to be known as the St. Louis Conference, Bro. Wm. Hazeldine, H. P., Presiding. We therefore presume that Bro. T. P. Green's presidency will be properly subject to the St. Louis Conference. There is certainly no necessity for conflict in jurisdiction.

Brethren Wm. Hazeldine, M. H. Forscutt and Chas. W. Lange, were appointed a committee on forms for representation, pursuant to the resolution adopted by the Conference at Keokuk, to the minutes of which reference is here made. We wrote to Bro. Mark in reference to it, but presume the letter miscarried as the receipt of it was not acknowledged in his subsequent letters.

From advices received from Utah and Idaho (see Conference minutes), there is a showing of much good labor. As an index of the zeal and good feeling, they held a six hours session, of meeting. Bro. Job and Bro. Gillen, with many others deserve the prayers of the saints in their behalf continually, for theirs is certainly an arduous and troublesome mission. May God cheer and protect them.

War is still pending in Europe. Political agitation still keeps the imperial purple unquiet. Prussia and France, with Russia

to watch them, are making large preparations for war.

England, either through policy, or moved thereto by fear, favors peace.— With revolt in her Indian possessions and reform struggles at home, she may well sue for peace.

Brazil, acting under the moving principle, which provides that thus American soil shall be dedicated to freedom, has provided for the abolishment of slavery, within twenty years. All children born of slaves after a certain date, near by, are born free, while all now held in slavery, shall be free at the expiration of twenty years. It is presumed that within ten years the work will be expedited by the freeing all without waiting the lapse of time.

Great fears are entertained that a general war is imminent in Europe.

Already pestilence is beginning its ravages in different parts of the country. New and strange diseases are making their appearance, baffling the skill of physicians and nurses.

Earthquakes are getting to be more and more prevalent and are working northward. Is it possible that internal fires will be the means of melting the icy bands of the Tribes in the north that they may come forth?

Those who have subscribed for the New Translation, will have to be patient a few months longer. In the meantime those who still desire to subscribe should do so. The committee have not yet the required number to bring the price within the limit advertised. It is expected to place the MSS. in the hands of the printer soon.

The members of the church will do well to remember that no pecuniary enterprise, or combination of enterprises, can or will be entered into by the church as a body, without the sanction of the proper authorities publicly and officially given. What individuals may do, as individuals, does not bind the church, or pledge the faith of the church, to the endorsement of

success of any enterprise such individuals may engage in. By bearing this in mind each saint may know just how much the action of particular persons may do for precedents for them to follow.

Going to law, is said by the Chinese to be, "selling a cow to win a cat." Like unto it is the idea of exchanging the certain means of a livelihood for that which may prove chimerical. We therefore advise all who may desire to change their location and modes of life, to examine that which is offered in exchange, thoroughly before changing, being well assured that he who is a wise servant of God, will be better able to judge after a careful weighing of all the circumstances attending the contemplated change, than if a too hasty conclusion was made.

"We must make haste to go slow."

LITTLE FOLKS.

Who is Rich?

"Mamma," said little Mary, "what makes you call me rich? I'm sure I have but two nice dresses, and only the pennies you and papa have given me, and you know it takes a great many pennies to make a dollar. I have been saving mine for more than a year and have not a dollar yet. How can you call me rich?" and Mary's bright little face was raised in wonderment to her mother's, waiting to hear what she could answer.

"If you are not rich, darling," said her mother, "will you tell me who you think is?"

"Oh! yes, mamma, there is Julia Ross; how beautiful her clothes are, and how grand and fine her father's carriage is. She never has to work, but rides when she pleases, and always has plenty of money to buy candies and toys. She is rich, I am sure, and sometimes I can't help thinking it would be so nice to be rich like her, only I hope I would not be so proud, for I think it spoils a little girl to be proud."

"Yes, darling, you are right, it does mar and hurt the character of any one to be proud, for you know Mary, that God made us all of the dust of the earth, and we must all return to dust, but not to forget our subject, you think that Julia is rich. Let us see—First you say her clothes are beautiful. Did you ever see a peacock Mary?"

"O yes, mamma, and their feathers are very beautiful, but then they are a very proud and quarrelsome bird. I don't like them."

"Then you don't think they are rich, even though they wear very fine clothes?"

"Why no, mamma, what a funny question. The peacock don't have to buy his feathers for they grow upon his back, but it takes money to buy fine clothes."

"Yes, darling, and here the peacock has the advantage of little girls who wish to wear fine clothes; for he produces his own feathers, but they must have money to buy theirs. But you don't call the peacock rich because of his fine feathers. How then can we call Julia rich because she wears fine clothes."

"Well, mamma, I never thought of that; but then she has plenty of money and rides in such a fine carriage, and —"

"And you think she must be rich. Well, Mary, your judgment is not more erroneous than that of very many older people; but tell me darling, is Julia's money a part of herself? Does it belong to her as your hand or foot belongs to you?"

"No, mamma, I think not, for her father gives it to her, and she gives it to the man at the candy store, for cakes and candy. I love cakes and candy too, but I would not be willing to give my hands or feet to buy them with."

"No, I am sure you would not, neither would Julia, therefore her

money cannot make her rich any more than it can you, for it is *no part of her* any more than her fine clothes are, or the fine carriage in which she rides."

"I don't think I understand, mamma, for I have always heard her called rich, and every one takes notice of her, and tell just what she says and does and wish they could do and be like her."

"Well, darling, if her example is good and worthy of imitation they are right, but if it is not, I should be very sorry to hear my little daughter make such a wish. Julia may be rich; I don't want you to understand me as saying she is not, for I do not know her, and therefore do not know what good qualities she has; but what I want to teach my little girl this morning is, that it is not money, fine clothes, nice houses or carriages, nor any thing that is not a part of ourselves, that makes us rich."

"What is it then, mamma, please tell me, for I have always thought if I had plenty of money I should be rich."

"I will try and tell you, darling, if you will pay good attention, and I hope you will never forget, for though you may never have much money and never ride in a fine carriage, I want you to be rich and to be adorned with raiment which is above price; and this the Bible tells us *'is a meek and quiet spirit, which in the sight of God is above all price.'* Here then, Mary, is what makes a man or woman, boy or girl rich. Without this, they may have all they desire of money and fine clothes, houses and lands, and yet be beggars. But if they have this, though they may be clothed in rags and suffer for food, though they might, like the beggar, be covered with festering sores and plead for the crumbs that fall from the table of him who has plenty; yet they are

rich, for they have what no money on earth can buy. Will you try to remember this, darling, and to understand that nothing which is not a part of ourselves can make us rich?"

"I will try mamma, but it seems so strange that many think so differently."

"Yes Mary, it does, but to show you that I am right I will tell you what God himself says about this very thing. After Christ had been crucified, the apostles who believed all the Savior had taught them, went from place to place teaching others and forming churches, or branches, of those who believed; just as our elders do now. In Asia, a church was formed at a city called Laodicea, and many years after the apostles were dead this church, (or the members of it,) had much money and and doubtless wore fine clothes, and they began to love God less than they had done before, and not to care much whether they worshiped him or not. Now listen to what God said to them: *'Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'* This, darling, is what God said to those people who thought they were rich because they had money and fine clothes. Do you understand what I mean?"

"Yes, mamma, I think I do; but can no one be rich, who has money and fine clothes?"

"Certainly they can, if they are meek and lowly in spirit. If they love God they will know that all they have is his, and they will try and do good with it, for when Jesus comes upon the earth we will all have to tell him just what we have done with his money and his goods."

"Well, mamma, since God lends us all these things, we ought to use them *very carefully*, ought we not?"

"Assuredly, love, and now I trust you comprehend why I think my little daughter rich. It is true she has not many fine clothes, but she loves to keep them neat and clean. She has not much money, but she loves to give to those who need. She is kind and loving to her little brothers and sisters, obedient to her parents, and above all she loves the Lord, and fears to displease him because she loves him."

"Dear little readers of the *Herald*, may we say of you as Mary's mother said of her? Are you rich in the true riches of God? or are you like those people of Laodicea, wretched, miserable, poor, blind and naked? If you love God and keep his commandments, then are you truly rich. In heaven you have laid up treasure, and you shall be clothed with beautiful white garments, and palms of victory be given to you. But dear ones, if you are poor, God is rich, and if you go to him in the name of his Son, He will give you freely of all that He has. You will not fear death then, for the Spirit of God will go with you into the silent grave, and will awaken and bring forth your body when Jesus comes to reign on the earth, a King forever.

FRANCES.

CORRESPONDENCE.

FROM BRO. GEORGE HATT.—As I was appointed to go on a mission to England, at the April Conference, 1866, I feel it my duty to inform you how the work is moving along. I landed May 9th. With Bro. Standeven, I traveled in some parts of Lancashire, then into the north part of Staffordshire, and found three saints and baptized five more, and organized a branch of eight members. From thence we went to Birmingham. There we met with Bro. J. W. Lewis. We spent a good time with the saints.

Bro. Standeven returned to Lancashire. I went into Leicestershire and preached four times to large congregations in Wigston. The people desired me to stay and preach again, but I had sent to Nottingham, stating that I should be there to preach the next Sunday. I then went to Nottingham and preached four times in the Market-place, and a few times in a house, occupied by Bro. Robert Adams, from thence to Sheffield in Yorkshire and had a good time with the saints, staid five weeks, preaching thence to Nottingham and staid two weeks, thence to Sheffield and baptized one. Three more were baptized by Bro. Fisher.

I then returned to Nottingham and baptized five, and received two on their original baptism. There were two brethren in Nottingham, that were baptized in Birmingham, July 1, 1866. I organized a branch of nine members, including one elder and one priest, October 7.

I then returned to Birmingham. Finding things a little out of order, I concluded to stay and travel in that part and in the parts before named. I have done so, with good success. I saw Bro. Boswell. He had laid the foundation for a good work. He had baptized eleven and organized a branch. As he and Bro. Standeven were returning home to America, it was necessary that some one should take the oversight and build upon the same foundation. I have added four more by baptism. I am very sorry that the above named brethren could not stay longer. There are many here that would be happy to see them again.

The work is going on well with the few there are here. If there were more to travel here next summer, I believe there would be a good work done. I am traveling from ten to fifteen miles each day.

cannot fill half the calls that I have for preaching. Will some good brethren please to come over and help us, by the Spirit of the Lord, to roll on the work of the Lord in this land?

The people here are very poor. Will the saints please to do all they can to help these poor brethren from this land? My heart is grieved to see the poverty of the people. Men go to work all day, then come home to a little pea soup for their supper. This is true, for I have taken supper with them. But with all this they love the truth.— Some of them, after working all day, will go four miles to meeting and then four miles back again. This is a proof that they have a love for the truth.

I have spent eleven months on my mission. I can truly say it has been the happiest eleven months I have spent in all my life. I have traveled by the guidance of the Holy Spirit. I have a mother and two brothers and two sisters in this country, but I have not had time to go to see them yet. I have endeavored to go by the Spirit, trusting to the Lord to guide me to where I should go.

BIRMINGHAM, Eng., March 14, 1867.

CONFERENCES.

Idaho Conference.

Minutes of a Conference held at Malad City, Idaho, March 30, 31, 1867.

Conference organized by choosing Wm. D. Jones, President, and Wm. Woodhead, Clerk.

The President proceeded to give some reasonable instruction on the duties of saints.

Official members present: of the Seventy, 1; Elders, 15; Priest, 1.

L. Gaultier reported that he had been laboring some time in company with J. W. Gillen, but they found much opposition, their preaching had been done much of it, by the Bro's side. The Brighamite church is shaking, but those that have embraced the gospel are feeling well.

Bros. J. Vanderwood and Robert Murdock reported.

REPORTS OF BRANCHES. *See name*
Malad City: 37 members, including 11 elders, 1 priest, 8 removed. Wm. Woodhead, President, Josiah Lane, Clerk, reported by Wm. Woodhead.

Henderson Creek: Organized Feb. 1st, by J. W. Gillen, 11 members, including 6 elders. Wm. Powell, President. Reported by Wm. Powell.

Box Elder: 14 members, including 6 elders, 5 baptized. John Basset, President. Reported by J. W. Gillen.

AFTERNOON SESSION.
The brethren unanimously bore testimony to the Divine mission of Joseph Smith. Bro. J. W. Gillen taught from the books, saying it was by the books we are to be judged, showing that they are neither old hats, old almanacs, nor old garments, as had been taught in the Brighamite church.

EVENING SESSION.
Bro. J. W. Gillen preached from John 14: 16, 17, showing the mission and office work of the Holy Ghost, also spoke at length on the apostacy of the primitive church. He also spoke of poison being administered to him and several more in Salt Lake City, but by the blessing of God it did not harm them.

MORNING SESSION, MARCH 31.
Bro. W. D. Jones spoke of the trials and temptations of the saints, and of a debate in a meeting of Brighamite elders, concerning the gift of healing. They said we ought not to trouble the Lord when we are sick, for He had provided roots and herbs for the purpose of healing all diseases.

Bro. J. W. Gillen then spoke at length from Psalm 37, concerning the prosperity of the "Green Bay Tree" after which Conference adjourned to attend to the ordinance of baptism, at which time *children* were added.

AFTERNOON SESSION.
Bro. W. Woodhead spoke of the every day life and conduct of the saints, after which Bro. J. W. Gillen instructed those that had been baptized regarding their duties as members of the church, after which confirmation was attended to.

EVENING SESSION.
Bro. J. W. Gillen again read from Psalm 37, and delivered an interesting address to a large congregation, on the inheritance of the saints and meek of the earth.

MORNING SESSION, APRIL 1.
Bro. W. D. Jones instructed the saints in relation to the spiritual gifts.

AFTERNOON SESSION.

Bro. J. W. Gillen spoke of the fall of man, and the plan of redemption.

Resolved, That this Conference provide for the family of W. D. Jones, during his absence on his mission.

Resolved, That R. O. Moore travel and preach wherever he is led by the Spirit of God.

EVENING SESSION.

The saints met together in a prayer meeting, and we had an excellent time, the spiritual gifts were had among us, and great prosperity of the work was promised by our faithfulness. The meeting dismissed about one o'clock in the morning.

Conference adjourned to meet again at this place on the last Saturday and Sunday in June, 1867.

W. D. JONES, PRESIDENT.

WM. WOODHEAD, Clerk.

Utah Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of I. D. S., held at Provo, Utah Co., U. T., April, 6, 1867.

Organized at 2 P. M., by choosing Bro. Thos. Job to preside, and Jos. W. Morgan, Clerk.

The meeting was opened by prayer by Bro. Jos. S. Lee. Elder Wm. R. Huscroft addressed the meeting, followed by Bros. Job, Rowland, Lee and Summerfield.

SUNDAY MORNING, APRIL 7,

Branches reported:

Pravo: 21 members, including 6 Elders,

1 Priest, Wm. Summerfield, President.

Goshen: 10 members, 2 Elders. Thos. Job, President.

Tooele: 24 members, including 6 Elders, 1 Teacher. Jos. S. Lee, President.

Camp Floyd: 18 members, including 2 Elders. Ephraim Rowland, President.

The authorities of the church were presented and sustained, in the following order: Bro. Joseph Smith, as Prophet and President of the Church of Jesus Christ of Latter Day Saints, in all the world, with Bro. Wm. Marks, as his Counsellor; the Quorum of the Twelve, with Bro. J. W. Briggs, as President; the Quorums of the High Council, High Priests, Seventies, Elders, etc.; Bro. I. L. Rogers as Presiding Bishop of the church; Bro. Isaac Shoen in all his callings. Then Bro. Thos. Job was sustained as President of the District of Utah, with Bros. J. W. Gillen and Jos. S. Lee as traveling Elders in the District.

Resolved, That all the elders in the Salt Lake Conference, [District,] except the

presidents of branches, have their licences to travel, to preach the gospel and organize branches throughout the Conference, and be amenable to the said Conference.

Resolved, That Bro. J. W. Morgan, M. D., go to Montana to take charge of that Mission, according to the request made by the last Semi-Annual Conference, and be privileged to call on any elder or elders in this District, to assist him in the said mission.

Resolved, That this Conference return a vote of thanks to Bro. Thos. J. Andrews, of San Francisco, Cal., as an acknowledgment for his kindness in presenting this mission with several thousand tracts, and for the interest manifest in preparing a tract in the Danish tongue, by the request of this mission.

After the confirmation of five, and the ordinance of the Lord's supper had been administered, the following Elders were called upon to address the congregation: J. W. Morgan, Amos B. Moore, Jos. S. Lee, C. Albert, — Bischoff, Thos. Kerry and Adolphus Chapin. The power of the Spirit of God rested down upon the speakers, and both speakers and hearers rejoiced together under its hallowed influence. This meeting lasted six hours.

Met again at 6 o'clock as a prayer meeting, when all the brethren and sisters present enjoyed themselves exceedingly, under the influence of the Spirit of God, bearing their testimony to the truthfulness of the gospel they had received, and expressed their determination to sanctify themselves by the law of God. Meeting closed at 11 o'clock.

10 Elders and 1 Priest were present.

Conference was adjourned to meet again at the Independence Hall, Salt Lake City, on the 6th of October, 1867, at 10 A. M.

THOMAS JOB, PRESIDENT.

JOSEPH W. MORGAN, Clerk.

Alabama Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of I. D. S., held at Flat Creek, Monroe Co., Alabama, March 17, 1867.

Bro. Thos. H. Waddel was chosen President, and Bro. A. J. Cato, Clerk.

Report of the Lone Star Branch: 65 members, including 8 Elders, 1 Priest; 2 cut off, 3 dismissed by letter, 7 baptized; Elbert W. Cato, President, Alex. J. Cato, Clerk.

Resolved, That Bro. G. R. Soogin be ordained to the office of an Elder.

Resolved, Bros. W. L. Booker and John

N. Hawkins be ordained to the office of Teachers.

Resolved, That we uphold and sustain Bro. Waddel as President of the Dixie Mission.

Resolved, That we uphold Bro. Joseph Smith as Prophet, Seer and Revelator of the Church of J. C. of L. D. Saints; with all the authorities of the church;

Resolved, That this Conference adjourn until the first Saturday and Sunday in May, 1867.

THOS. H. WADDEL, PRESIDENT.

A. J. CATO, Clerk.

SELECTIONS.

From the Hope of Israel.

Spiritual Gifts, as taught in the Bible.

"Now Concerning spiritual gifts, brethren, I would not have you ignorant." I Cor. xii, 1.

Although many of our brethren are not ignorant concerning spiritual gifts as were the Corinthians, yet there are not many of our brethren with whom I have conversed but what are afraid to acknowledge them for fear of being thought to be believers in the visions of E. G. W.* because they are called "spiritual gifts;" but they are entirely new volumes to anything the apostle spoke of. Yet it does seem to me that it is impossible for us to try to get away from the evidence on this subject, as brought forth by the apostle in this chapter.

"But," says the opposer, "these gifts were in the church in the apostle's day, and ceased at their death." But the apostle told those Gentiles at Corinth, (v. 7), that "the manifestations of the Spirit were given to every man to profit withal."

"But," says one, "if these gifts did not cease at the death of the apostles, show us a miracle." I answer that which we see is not of faith. It is certain we can not have these signs or gifts without faith, for "without faith it is impossible to please God;" for "he that cometh to God must believe that he is, and is a rewarder of them that diligently seek him." Again, (Rom. x, 17), "faith cometh by hearing, and hearing by the word of God." So I hear the testimony of the word of God saying to the apostles, "Go in to all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved;" * * * and these signs shall follow them that (do) believe: in my name shall they cast out devils; they shall speak with tongues, &c. Mark xvi. 15-19. I would not exclude the apostles as believers, nei-

ther would I exclude those to whom they preached in that day, or in this day, though they be dead, yet they speak.

It is evident from history, that these signs or gifts followed the believers for two hundred years after the apostles' days; at least the assembling of the elders, to pray for the sick. And I trust they met in faith. "The prayer of faith shall save the sick, and the Lord shall raise him up, and if they have committed sins they shall be forgiven them."

"Thou Christ art all I want,
Boundless love in thee I find,
Raise the fallen, cheer the faint,
Heal the sick and lead the blind,
Just and Holy is thy name,
Prince of peace and righteousness;
Most unworthy, Lord I am,
Thou art full of love and grace."

R. E. CAVINESS.

FAIRFIELD, IOWA.

[*The E. G. W. referred to is Ellen G. White—Ed.]

A Original Vestiges in Mexico.

[Chihuahua (Mexico) Correspondence of the New York Herald.]

The Tarahumares have no tradition whatever of their former existence, or how many centuries they have occupied these mountains of Chihuahua. The Jesuits found them there three hundred years ago; and suppose that they took possession of the district after the great Aztec tribes had swept southward in their march to the valley of Mexico.—There are evidences here that this great southward march of the Aztecs was not peaceful, but that a terrible slaughter of the native races marked the line, for in the district occupied by the Tarahumares, and especially near the towns of Guazapares and Cerebahu, are numerous large caves in the mountain sides which are packed full of Indian corpses, just as you would pile up wood. Thousands of these dried up corpses are sometimes found piled up in one cave. They have on the same clothing in which they were buried, and in many cases it is found quite well preserved. It is of wool and cotton fabric, and is of a style unknown to any one who is acquainted with the ancient Aztec costumes. The air is perfectly fresh in the caves and the corpses are dried like an Egyptian mummy. This is thought to be due to the presence of large saltpetre deposits. The best informed among the Tarahumares say that these piles of corpses existed in these caves when their ancestors took possession of the lands, and that they have never disturbed them. The bodies are of a much taller race than the Tarahumares. The Jesuits suppose them to be

the slain in battle of one of the tribes which opposed the Aztec advance to Mexico.

MISCELLANEOUS.

Awake, Saints Awake.

BY T. W. SMITH.

Awake, saints awake,
No time now for reposing;

"The Lord is near,"

Breaks on the ear;

O come, come away.

O come where Jesus' love will be,
Who says, "I meet with two or three,"
Sweet promise made to thee;

O come, come away.

And thus we do meet,
As Jesus has commanded;

To serve the Lord,

With one accord;

O come, come away.

For each loved one here we greet,

And round the social altar meet

With those who bow at Jesus' feet;

O come, come away.

Our cares we lay by,

Nor think of worldly pleasures;

But filled with love

To God above;

O come, come away.

Before the Lord we humbly kneel,

And then his holy presence feel,

And pray his Spirit to reveal;

O come, come away.

O come, come away,

For Gentile times are closing;

The end is near,

The judgment's here;

O come, come away.

For Judah is returning home,

And Israel from the north will come,

Ephraim will no longer roam;

O come, come away.

O come, come away

From Babylon's tottering fabric,

For she must fall,

Who ruled o'er all;

O come, come away.

Her daughters too will end their sway,

And like a dream will pass away,

And night be followed by the day;

O come, come away.

O come, come away

From sins delusive pleasures,

Accept the call,

It is to all;

O come, come away.

Hearken to the glorious news,
Accept the gospel's precious truths,
That saves the Gentiles and the Jews.
O come, come away.

FARMINGTON, IOWA.

NOTICE.—The St. Louis Conference will be held on the 2d Sunday in June, in the grove at Blue Ridge, instead of in St. Louis as before announced.

DECEASED.

May 2, 1867, at Sandusky City, Iowa, IDA B., infant daughter of W. R. and Laura Johnson, aged 7 months.
Rest, little one, rest.

RECEIPTS FOR THE HERALD.—G. L. Pope, J. S. Lee, W. Hawkins, G. Bellamy, J. Wadsworth, G. H. Humphrey, L. Steward, S. Woodstock, H. Scarellife, J. Warner, D. W. Strong, A. S. Chase, E. Pursley, A. Ellison, each \$2.00.

W. McBurney, L. Tryon, W. Hawkins, M. J. Borland, J. S. Comstock, W. Fisher, each \$1.00.

J. S. Scanlon, \$0.60; S. Lockhart, \$0.50; B. V. Springer, \$1.45; J. Hooks, \$0.40; J. H. Eldredge, \$1.35; W. D. Gregory, \$1.60; J. Kemp, \$0.50; A. Johns, \$5.; S. W. Condit, \$3.; T. J. Andrews, (gold,) \$40.15.

FOR SALE.—Volumes of the HERALD bound together in sheep, as follows:

Vols. 1, 2, 3, 4, 5, for \$6.50.

Vols. 6, 7, 8, 9, 10, for \$6.50.

Vols. 7, 8, 9, 10, for \$5.50.

Vols. 5, 6, 7, 8, 9, 10, for \$7.50.

TRACTS assorted and bound together, making from 228 to 254 pages. Price \$1.25. The first purchasers will have the largest assortment.

VARIOUS PUBLICATIONS are advertised in the HERALD of Feb. 15th.

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, 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. 11.—Vol. 11.] PLANO, ILL., JUNE 1, 1867. [WHOLE No. 131.

—For the Herald.
Christ's Kingdom.
BY MRS. ALICE E. COBB.

A view of Christ's Kingdom from its establishment in Jerusalem, until the Ancient of Days appears, given under the similitude of a dream.
It was the view of a temple, all perfect and whole,
Beheld by the mind's eye and transcribed on the soul,
No artist hath sketched it, no pencil nor pen Hath portrayed its wonderful beauties—
and when I saw it, or felt it, as enraptured I stood,
It floated away like the Ark in the Flood.
Its site was a hillock, a broad sloping mound,
Environed by treasures from natures' rich fount,
There removed was the curse, dispelled was all gloom,
And the fair spot was glowing in Eden's first bloom;
There too was the tree; but the angel and sword
Was no longer protecting it; blessed be the Lord!
There myriads of songsters, with heavenly lays,
Seemed vying with angels in anthems of praise;
The life giving stream, as the prophet hath said,
Gurgled out neath the altar, its fountain of head.

The whole scene was enchanting, delightful, sublime,
Unrivalled in nature, unequalled through time.
Yet all else, seemed forgotten, unlovely, untrue,
When the gorgeous palace rolled into my view,
How shall I describe it? As well might I try
To paint God in his glory, or his arch in the sky,
For such radiant light but belongeth to heaven,
And its primeval hues seemed a thousand times seven.
The whole fabric was formed of small structures replete
With beauty, grace, glory and eloquence sweet.
It was built not with marble, agate, sapphires or wood,
Without colum's or pillars or cement it stood
Defiant to earthquake, fire, whirlwind or storm,
And each separate stone was a live human form.
Yes, warm breathing stones, fitted, polished and bright,
Like prisms reflecting the pure gospel light,
They all differed in size, form, splendor and sheen,
As also in color: but around each was seen
A rich golden lustre not seeming its own,
But a glory shed forth from the chief corner-stone.

On apostles and prophets was the foundation lain,
 Now more valiant for truth than when they were slain;
 While from Adam to Christ all the righteous and just,
 Though dead, phenix like, had arose from the dust;
 And now forming the basement, like jewels they shone,
 Reflecting the light of the chief corner-stone.

The first tier or story where the upright began,
 Was Christ's chosen apostles, blest examples for man.
 There stood his forerunner, with all who believed
 Upon Jesus our Savior, and immersion received;
 Like first-water diamonds all the martyrs appeared,
 And of such to great height the strange building was reared.

But as it towered upward less brilliant it grew,
 Until, as I gazed, no bright spot met my view;
 A girldle of black was thrown round like a pall—
 But at length a bright star glittered forth on the wall,
 'Twas a prophet, a martyr, crying "blood can atone,
 And Jesus our Lord is the chief corner-stone."

And again all grew radiant, a most glorious light,
 Flashed out mid the darkness and dazzled the sight,
 And twelve Apostolic rubies, with glory begirth,
 Seemed emitting its rays to the ends of the earth;
 Now prophets more modern could plainly be seen,
 Faces strangely familiar, though no less serene.

And those infantile gems, Oh! my heart leaped for joy
 As my eye caught a glimpse of my own darling boy!
 I knew not, as they placed him beneath the cold sod,
 That they laid a bright stone in the temple of God!
 Oh Lord help me to cease for my treasure to mourn,
 And to polish myself as becometh a stone.

But at length as the mansion loomed up to the sky
 With too intense a glow for the poor mortal eye,
 As if in pity, a white curtain was thrown
 For a moment around it, concealing each stone,
 Or perhaps 'twas a shadow, it soon passed away,
 Like a cloud on the green on a bright sunny day

The temple emerged like the gold we refine
 And high up on its walls, in the prophetic fire,
 Stood a youth, pointing backward, but "forward!" he cries,
 And forward and upward it turned to the skies,
 And the glory of God shed its mystical rays
 From the cloud on the top to the Ancient of Days.

I admired till it vanished, the glittering dome,
 Then sadly I turned to my own humble home.
 A friend all unseen, who there heard my complaints,
 Kindly taught me the process of polishing saints,
 Said he, "No other method will ever be known
 But the self-cleansing plan of the chief corner-stone.

"You will find that to falter, reflect and repine,
 Often tarnishes gems that would otherwise shine.
 Polish outside and in, that the test you endure,
 For the stones which the builders accept-eth are pure;
 When your labor is done, may be easily known,
 For you have as a sample the chief corner-stone."

He said of the temple, its outside had been
 Only dross, when compared to its grandeur within;
 He explained why the shadows across it had passed,
 Said "there needs must be slight ones even up to the last."
 I then turned to thank him, but found he had flown,
 Singing "glory to Jesus, the chief corner-stone!"

PREPARATION, Iowa, May 27, 1867

Inspired Translation of Parts of the Bible.

CONTRAST.—B. of Mormon—"Thou hast multiplied the nation, and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor." 2 Neph 9 : 18.

Bible—"Thou hast multiplied the nation, and not increased the joy! they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." Isa. 9 : 3, 4.

The first of the foregoing quotations is harmonious, but the other is disharmonious and contradictory. — The B. of Mormon represents Isaiah assaying that the Lord had multiplied the nation and increased the joy, and as comparing that joy to the joy in harvest, "and as men rejoice when they divide the spoil." Such joy would be great, therefore so great was the joy of the nation to be; but the Bible represents that Isaiah said that the Lord had multiplied the nation, and not increased the joy, yet that their joy was "according to the joy in harvest, and as men rejoice when they divide the spoil." This is therefore a contradictory statement.

CONTRAST.—B. of Mormon—"As my hand hath founded the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria: shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and to her idols." 2 Neph 9 : 18.

"As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols." Isa. 10 : 10, 11.

Thus the Book of Mormon teaches that the Lord said, by Isaiah, that He had *founded* the kingdoms of the idols, but in Isa. 10 : 10, it is represented that the Lord said that He *found* the kingdoms of the idols. Thus the Bible represents that the

Lord made a *discovery*, that He *discovered* the kingdoms of the idols after they were founded, for if He *found* them it must have been after they were *founded*, but it is consistent to say that He *founded* them. In other texts of the Bible the Lord is spoken of as the *founder* of heathen nations, as in the B. of M., and not as the *finder* or discoverer of them. Thus Daniel represented the "God of heaven" as follows:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." Dan. 2 : 37. See Dan 4 : 17, 32; 2 Chron. 36 : 23; Ezra 1 : 2.

CONTRAST.—B. of Mormon—"I have commanded my sanctified ones, I have also called my mighty ones, for mine anger is not upon them that rejoice in my highness." 2 Neph 10 : 1.

Bible—"I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even them that rejoice in my highness.*" Isa. 13 : 8.

Herein is the contrast between the foregoing texts: the B. of Mormon represents the Lord as commanding his sanctified ones, and calling his mighty ones, *because* ("for") his anger is not upon them that rejoice in his highness, but the modern Bible text represents the Lord as commanding his sanctified ones and calling his mighty ones, for his anger, *even them that rejoice in his highness.* This conveys the idea and implies that the Lord will execute his anger on his sanctified and mighty ones, even on them that rejoice in his highness, whereas the B. of Mormon and the Bible in very many texts teach an opposite doctrine.

CONTRAST.—B. of Mormon—"Every one that is *proud* shall be thrust through; yet, and every one that is joined to the *wicked*, shall fall by the sword." 2 Neph 10 : 21.

Bible—"Every one that is *found* shall be thrust through; and every one that is joined unto them shall fall by the sword." Isa. 13 : 15.

Thus the B. of Mormon teaches that this destruction shall come upon "every one that is *proud*," but

the modern Bible says that it shall come upon "every one that is found," which includes the righteous with the wicked. There is also another inconsistency in this modern Bible text, which is this: that "every one that is found shall be thrust through; and every one that is joined to them (every one) shall fall by the sword." Would it not be an absurdity to say that "every one" will be joined to "every one," yet so we read in this text.

CONTRAST.—*B. of Mormon*—"The Lord hath broken the staff of the wicked, the sceptres of the rulers." 2 Nephi 10 : 5.

Bible.—"The Lord hath broken the staff of the wicked, and the sceptre of the rulers." Isa. 14 : 5.

Thus the B. of Mormon teaches that there will be more than one sceptre of the rulers when the staff of the wicked shall be broken, but the foregoing Bible text only describes one sceptre, whereas in Dan. 2 we read that in the days of ten kings, the God of heaven would set up a kingdom which should "break in pieces and consume all these kingdoms." Then will the sceptres—the ten sceptres of the ten kings—be broken.

CONTRAST.—*B. of Mormon*—"Thy pomp is brought down to the grave; the noise of thy viols is not heard." 2 Nephi 10 : 5.

Bible.—"Thy pomp is brought down to the grave, and the noise of thy viols."—Isa. 4 : 11.

The first of these texts teaches that the noise of the viols spoken of, shall cease to be heard, but the other represents that it shall be brought down to the grave. Now the question is, how can the noise of viols be brought down to the grave?

CONTRAST.—*B. of Mormon*—"Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, (or, out of the waters of baptism,) who swear by the name of the Lord, and make mention of the God of Israel; yet they swear not in truth nor in righteousness. Nevertheless, they call themselves of the Holy city, but they do not stay themselves upon the God of

Israel, who is the Lord of hosts: yea, the Lord of hosts is his name." 1: Nephi 6 : 1.

Bible.—"Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name." Isa. 48 : 1, 2.

The first of these texts shows that the people spoken of, came forth out of the waters of Judah by coming forth out of the waters of baptism, but the Bible text says nothing about the waters of baptism, and it reads as if the house of Jacob had resided in the waters of Judah, therefore there is an evident deficiency in the text, for why would the house of Jacob go into the waters of Judah, unless it was to be baptized? This principle of the gospel has been taken out of this part of the Old Testament, and the text is therefore rendered unintelligible, and there was only one way that it could be rendered intelligible, and that was by declaring why the house of Jacob would go into the waters of Judah.

There is another inconsistency in the foregoing text of the Bible. It represents, as the Book of Mormon does, that those who came out of the waters of Judah were guilty of false swearing; that they "swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness," but yet it says that they "stay themselves upon the God of Israel." How can it truthfully be said that false swearers "stay themselves upon the God of Israel?" The words of Isaiah are consistently given in the foregoing text in the B. of Mormon, but not in that of the Bible.

CONTRAST.—*B. of Mormon*—"The Lord hath redeemed his servant Jacob. And they thirsted not: he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the

rock also, and the waters gushed out.—*And notwithstanding he hath done all this, and greater also, there is no peace, saith the Lord unto the wicked.* 1 Nephi 6: 5.

Bible.—"The Lord hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. There is no peace, saith the Lord, unto the wicked." Isa. 48: 20-22.

The last sentence in the foregoing extract from the B. of Mormon is connected with the preceding remarks, but the last sentence in the Bible has no connection whatever with the preceding remarks.

CONTRAST.—*B. of Mormon*—"Awake, awake. Put on thy strength O arm of the Lord: awake as in the ancient days. Art thou not *he* that hath cut Rahab, and wounded the dragon? Art thou not *he* who hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over." 2 Nephi 5: 9.

Bible.—"Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not *it* that hath cut Rahab, and wounded the dragon? Art thou not *it* which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over." Isa. 51: 9, 10.

In the extract from the B. of Mormon the Lord is spoken of as "*He* that hath cut Rahab, and wounded the dragon," and as "*He* who hath dried the sea," but in the extract from the Bible, the Lord is spoken of as "*it* which hath cut Rahab," and as "*it* which hath dried the sea," etc. Thus the Lord is spoken of as an inanimate thing, and in an irreverent manner.

ISAAC SHEEN.

Thoughts as they Occur. No. 2.

"For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."—*Rom.* 6: 23.

How often is temporal death, and a prevailing fear of it, the burden of the world's teachers. "Prepare to die," is the chief subject, or moral drawn from their subjects, and dwelt

upon in nearly all their sermons, as though the preparation for the sleep of the body was the life work before us, or rather so that if we prepared for it at any time previous to its coming, all would be well with us. But so long has it been held before the people, that instead of having any effect on the minds of the majority of the world, it is listened to very indifferently. Indeed, they gradually become hardened by the frequent repetition, and finding that they are but idle words in the mouths of many that use them, upon one day in the week, or at religious revivals, and upon other days are seeking with a fervor only equalled by non professors to lay up treasures on earth, they lay them not to heart.

The gospel, the promises and blessings, the earnest of our inheritance, is put aside, and the fear and love of God *from the heart*, because they have no knowledge of the nature of that inheritance, of which *we* have a foretaste; and in the place is taught the fear of death and the grave.—They have all their real and fancied terrors held before them, covered with a pall of mystery and darkness, which hides the brightness and glory of the future, as promised to the saint of God, and also unfits them for the duties of this present time. Instead of the way of holiness being taught, the sound principles of the gospel of Jesus Christ, the knowledge, joy, and peace to be given by the Holy Ghost, the salvation and rewards to be given in this present life, the earnest of our inheritance, cheering the desponding, and leading us on to perfection, there is taught to bring in proselytes, a fear of that terrible thing called death. They have no promises to give for this life. The love of God receives no reward except in some far off future, and the time when, and place where, unknown. Life and its enjoyments have been made bitter to many, and

others determine that if the future is to be so terrible, or its happiness so uncertain, or so far away that none of it could be realized in the present, that they will attain what pleasure they may in this life; saying in deeds, if not in words, "Let us eat, drink, and be merry, for to-morrow we die."

The beauties and rewards of holiness in this life are unknown to them, and have only been enjoyed, or meant to be enjoyed, by people hundreds or thousands of years ago.—They can not found their hopes upon the same basis that those fortunate persons did, for they say that it has been removed; those foundations could only be used by one set of men.

We, brethren, know that this is wrong, and it is because of false teaching that this fear is in the world. We know if we are alive to the realities of the gospel, to its present rewards and future great and precious promises, that this life is the *real* death, in being absent from Him, our Father, who has placed us here to prepare—not for death—but for *life*; so that when we *return* to Him, we may by the sufferings and deaths of the present time, be able to enjoy "the things which God hath prepared for them which love him." Death is not the end of our hopes, it is but the beginning, the rest from the temptations, trials and labors, that are our portion while upon the earth. "Now we see as through a glass, darkly; then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

If we have fulfilled the covenant with God by faith in our Lord Jesus Christ, and have been planted in the likeness of His resurrection; and if we keep *the faith*, death or its terrors hath no more dominion over us, to make us fear; for the death of the body is as natural, and as desirable as sleep. When we are worn and weary with the labor of the day; if

we have done well in both, we shall welcome the approach of evening in one as well as in the other. But to cry, "prepare to die," to them who should be preparing to live, and to thrust in their sickles to the harvest of life, is as unwise as to cry to the laborer in the field at noonday "prepare to sleep." A preparation for life is the only fit preparation for death, and when we can look back upon our good labors, and forward to the reward, and say with Paul, "For me to live is Christ, and to die is gain," then we shall have no cause for fear.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven," 2 Cor. 5: 1, 2.

The selfish fear of death is unnatural and wrong. Christ and His followers did not teach this fear. It had no place in their preaching.—And He said, "Fear not them which are able to kill the body." *They* labored to prepare men for life; to have them live the present in the duties set before them; knowing that when men are prepared to live true lives, that then they need have no fear of death; and that nothing but a preparation to live will fit them for death; for the promise is,

"He that believeth in me, *though he were dead*, yet shall he live. Whosoever *liveth*, and believeth in me, shall never die."—John 11: 25, 26.

They did not threaten them with the fear of death to-morrow, or next week; but taught them their duties to God, their neighbors, and themselves. *Now* was the accepted time, now the day of salvation. *Now* was the time to be honest, to do justly, to love mercy. *Now* was the time to forsake their sins, to feed the hungry, clothe the naked, to live in the spirit of pure and undefiled religion; and it was shown them that it was for their interest to do so. Not to

gain favor with the world, but with God; to their happiness in this world and in the one to come, the inheritance of eternal life. We are commanded to live pure lives, because it is for our happiness to be pure. Therefore take no thought for the morrow, whether it bring life or bring death; do right now, and the future will care for itself. "Sufficient unto the day is the evil thereof."

Paul says that we wait for the redemption of our body, that the creature itself should be delivered from the bondage of corruption.

"Yield yourselves unto God, as those that are alive from the dead." Rom. 6: 13.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 10, 11.

Jesus, by suffering and death, was crowned with glory and honor, which it appears that he would not have attained otherwise; as Paul says in Heb. 2: 9. Also in verses 14 and 15 he says:

"He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage."

"For the creature is made subject to vanity, not willingly, but by reason of him who hath subjected (endured) the same in hope." Rom. 8: 20.

That is, we were subjected to this life of vanity and its consequent death, not because it was a pleasure, but for good and sufficient reasons; and Christ also was subject to it through hope.

"Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. 8: 21.

The fears of death never would have been known, had the gospel been ever taught in its purity, for the chosen disciples of Christ never make a hunting hound of death, and

another, of Satan, to drive people into the church of the living God. Ye who tremble at the thought that you must die, remember that death is no more to be feared than sleep. It is just as natural, it is just as necessary. It is not an enemy; it is a friend. Then prepare to live, discharge your duties faithfully while you do live, and then when the time of your departure comes, you will be as ready to go, as willing to go, as you are now to fall asleep at the close of a long weary day.

You have seen the same fears that disturb you, operating on children who had been frightened by stories of ghosts, goblins, black men up chimney, down cellar, or in the dark. Many parents seem to desire to frighten their children, so that they may fear all these things, while those who were never frightened thus, had no fears of these unknown and unreal terrors. People may be reared under teaching that will cause them to shudder at the name of death, or under teaching that will make the grave as pleasant as a couch of roses.

There is much more in instruction and association than many are aware of.

We say, therefore, strew flowers on the graves of your friends, plant flowers where you yourselves expect to lie, and when a man with a long face preaches a dismal sermon at a funeral, as though there were no hopes beyond this present life, and he had no knowledge of, or reliance on the promises of God; think that he should wait until he is endued with power from on high, and get it by faith, repentance, and admission into the kingdom, when he may be guided into all truth, and look beyond time into eternity, to that joy which is to bless the faithful doer.

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 18.

Paul when looking upon his proneness to sin, and finding that when he would do good evil was present with him, was led to exclaim, "O, wretched man that I am, who shall deliver me from the body of this death," and though he had the favor of God, and the revelations of Jesus Christ, yet when he remembered his shipwrecks, stripes, perils and sufferings, and knowing the reward and glory that awaited him, for which he had suffered all these, he said: "If only in this life we have hope, we are of all men the most miserable." Paul had a right to these thoughts if any had, considering his many trials, which the Lord said that he should suffer for His name's sake. — He evidently at times had so great a desire to depart, that he looked upon this life as filled with suffering, with little or no rewards, saying:

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are *always* delivered *unto death* for Jesus' sake, that the *life* also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4: 10, 11.

And again, having so great a desire for the welfare of the saints, that this life seemed but a momentary affliction, soon to pass away,

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 38, 39. H. A. S.

Council Meeting.

At a Council meeting of some of the general authorities of the Church, held at Nauvoo, Ill., April 3, 4 and 5, 1867, the following resolutions were passed:

Resolved, That any official member of the church, who shall, in public or private, endorse, teach, or encourage, either directly, or indirectly, the doctrines of polygamy, spiritual wifery, or marrying for eternity, should be silenced; and if he does not re-

pent of the evil, he should be cut off.

Resolved, That, whereas too great laxity in the observance of the marriage relation amongst the saints, is calculated to result in the destruction of the honor and sanctity of that relation; therefore it is the opinion of this Council that the spiritual authorities of the church should seek to inculcate by precept, also by example, the sanctity of the marital relation in all holiness and virtue; and that nothing less than the strict observance of the covenant of marriage is becoming the character of Latter Day Saints.

While we can not, as an ecclesiastical body, declare a rule binding the conscience or controlling the belief, we can advise the erring, declare against doctrine manifestly subversive of the general faith of the church, and may regulate the conduct of persons toward the body; therefore

Resolved, That a persistent belief in the doctrines of polygamy, sealing, (marrying for eternity), or spiritual wifery, shall be considered as heretical; and the persons so holding to such doctrines, subject themselves to suspicion of apostacy; and such persons, if found advocating those, or any of those doctrines, should be labored with; and if they refuse to conform to the rules prescribed by the body respecting the teaching or advocating heresy, publicly or privately, they are in danger of the council, as not being in possession of the Spirit of God.

Resolved, That public meetings are not the proper places for accusation, slander, or deprecation of the character of a brother or sister; also, that one so offending should receive a just rebuke.

Resolved, That persons married, who become so estranged in feeling, one toward another, that they can neither live together amicably, nor separate without scandal falling upon the church, can not be retained in full fellowship, without endangering the public purity of the body.

Resolved, That no authority is resident in the church to grant any species of letters of divorcement whatever, whereby persons duly married are justified in separating and disregarding the covenant of marriage, and persons so separating, are in disobedience to the spirit of public purity enjoined upon the church. Branch organizations acting contrary to this are subject to be called to an account for the same, as we believe such acts to be illegal.

Resolved, That it is the right of a General Conference to appoint the presiding officers of Districts.

JOSEPH SMITH, President.

MARK H. FORSCUTT, Clerk.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Saturday, June 1, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

"Forgive us our trespasses."

How often is this expression of prayer uttered; and how frequently too is the aspiration breathed.

With how varied feelings do the many devotees of the "Faith" kneel before God to make use of this invocation.

With what great desire for pardon, do the saints breath out this foundation of all their offerings, "Father forgive."

There is a complete confession of faith in this prayer. The acknowledgment of guilt, the fear of being shut out from mercy; the belief, yes, the faith in Christ's intercession; the power and willingness of God to pardon; the necessity for it, and the hope to receive it, are all breathed out in the one sentence.

If we rest satisfied on this confession of faith alone, will we receive, or be entitled to receive the forgiveness we so earnestly desire? Is the acknowledgment of our guilt, a warrant upon which we can claim exemption from the punishment inflicted for broken law; or can we confidently expect the forgiveness we desire, upon this plea of guilt alone?

Does the fear that we shall be shut out from mercy, influence the Father, who is a stranger to fear, in our favor? and by this influence excited in our behalf, are we absolved from sin?

Do we, by the exercise of faith in the intercession of Christ, our high priest and elder brother, so far propitiate him that without any thing else to recommend us to the mercy of God, he pleads for us?

Is the sense of God's power and willingness to forgive trespasses, against him, as manifested by our confession to him of our guilt, of such a potent nature, as to pro-

cure for us that which we oft acknowledge and sometimes feel is an absolute necessity, The forgiveness of our sins?

The saints may answer these questions, as the time and nature of their mental investigations will permit them to do.

"As we forgive those who trespass against us."

These words seem to be added to the prayer for forgiveness, and may be considered in two ways, one of which only is correct.

Father thou seest me. I am one of thy children. I have learned thy ways, and learning them, I have so advanced in knowledge and power, that I have looked upon all men and have forgiven them whatever they may have trespassed against me; or as it is rendered in King James' version, Luke 11: 4, "for we also forgive every one that is indebted to us: therefore, as we have forgiven these trespasses against us, do thou in like manner of complacent mercy forgive us our sins.

Father, we, who are the creatures of thy care, fully conscious of thy goodness, thy mercy, and thy justice; being assured of our own feebleness to avert the dread consequences of guilt, do acknowledge to thee our necessities. Do thou, according to thy mercy, thy truth, and thy justice; deal with us as thy children. We know that thou art able. Of thy grace give us, that we may by reason of it forgive those who trespass against us; and as we forgive them; as we extend to them our love; as we measure to them the fruits of joy, peace, and safety, typified in our own lives, wilt thou be pleased to forgive us; extend to us thy love; measure out to us of joy, peace and safety; for, we know that thou hast commanded us to forgive our enemies; to pray for those who do spitefully use us; to bless the unfortunate, and the poor, and needy.

We are needy. We need thy forgiveness; and in the name of thine Only Begotten, we pray thee to forgive us our sins.

The saints can choose which of these is the pure aspiration, fitted for the utterance of those who hope for mercy.

Sermons without application, are void of effect. Hence we apply the lesson found in the text to all saints, everywhere, to whom the word may have come at any period of their lives; as you hope to be forgiven, forgive; as you look for joy, pray that others may have joy; as you expect mercy, be merciful; as you mete out only stern justice, do not expect anything less than stern justice; for nothing better can you rightfully pray, than that which you are willing to extend, and do extend to others.

Then, in the Spirit of our Master, to whose reign of righteousness we look for peace, let us bind up the wounds of the past, be renewed in the spirit of our minds, and go forward to the goal of our desires.

We believe that man is required to yield an obedience to the precepts of the "moral law," so far as he is able so to do.

We believe man can do all that the intelligence of God requires him to do.

We believe that the work of God in the last days, is to be a work requiring great sacrifices.

(We often think other people ought to make them.)

We believe that the first acceptable sacrifice which a man can make, is the sacrifice of his selfish and ungodly passions, lusts, and desires, and the sins which beset him.

We believe that the next acceptable offering of sacrifice which man can render to God, is the giving himself wholly to the practice of righteousness; and that in this offering, the using of this world's goods for the purpose of doing good to the children of men, by the spread of truth, and by the establishing of Zion, is included.

We believe, that in our Father's house are many mansions; and that whoever wishes to inherit a goodly mansion must himself make, and keep, a covenant with the Lord by sacrifice.

We believe, that a cooperation of the Spirit is necessary to the successful propagation of the word; argued then, that a cooperation of the things of this world, in

the hands of saints, may be successfully used to further the advancement of the welfare of Zion's cause.

Will some one of the elders, or any other of the members of the church, tell us, by letter, what covenant it is that man may enter into, that can not be broken by him who makes it.

Which is the easiest, to bring righteousness down to our standard, or to raise ourselves up to the standard of righteousness; and which will produce to us the greatest amount of happiness.

The work in the different parts of the country is progressing finely. Quite a number of additions have been made at Council Bluffs, Iowa; and St. Louis, Mo. From other places we receive good news.

Peace seems to be hovering over Europe ready to settle down should opportunity offer, though Russia does not care to stop the arming just yet.

The scheme for the Confederation of Canada has been brought to an issue; and is completed. Representatives for the Provinces have been named by the Queen.

The U. S. Supreme Court for Louisiana have decided, that notes drawn in payment for negroes while they were considered chattels, can not be collected now that negroes are freemen.

Jefferson Davis has been bailed in bonds of \$100,000.

LITTLE FOLKS.

Will you have Flowers, or Weeds?

"O mamma, how beautiful your garden looks! How nice and clean the walks are, and how sweet and lovely the flowers!"

As little Minnie said thus, she raised her face, beaming and rosy with delight, her eyes resting fondly upon her mother, as if thanking her for the great happiness she was enjoying.

"I am glad, Minnie," said her mother, "to see you so much pleased with the garden, and to know that

you love the beautiful flowers, but especially to know that you notice the order and cleanliness of the walks and beds. How do you suppose, Minnie, they are kept so neat, and free from all weeds?"

"Why, mamma, I see you, almost every day, at work here, sometimes cutting and trimming the flowers, and sometimes weeding the beds, and cleaning the walks. It is *your labor*, dear mamma, which keeps the garden so nice; and then God makes the lovely flowers grow, and gives them their sweet fragrance; you have told me so, many times."

"Yes, Minnie, but dont you think the flowers might thrive just as well, if the weeds were left among them? You see the weeds grow without any care, why might not the flowers?"

"I cant tell you why mamma, but I am sure they would not, and I should be so sorry to see the coarse ugly weeds among those lovely flowers. You know Mrs. M——, mamma. I came by her garden to-day, and all her fine beds of pinks were full of grass, and some of the weeds were taller than the nice roses. I would not wish to see your garden look like hers."

"Well, Minnie, dont you think we might go and clean out her garden for her?"

"I dont know, mamma, but I thought I heard you telling papa that it took all your spare time to keep yours in order, and I am sure it would take a long time to clean hers."

"Yes, Minnie, but might not mine be left? It is such a pity to see so fine a garden as Mrs. M——'s going to waste."

Minnie looked at her mother with a puzzled expression on her sweet face, as though she could not understand how her mother could be right, and yet Minnie loved her mother

dearly, and could not think she was wrong; at last she said:

"If we leave your garden, mamma, to take care of Mrs. M——'s, wont it soon be full of weeds, like hers is now, and then if some other person does not leave their own to take care of ours, what will become of it?"

"A very grave question Minnie, and I am pleased to see you so thoughtful, for this morning I wish to teach you a lesson, which I hope you will never forget, as long as you live. I am sure you will listen attentively to what I have to say, for it will assist you to become a useful member of society, and make you happy both in time and eternity."

"You, my little daughter, have a garden, and that garden is your heart. For it will be all things clean, pure and lovely, or it will be filled with faults and sins which will be far more hurtful to the garden of your soul or heart, than weeds and grass are to a garden of flowers. God has planted in this garden many lovely flowers, but they can not bud and bloom unless you keep the garden free from weeds. These flowers are what we call virtues, such as love, faith, hope, charity, and they are far more beautiful and fragrant than any rose or lily. The weeds are faults and sins, which if not rooted up and destroyed, will destroy your soul and banish you from the presence of God and his pure and holy angels. God is pure, and unless you are pure you never can dwell with him, for it would only be a place of torment to you."

"I saw that you could not believe I was correct in my ideas when I proposed to leave my *own garden*, and spend my time in Mrs. M——'s. You were right, dear Minnie. It is not my place. Should I neglect my own garden and spend my time in working in Mrs. M——'s it would not only go to waste, but I should

thereby deprive my family of the pleasure they now enjoy, and which it is my *duty to confer* upon them. I ought not to give my time to any one, until my work at home is first done and *well done*.

"And now, Minnie, will you remember, that in your garden there is work for you to do, and not until that work is well done and done by yourself, have you a right to your time in order to labor for others. I do not mean that you are not to be kind to all, and to do all in your power to assist them, when no other duty demands your time; but remember, my little daughter, that while you are working among the weeds in the garden of your companions, the weeds in your own will be springing up on every hand, for the heart is a garden that can not be too closely watched."

"Why is it, mamma," said Minnie, with a thoughtful look upon her face, "why is it that weeds grow without care, and just like our faults, choke out the lovely flowers, in the garden and in our hearts. It is sometimes so hard to keep from saying and doing naughty things, even when we want to be good."

"The lesson is taught us in all the works of God, that *the good must be cultivated*; the evil springs up like weeds, in one night. Perhaps God choses this means to teach us how dependant we are upon him for every good gift, that we may learn at all times to look unto him for help; but, my daughter, be the reason what it may, one thing is certain, if you wish to have flowers in your garden, you must *work* in order that they may bud and bloom; but, if you desire weeds, you have only to be idle, or work in the garden of your neighbor, when you should work in your own, and you will have a rich harvest."

Dear little boys and girls, each one of you have a garden, a wonder-

ful, lovely, and immortal garden, to cultivate. Will you have flowers or weeds?—The seeds of lovely and beautiful flowers are there—God has planted them with his own hand. He will cause the gentle showers of his love to water them and the sunshine of his grace to give them life and warmth; but all this will be in vain, if you do not labor to destroy the hurtful weeds, which choke their growth and cause them to wither and die. If you want flowers you must work; if you want weeds, just fold your hands; they will grow and thrive without your help. Which will you have? Wont some little reader of the *Herald* answer me, and tell me why they make their choice? I hope they will for I would love to have them, and I know the Editor would, for he loves "little folks," and he has promised them a column in the *Herald*, until it is found to be hurtful to the Lord's work. You are sure of it then, dear children, *for a long time*. So good bye for this time.

FRANCES.

CONFERENCES.

DeSoto Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at DeSoto, Nebraska, May 4, 5, 1867.

Conference convened at 2 o'clock, P. M., and organized by electing Z. S. Martin, President, and Thos. J. Smith, Clerk.

Officials present: 1 of the Seventy, 11 Elders, 5 Priests, 2 Deacons.

REPORTS OF BRANCHES.

DeSoto: 32 members, 1 of the Seventy, 6 Elders, 5 Priests, 1 Teacher, 1 Deacon; 1 baptized.

Florence: 22 members, 5 Elders, 1 Priest, 1 Deacon; 1 death.

Omaha: 17 members, 3 Elders, 1 Priest, 1 Teacher; 4 cut off, 2 removed by letter.

Columbus: as last reported.

Scandinavian: 22 members, 4 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 cut off.

Resolved, That M. V. B. Smith be ordained to the office of an Elder.

Ordained by James Hodges.

Resolved, That C. G. Phelps be ordained to the office of Elder.

Ordained by B. V. Springer.

EVENING SESSION.

Preaching by James Hodges, followed by Thos. J. Smith.

SUNDAY MORNING, MAY 3.

Preaching by Z. S. Martin.

AFTERNOON SESSION.

Resolved, That this Conference will not recognize any elder when he takes a decided stand in the political questions of the day, especially one who attaches himself to any club gotten up for political intrigue.

Preaching by B. V. Springer.

EVENING SESSION.

Resolved, That we return our thanks to our Methodist brethren for their kindness in giving us the use of this Hall, in which to hold Conference.

After resolutions to sustain the President of the Church and all the authorities thereof, in righteousness, the Conference adjourned to meet in Florence, Neb., on the first Saturday and Sunday in August, 1867.

A prayer meeting was then held, and all were made to rejoice, by an abundant outpouring of the Spirit of Almighty God.

The ordinance of baptism was administered to two applicants the next day.

Z. S. MARTIN, PRESIDENT.

THOS. J. SMITH, Clerk.

*We do not endorse the sentiment of this resolution, as it attempts to control the political action of individuals. We do not approve the undue mixing in political affairs, by the saints; but certainly consider that coercive resolutions will only tend to aggravate the disease, rather than cure it.

The resolution should only have declared, that we consider that saints are not required to take an active part in the political divisions of the day. This would have been better than the one passed by the Conference.

We would advise a reconsideration. Ed.]

Pittsfield Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Pittsfield, in the Pittsfield District, May 11, 12, 1867.

Loren Babbitt was chosen to preside, and T. Williamson, Clerk.

Reports of Elders: Loren W. Babbitt had baptized 3, and done a good deal of preaching.

Elders Darius Weatherby, P. Hendricks, Watson, E. Mills, J. Goodale, T. Lambert, H. Huffman, T. Williamson, and Priests H. Weatherby, and John Miller reported.—

Teacher Lamoni Babbitt, reported.

Officials present: 1 High Priest, 7 Elders, 2 Priests, 1 Teacher.

REPORTS OF BRANCHES.

Pittsfield: 15 members, 2 Elders, 1 Priest; reported by T. Williamson.

Atlas: 12 members, 5 removed, 2 Elders; reported by Henry Huffman.

New Canton: 16 members, 1 of the Seventy, 2 Elders. Reported by R. Hendricks.

Lamoni Babbitt reported Blkhorh Branch: 22 members, 5 received, 3 baptized, 1 expelled, 1 High Priest, 1 Elder, 2 Priests, 1 Teacher.

Resolved, That we, the laborers in the ministry in this District, agree to extend our labors during the summer and fall, as much as circumstances will admit.

In the evening Bro. Jackson Goodale preached a very excellent sermon on the Word of Wisdom.

SUNDAY MORNING, MAY 12.

Public services were continued, and a good feeling prevailed.

Adjourned to meet at New Canton on Saturday and Sunday, August 10, 11, 1867.

LOREN W. BABBITT, PRESIDENT.
T. WILLIAMSON, Clerk.

California Conference.

Minutes of an Annual Conference of the Church of J. C. of L. D. S., for the Pacific Slope, Held in San Francisco, April 6, 7, 8, 9, 1867.

MORNING SESSION, APRIL 6.

Conference convened by choosing Elder Alex. H. Smith, President, E. C. Brand and Peter Canavan, Clerks.

Officials present: 1 High Priest, 1 of the Seventy, 13 Elders, 3 Priests, 3 Teachers, 1 Deacon.

Report of Elders: Alex. H. Smith reported in behalf of himself and Bro. Wm. Anderson. Baptized since last Conference, 7 in San Francisco, 2 in Petaluma, 1 in Sacramento, 15 in Amador Co., 6 in Stockton, 1 in Alameda, 3 in Watsonville, 23 in San Bernardino. Total 58. Assisted in organizing and reorganizing several branches.

Elders Hiram Falk and J. Newman reported. David Bona reported the baptism of 2, in Sonoma. E. H. Webb reported. Wm. Potter baptized 4. Glaud Rogers reported, John Roberts baptized several. S. Frisco, Marcus Lovel, Joel Edmunds, Roswold Dana, D. Young, J. Foxall, and T. C. Andrews reported.

E. H. Webb reported an addition by baptism of 5 in the Stockton Branch.

Bro. Wm. Anderson's report was comprised in Bro. Alex. Smith's report. The Spirit seems to dictate a brighter day for California.

Peter Callavan, Priest of the Alameda Creek Branch, Angus McMillen, Priest Assistant to the San Francisco Branch, and Priest G. P. Slayton, reported.

Teachers Chas. Monkum, Jacob Adamson, and Joseph Brown reported.
Deacon J. Heger reported.

REPORTS OF BRANCHES.

Centerville: 14 members, including 1 Elder, 2 Priests, 2 Teachers; 1 baptized. E. H. Webb, President.

Alameda Creek: 37 members, 5 Elders, 1 Priest, 1 Teacher. J. Edmonds, President.

Volcano: 17 members including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon.

Watsonville, San Francisco, Sacramento, and Petaluma branch reports were incorrect and laid over.

Resolved, That Elders: G. P. Rogers, T. J. Andrews, and Wm. Potter be a Committee to examine Church Records.

Resolved, That Bro. Peter Canavan be ordained an Elder.

SUNDAY, APRIL 7, 10 O'CLOCK, A. M.

Preaching by Wm. Anderson.

Sacrament meeting at 2 o'clock, P. M.

7 1-2 P. M.—Preaching continued by Wm. Anderson.

MORNING SESSION, APRIL 8.

Bro. Alex. H. Smith exhorted the saints to do their business, assisted by the Spirit of God, and with an eye single to his glory, and not in haste.

Resolved, That Peter Canavan be appointed Church Recorder for the Pacific Slope.

Report of Committee on Church Records received. Record incorrect. Book insufficient, and recommended the purchase of a new book.

Means (\$17.10) supplied. Bro. T. J. Andrews chosen to make purchase.

Report of Book Agent next heard and accepted.

Resolved, That Bro. T. J. Andrews be continued Book Agent.

On recommendation of Stockton Branch.

Resolved, That Bro. David Philips be ordained an Elder, and that Bro. Wm. Cunningham, President of said Branch be appointed to ordain him. Bro. Philips not being present to be ordained by this Conference.

AFTERNOON SESSION.

San Francisco Branch Report received.

Reports 36 members, 6 Elders, 3 Priests, 1 Teacher, 1 Deacon, 7 added by baptism, 2 removed.

On recommendation of the San Francisco Branch:

Resolved, That this Conference ordain Bro. Orin Smith an Elder.

Ordained under the hands of A. H. Smith, Wm. Anderson and G. P. Rogers. On recommendation of the Volcano Branch:

Resolved, That this Conference ordain Bros. E. C. Brand, Wm. Roberts and M. B. Oliver, to the office of Elders.

Bro. Brand being present, was ordained under the hands of Alex. H. Smith, Wm. Anderson, and G. P. Rogers.

Resolved, That this Conference, in conformity with the desire of the Editor, request the subscribers of the *T. J. D. S. Herald* that they pay their subscription in gold coin, that being the prevailing currency of the Pacific Slope; also that it (the Conference) reconfirms a resolution of a Conference held in Sacramento, on the 17th day of February, 1864, which provides that an additional ten cents be added to the cost price, (\$1 per volume,) said ten cents being granted to meet the expense incurred by remailing the same by the Agent.

Resolved, That Bro. Brand be appointed to assist Bro. J. Howell in ordaining Bros. M. B. Oliver and Wm. Roberts to the office of Elders.

Resolved, That the Presidents of branches on the Pacific Slope act as agents to assist the Bishop, in accordance to the instructions of the Twelve in regard to collecting tithing.

Resolved, That the Conference realize the importance of the Bishop having a general agent or Bishop on the Pacific Slope, to receive the voluntary contributions of the saints in aid of the work.

Resolved, That this Conference recommend the members constituting the several branches in California to supply the traveling elders with tracts for distribution, in order to spread the work and assist the truth.

Resolved, That G. P. Dykes be permitted to state his feelings to this Conference.

Resolved, That we sustain Elder Joseph Smith as President, Prophet, Seer, Revelator and Translator of the C. of J. C. of L. D. Saints, and Wm. Marks as his Counsellor; also Bro. Alex. H. Smith as President of the Church on the Pacific Slope, and Bro. Wm. Anderson as his co-laborer.

Resolved, That we sustain all the authorities of the church in righteousness.

On call for minute-men, or volunteers, ready to enter the field, four stood up: Elders H. Faulk and O. Smith, and Priests A. McMillen and G. P. Slayton.

Conditionally, E. H. Webb, J. Newman, M. Lowell, J. Foxall and E. C. Brand arose.

MORNING SESSION, APRIL 9.

Resolved, That Bro. Orin Smith and Priest McMillen be appointed the district of Virginia City and the surrounding country, in the State of Nevada.

Resolved, That Bros. E. C. Brand and Priest G. P. Slayton be assigned the city of Austin and surrounding country as the field of their labors.

Resolved, That the wife of Elder E. C. Brand be recommended to the Volcano Branch for a livelihood while he is on his mission.

Resolved, That Bro. Lowell be recommended to labor in Sacramento and vicinity, including the locality of his temporal labors.

Resolved, That Bro. H. Faulk and J. Newman be appointed to labor in Collusa Co., and the adjoining counties.

Resolved, That Bros. E. H. Webb and D. Philips labor in the Stockton District, extending as far east as Centreville.

Resolved, That Bro. Young be appointed to labor in Santa Cruz Co., and to choose his co-laborer.

Resolved, That all local elders be instructed to labor in the vicinity of their location, as much as possible.

Resolved, That Wm. Roberts and M. B. Oliver labor in their respective counties as circumstances permit.

On recommendation of the Petaluma Branch:

Resolved, That Bros. G. W. Oman and Jacob Adamson be ordained to eldership. Ordained under the hands of Alex. H. Smith and Wm. Anderson.

Resolved, That Bro. Foxall labor under the direction of Bro. Glauud Roger.

Resolved, That Bro. T. J. Andrews be requested to labor in San Francisco, preaching the gospel.

Resolved, That Bro. Dungan be sustained as President of the Humbolt District.

Resolved, That this Conference appoint some person to receive voluntary contributions of the saints on the Pacific Slope, for the support of the families of the traveling officers; and that he be empowered to solicit aid of the saints as circumstances may call for relief; also that Bro. T. J. Andrews be chosen as that person, to receive the above contributions and disburse the same in righteousness, where most needed.

Resolved, To adjourn to meet on the 6th of October, 1867, in the vicinity of Mission, San Jose, Alameda Co., California.

ALEX. H. SMITH, PRESIDENT.

PETER CANAVAN, } Clerks.
E. C. BRAND, }

CORRESPONDENCE.

FROM BRO. LOUIS VAN BUREN.—

Just now back from a visit to the holy land, I hasten to write a few lines to you, to inform you of my safe return to my native country; as I shall probably remain here till next fall, before returning to the United States. I arrived in Palestine in the beginning of last December, and remained there till the 20th of March, I found it to be a very good land, with a delightful climate; the fruitfulness of it is truly wonderful, no body can have an idea of it, unless they see it with their own eyes; crop after crop can be raised, summer and winter; the former and latter rain, the dew also, being restored as in ancient times, there is no longer any difficulty in raising grain, or any other product; so the land is getting ready to receive its children. The Jews are now going back to the land of their fathers, in small numbers, until the re-gathering on a larger scale will commence. Palestine now wants people and capital to improve it, and make it once more a delightful land. The Jews are evidently increasing in and around Jerusalem and other places, and before many years will be in possession of their land.

KEHRSATZ, Canton Bern, Switzerland.

April 27, 1867.

MISCELLANEOUS.

HYMN BOOKS, gilded, are now on hand and for sale. *The price is now reduced to 75 cents each.*

A DISTRICT CONFERENCE will be held in the Pittsfield Branch, Wis., June 22, 23, 1867.

FOR SALE.—VOLUMES of the HERALD bound together in sheep, as follows:

Vols. 1, 2, 3, 4, 5, for \$6.50.

Vols. 6, 7, 8, 9, 10, for \$6.50.

Vols. 7, 8, 9, 10, for \$5.50.

Vols. 5, 6, 7, 8, 9, 10, for \$7.50.

WANTED.

On May 19, 1867, by Elder Charles Hall, at St. Louis, Mo., Mr. JOHN MOLYNEAUX, to Mrs. SARAH BRADSHAW, both of St. Louis.

DIED.

At Oshkosh, Wis., May 3, 1867, of inflammation of the spine and brain, JESSIE ANN, youngest daughter of W. S. and Mary Montgomery, aged 13 months and 14 days.

AGENTS FOR THE HERALD.—J. Rutter, H. M. Beach; each \$2.00. I. N. Stadden, G. H. Bally, H. Bemis, H. Hanson, J. Billington, H. Palmer, P. Harris, each \$1.00. A. Churchill; \$3.85; Homer Chittenden, \$0.65.

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—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, with 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 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:

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

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Four copies for 15 cts., or 100 for \$3. HERALD'S bound to order, any volumes that may be desired.

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Book of Doctrine and Covenants, \$1.25
The same (gilded,) 1.65
L.-D. S. Hymns, with the Appendix, .55

- The same (gilded,) .85
Blank Notices of Meetings for Preaching, thirty for 10
Ten Blanks for Branch Reports, .80
The Voice of Warning (revised,) 50
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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. 12.—Vol. 11.] PLANO, ILL., JUNE 15, 1867. [Whole No. 132.]

Inspired Translation of Parts of the Bible.

CONTRAST.—*B. of Mormon*—“Blessed are the poor in spirit, who come unto me, for theirs is the kingdom of heaven.” *B. of Nephi* 5 : 9.

Bible.—“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”—*Matt. 5 : 3,*

Plus the *B. of Mormon* teaches that the Savior said that the poor in spirit who come unto him shall have the kingdom of heaven, but in the Bible, without this qualification—whether they come unto Jesus or not—the poor in spirit are spoken of as “blessed,” and that “theirs is the kingdom of heaven.”

CONTRAST.—*B. of Mormon*—“Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted.” *B. of Nephi* 5 : 9.

Bible.—“Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted.” *Matt. 5 : 13.*

The first extract represents the disciples of Christ as the salt of the earth; and the question (according to the *B. of Mormon*) which the Savior asked was, “if the salt shall lose its savor, wherewith shall the earth be salted?” The text in the Bible represents that the Savior

said, “if the salt have lost his savor, wherewith shall it [the salt] be salted?” Now, as it would be absurd to salt the salt, the Bible text has evidently been altered, and the Savior’s words have thereby been misrepresented.

Contrast *B. of Mormon*—Whoever shall say unto his brother, Raca, shall be in danger of the council; and whoever shall say thou fool, shall be in danger of hell fire; therefore if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.” *B. of Nephi* 5 : 10.

Bible.—Whoever shall say to his brother, Raca, shall be in danger of the council; but whoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” *Matt. 5 : 22-24.*

The first of the foregoing quotations is plain and easy to be understood. It teaches that if a man has wronged another, he should repent of the trespass wherewith he has trespassed against him, and manifest the sincerity of his repent-

ance, by bringing forth fruit meet for repentance—by making restitution for the wrong that he has done his brother, as far as possible. When he has thus *truly* repented of his sins, the invitation of the Savior is, “come unto me with full purpose of heart, and I will receive you,” which is in accordance with His invitation to the penitent sinners, when He said :

“Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls.” Matt. 11: 28, 29.

The quotation from Matt. 5 : 22-24 is a mistified and undefined statement. The gift and the altar spoken of are undefined. There are those who suppose and teach that “the altar” is the sacramental table; but there does not appear to be any allusion to the sacrament in the text. It does not appear that the Savior had yet administered bread and wine in commemoration of his death, neither does it appear what kind of a gift a communicant should bring to the sacramental table, or what kind of a gift he should “leave there” while he goes his way to be reconciled to his brother, or how he shall offer his gift, when he returns. The text therefore is unintelligible in reference to “the gift” and “the altar,” notwithstanding the numerous exhortations which have been predicated upon it, in endeavoring to show the necessity of partaking *worthily* of the emblems of the body and blood of Christ. There is no propriety in using this mutilated text for that purpose. Other texts can be used for that purpose which are plain and pointed.

The foregoing quotations from the teachings of the Savior to the Nephites, are not given in the B. of Mormon, as a part of His teachings which are recorded in the New Testament; but the absurdities and inconsistencies in the representations

of the teachings of the Savior which are in the New Testament, are unquestionably errors which have been incorporated with it.

The consistency, harmony, beauty and sound doctrine which we have presented in our quotations from the Book of Mormon are specimens and indications of the great and needed contrast between the common adulterated versions of the Bible and the New Translation of the Bible by Joseph Smith, the Choice Seer, which is now being prepared for publication.

ISAAC SHEEN.

Infant Baptism.

Wm. Wall says :

“Tertullian, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice, and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes as a foundation principle not to be questioned, that immersion was for the remission of sins; which was universally conceded, hence could not apply to infants.—*History of Infant Baptism*; page 74.

Curuleus, a learned divine of Geneva, and Professor of Divinity; says :

“The baptism of infants in the two first centuries after Christ, was altogether unknown, but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptizing infants did not begin the third age after Christ was born. In the former ages no traces of it appear—and it was introduced without the command of Christ.”—*In. Pæd. Exam.*, vol. 2, page 76.

Salmasus and Suicerus say :

“In the two first centuries no one was baptized except being instructed in the faith, and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of these words, ‘he that believeth and is baptized.’—*Ut. Supra*.”

Pædobaptism rests on no other divine right than Episcopacy.

Calvin says :

“Because Christ requires teaching before baptizing, and will have believers only, admitted to baptism; baptism does not seem to be rightly administered, except

faith precedes." *In. Paed. Exam., vol. 2, page 272.*

Neander says :

"Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis."—*Ch. Hist., vol. 1, page 311.*

Limbarch says :

"There is no instance can be produced, from which it may indisputably be inferred that any child was baptized by the apostles."—*Complete System Div. B. V. ch. 22 : 11.*

S. Palmer says :

"There is not a single precept for or example of infant baptism through the whole New Testament."—*Answer to Priestly on the Lord's Supper, page 7.*

Luther says :

"It can not be proved by the sacred scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."—*Paed. Exam., vol. 2.*

Field says :

"The baptism of infants is therefore named, because it is not expressly delivered in scripture that the apostles did baptize infants, nor any express precept there found that they should do so."—*On the Church, 375.*

Baxter says :

"I conclude that all examples of baptism in scripture do mention only the administration of it to the professors of saving faith; and the precept gives us no other direction. And I ask Mr. Blake to name one precept or example for baptizing any other, and make it good if he can."—*Disput. of Sacram. Paed. Exam., vol. 2, page 29.*

There being neither precept nor example, for infant baptism in the New Testament, it is absolutely a "tradition of men," "will worship," and "strange fire" before the Lord. Like the heresies of sprinkling adults, and Sunday-keeping, it originated with *Poperly* in the *dark ages*. On this point see the following commentator, of whom Dr. Adam Clarke says, "he is always orthodox."

Matthew Henry says :

"Not being holy fire, it is called strange fire; and, though not expressly forbidden,

it was crime enough that God commanded it, not; for, (as Bishop Hall well observed here,) 'it is a dangerous thing, in the service of God, to decline from his own institutions; we have to do with a God, who is wise to prescribe his own worship, just to require what he has prescribed, and powerful to revenge what he has not prescribed: now that the laws concerning sacrifices were newly made, lest any should be tempted to think lightly of them, because they descended to many circumstances which seemed very minute, those that were the first transgressors were thus punished for a warning to others, and to show how jealous God is, in the matters of his worship. Being a holy God and sovereign Lord, he must always be worshiped exactly, according to his own appointment; and if any jest with him, it is at their peril.'—*On Lev. 10 : 1, 2.*

The testimony of the learned and good of past generations is entitled to confidence *only* when it is in harmony with the scriptures. "If any man speak, let him speak as the oracles of God." 1 Peter 4 : 11. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20. "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Ps. 119 : 128.

Martin Luther says :

"When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black; even so likewise God's word of itself is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the fathers, it is very surely darkened, falsified and spoiled."

Dr. Clark says :

"We should be cautious how we appeal to the heathens, however eminent, in behalf of morality; because much may be collected from them on the *other side*."

"In like manner we should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects, they blow hot and cold."

Dupin says :

"Criticism is a kind of torch, that lights and conducts us, in the obscure tracks of antiquity, by making us able to distinguish

truth from falsehood, history from fable, and antiquity from novelty. 'Tis by this means, that in our time we have disengaged ourselves from an infinite number of very common errors, into which our fathers fell for want of examining things by the rules of true criticism. For it is a surprising thing to consider how many spurious books we find in antiquity, nay, even in the first ages of the church."

John Wesley says:

"In the earliest times there were not wanting well meaning men, who, not having much reason themselves, imagined that reason was of no use in religion: yea, rather that it was a hindrance to it. And there has not been wanting a succession of men who have believed and asserted the same thing. And never was there a greater number of these in the christian church, at least in Great Britain, than at this day."

Dr. Clark says:

"The doctrine which can not stand the test of rational investigation, can not be true. We have gone too far when we have said, such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know of no such doctrines in the Bible. The doctrines of this book are doctrines of eternal reason, and they are revealed because they are such."

Bishop Watson says:

"Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with truth."

Richard Baxter says:

"What man dare go in a way which hath neither precept nor example to warrant it, from a way that hath a full current of both."

Archbishop Whately says:

"It is one thing to wish to have truth on our side, and another thing to wish sincerely to be on the side of truth. There is no genuine love of truth implied in the former. Truth is a powerful auxiliary, such as every one wishes to have on his side; every one is rejoiced to find, and therefore seldom fails to find, that the principles he is disposed to adopt—the notions he is inclined to defend—may be maintained as true. A determination to 'oppose the truth' and to follow wherever she may lead, is not so common. In this consists the genuine love of the truth: and this can be realized in practice, only by postponing all other questions to that which ought ever to come foremost.—What is truth?"

HIRAM FALK.

Live for Something.

A shingle thrown into a stream will float with the current. The mind of the novel reader is like that shingle; it floats away without effort upon the current of the story, and is borne swiftly, but smoothly and unconsciously away to the sea of oblivion—the ocean of forgetfulness.

A man asleep in a boat would float away with the tide, just as unconsciously as the shingle. But awake him, and convince him that he is in danger, and he will pick up the oars and struggle to reach the shore, or if he is below the point where he wishes to land, he will row against the current and pull up stream. If the safety of wife and children, the endearments of home, and his own life, all depend upon the effort, he will struggle manfully against every obstruction—rowing when practicable, poling in the midst of the rapids, wading and dragging his boat in the shallow places, working with greater energy as the highlands that surround his home appear to view—nor ceasing to labor until he pulls his boat ashore upon the greensward in front of his own dwelling, to receive a reward for all his toil in the hearty welcome and warm embrace of all his heart holds dear.

Elders in Israel, are you like the novel reader or the shingle upon the stream? or are you rowing against the tide, and laboring to land your weather beaten bark, with such as you may gather by the way, upon flowery banks of Zion? Are you taking your ease, floating with the current; or laboring with a strong hand now, that you may, at the close of the weary day of your pilgrimage find an eternal repose? Are you storing your minds with that which unfits you for usefulness? or are you gathering words of instruction for the fainting, famishing, souls around you? Do you realize

that eternal life and celestial glory for yourself and for a world lying in darkness, all depends upon your efforts? If so, why will you idle away day after day, floating with the stream toward the ocean of oblivion, never for one good act to be remembered by a world you have never benefited?

Pause and ask yourselves, What good am I doing to-day? Who is better off for my being here? Put not off till to-morrow what should be done to-day. When you read, read for improvement. When you work, work for God and for humanity. Work to secure a home, a country, a crown and a kingdom; a home where hearts never grow cold; a country which is the Eden of God; a crown glittering with jewels richer than ever decked an earthly monarch's brow; a kingdom that shall stand unmoved while the waves of eternal ages wash its blissful shores. **O live for something, work for Zion, and may God Almighty bless your efforts.**

W. S. DILLE,

PLANO, Ill.

[From the Millennial Star.]

A Word to Mothers on the Education of Children.

It is a surprising, no less than a painful truth, that most parents appear sadly neglectful of one of the most sacred duties appointed them by their Creator. I speak of the education of their children, the good, or evil tendency of which, is of incalculable importance to the world in general, and it seems to me of far greater, and of vital importance to us in particular as the people of God, chosen in this latter dispensation for the accomplishment of our Father's will.

Can there be any engine of improvement too insignificant, any instrumentality too trifling for our notice, if perchance it may assist in the development of the plans of the

Deity. If not, surely they who neglect so great a power as the education of the young affords when rightly directed, are fearfully regardless of the responsibility they sustain.

And it is not alone to the education of the intellect that I allude.

The assiduous cultivation of the glorious faculties of the human mind is an essential principle, but one which is very far from comprising the whole of education.

It is not in the schools of science, it is not in the classes of art, it is not in the councils of learning, that the great work of education begins.

Nor is it the professors of the arts and sciences who are responsible for the follies and weaknesses of those they instruct. As far as any human being can be held accountable for the faults of another, there is an earlier preceptor who stands answerable for the failings of the young.

And, until that teacher becomes thoroughly sensible of her high prerogative, and conscious alike of the dignity and accountability of her position, every effort for the promotion of education on a right basis

must, in a measure, fail.

It is, therefore, especially to the mothers in Israel that I would address myself, as one who has often and deeply lamented the evils arising from erroneous systems of education, and who is earnestly and affectionately desirous of impressing such mothers with a sense of the infinite importance of training their children aright.

In the abstract, I have little doubt that the majority will agree with me; but it is in practice, not merely in theory, that I wish my remarks to have effect. We are too apt to overlook the practical for the ideal, forgetting that it is trifles as the adage has it, and I think justly, which make up the sum of human happiness. The question is, do moth-

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ers generally reflect upon the consequences of the systems they pursue, in relation to the children entrusted to their charge? Do they look upon these children, not as the playthings of the hour, not as the creatures of this life only; but as the heirs of immortality, as accountable and rational beings, destined to play an important part on the stage of existence; to progress in the scale of being till, ultimately they may arrive at celestial dignities? Is this the end they have constantly in view in the correction or cultivation of the youthful mind? Is it to the attainment of this glorious goal that all their actions, reproofs and instructions to their offspring have reference? Are their children taught when at a proper age, to look on this at all times, and under all circumstances, as the aim of their existence? And are they so tutored that every action of daily life shall be entered upon with an eye single to the glory of God? Alas! when I look around me, I have considerable difficulty in realizing that there is such an object in view at all among us. It is an undeniable fact that our earlier impressions are ever the most lasting; for even in infancy the character is forming; and it is then in a parent's power to mould the disposition of her child, by good, or by injudicious means, almost to her own will. It is true that the plant will grow, that a rose will be a rose still, while the acorn will spring into the oak in defiance of the utmost ingenuity of the agriculturalist. But it is no less true, that it is at the option of the agriculturalist, that the one twines firmly round the support he gives it, or is tossed about with every passing breeze; and that the other grows a straight and comely tree, or is bent and perverted from its right and natural course.

I have often been pained at the

carelessness manifested by many mothers. One will indulge her children to excess, till it is no longer she who rules, but they who rule her; often through the lamentable weakness of preferring to let them have their own way, because of the trouble it takes to maintain hers. Should a mother talk of trouble when the happiness of her child is endangered? Another parent will question her infant, as to whether it will do such, or such a thing, while she is aware that the subject at issue is essential to its comfort; and in nine cases out of ten bribery is resorted to, to accomplish that which a mother's wish ought to be all powerful to obtain. Perhaps bribery may fail for once, and then ensues a war of words ending in a hasty chastisement, the result of passion rather than justice, which the child readily detects; for children have far more discernment than we give them credit for; and thus the only feeling roused in its bosom is one of revenge.

I have ventured occasionally to remonstrate with such parents, and to suggest the wisdom of punishing on principle rather than on impulse, and in some few cases I have succeeded in convincing those whom I have addressed; but I have more frequently been told, that I expect perfection: that children are naturally obstinate or willful, that it is no use to go against nature, and fifty other as sound and conclusive arguments.

My reply is, that I would aid and elevate, not debase and corrupt nature; that I am certain the natural bent of an infant's mind, until it is marred by evil influence, is truth and trust; that as a body and I hope individually, we do aim at perfection; and that I am morally certain that the more perfect our theory, the nearer perfection will our practice be. I advance no more than I

have seen exemplified in life; for, while I regret the erroneous plans of some mothers, I have known those whose arrangements in relation to their children were, and are, an honor to themselves and a blessing to all around them.

I have witnessed the lesson of self control, difficult as it is to us all, more perfectly practiced by the child of six years old in such families, than I could ever have imagined possible. I have seen the cheek of a high spirited child crimson, and its eye flash with passion, and I have watched that color subside, and seen that eye suffused with moisture at the recollection of the error it was so nearly committing by rebelling against a parent's command. Ah, what a beautiful picture of harmony and love do such domestic circles present! Who would imagine that this end was attainable by all, when we see so much discord prevail around us? I may be told that some mothers have little else to do than attend exclusively to their children. But, I could point at this moment to a family which presents a bright example of a well regulated home as can be found in the church, where the father is a laboring man, and the mother has three or four young children to claim her care, with the work of a household upon her hands alone.

Again, it is a common thing for mothers, who have not moral courage to act otherwise, to deceive their children by numberless little stratagems. For instance, one has occasion to leave home for half an hour. She tells her child she is only going up stairs. I have known a mother glad to get a stranger to divert the attention of the child, while she gives the lie to some previous declaration, by slipping out when the child's back was turned. And I have thought, how little does this parent reflect that she is already un-

dermining the sacred confidence which should exist between mother and child, and laying the foundation for a deception, in after years, which may pierce her very soul.— Childhood is naturally confiding. How sad then for a mother to be the first to imbue it with suspicion.

I have frequently been grieved, also, to see mothers screen their offending children from a father's deserved rebuke, (and this is too oft the case on the part of the father also,) forgetting that in after life that uncorrected fault would cause them far more sorrow than a parent's lip or hand could ever do.

I am no advocate of severity; for I believe that a judicious system will go far towards the entire exclusion of the rod. I would have the law of love omnipotent, and one look of grief from a mother's eye of far more effect than any chastisement whatever. But I would never pass over a fault unreprieved, from a feeling of false tenderness, which, to save present pain would hazard future punishment. Let children see that they are corrected or reproved, not to gratify the passion of their parents; but from a deep and earnest desire for their own welfare; a desire which will not permit any selfish weakness to interfere with the rules which it adopts, any more than hasty feeling is suffered to do. So let them see, that the punishment is a greater source of pain to their parents than to themselves; and they must be ill disposed indeed, who will often be offenders. I have never met with such during the time I have devoted to training of the young; nor have I met with any one disposition, however perverse, over which this system did not triumph in the end. It is an utterly mistaken idea, that indulgence alone will accomplish such an effect. Indulge a child over much and you render him a misery to himself, and

a torment to all around him. A lady once said to me, in speaking of the faults of one of her children, he will grow out of it in time. What a false notion, when every day adds strength to an uncorrected fault.—How little could that parent have reflected on the future in relation to her son. It was a glorious answer of the Grecian princess to her mother, You have taught me, madam, to regard my actions as posterity will regard them. A mother's influence over her child in its early years is boundless. Let her then consider, that inasmuch as at that tender age impressions for good or evil are most easily made, (and impressions of one kind or the other will be made,) it is a solemn duty on her part, to see, that they shall be for good. Can she—dare she—slight so imperative a charge, if she reflect upon the accountability at all?

It is not enough that she contents herself with inculcating good by word alone. Example is better than precept. Let her be careful to be consistent herself, if she is anxious her children should be so.

Does she desire them to be truthful; let her beware of equivocation or prevarication towards them.—Does she wish to see them gentle, amiable and self-denying; let her avoid every hasty ebullition of feeling on her own part; and let her prove, by consistent conduct, that she seeks their real and solid happiness. Would she have them earnest, diligent and high principled; let her avoid levity, trifling, and every mean or unworthy sentiment herself. Would she secure their entire confidence; let her never stoop to deceive those who would trust her, in the smallest matter confided to her charge; let her word be a bond, and her integrity beyond all doubt. Does she desire to see them live in harmony and affection one with the other, and in

dutiful submission and love to their parents; let her beware of undue partiality, and of injustice; and above all, let her shun contention with him whose will alone in the house should ever be paramount to hers. Let them be taught, next to God, to love and reverence their father; and to yield, on all occasions, unquestioning submission, to his authority.

It may chance, that even in the families of the saints, many men may be unworthy of such regard; but it is not from a mother's lip that children should learn the catalogue of their father's failing. Minds, rightly directed, will detect error soon enough; but if mothers would chase the demon of discord from their hearths and homes; let their voices be the last raised in comment on a father's sins; let them guard with jealous care the character of him whom, if worthy, it is their duty under all circumstances to honor and obey, and whom, if erring, it is no less their duty to cherish and forgive.

In conclusion, I would advise every mother to remember and act upon this truth, that it is in the nursery that education begins its work. And consequently, tempted as they may be to laugh at a wayward temper; to smile at a passionate expression; to yield to a momentary whim; to grant an injudicious indulgence, or to pass by a fault unnoticed; no event of daily life is too trifling to have effect on the character of a child. And, therefore, I am firmly convinced that an adherence to such rules as the following, would effect a very desirable revolution in many domestic circles:

Never break your word. Let implicit confidence be the foundation of your intercourse with your children and let them see that you trust them.

Never yield even in trifles. Take care that what you once desire is

performed; nor give a child his own way, simply because he cries to obtain it.

Avoid hasty judgment of the faults or disputes of your children, nor refuse to take the trouble to examine impartially before deciding a question. Never neglect to reprove a fault; but do it more in sorrow than in anger. Never approve or inculcate an unworthy sentiment; and be careful that your own example support your precept, as far as possible. Be just, be truthful, be consistent; and let your home influence be, "the faith that works by love."

L. E. R.

R. D. SAINTS' HERALD

PLANO, TEXAS, ILLINOIS.

Saturday, June 15, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

We publish, this number, an article sent us some time ago, by Bro. Jarius M. Rutney, called, "A Word to Mothers."

The sentiment of the article we most heartily endorse.

It is a fact, too true to be pleasant, that as a people who should be first in matters of an educational interest, we are negligent indeed in the care and culture of our children.

This neglect upon the part of some, may be traced to apparent poverty on the part of some others, to the want of proper facilities; and, upon the part of still another set, it is traceable directly to an overwhelming prejudice against learning.

Now there is not, to our mind at least, a fallacy more pregnant with ruin to the good we desire to do unto the world, than this passive refusal to educate ourselves, and our children.

No man is fitted to successfully prosecute any of the branches of industry, until he has at least a partial knowledge of the theory of that which he designs to fol-

low. A failure, or neglect on his part, to acquire this knowledge, is sure to result in a life time of blundering experiments, often producing pain of mind through chagrin, caused by disappointment. Ever in that pursuit, which was made thereafter ever honorable, in which the first man engaged, those persons are most successful who not only do not hesitate to theorize themselves, but are willing to examine and study the theories of others, engaged in like avocations, respecting those things to which their minds have alike been drawn.

If then, in the tilling of the soil, so profitable conjunction of practice with theory may be made, and no profession or trade can, without great hazard, be prosecuted safely without it, how can we neglect so plain a means of furthering a spiritual work.

The mother of Moses was a prudent woman. With clear foresight she discerned that Moses was a child worth an effort to save; and, pursuing that idea he was saved through the ark of rushes. His safety was secured by an ark, so was the safety of Israel; subsequently attendant upon the security of an ark.

The mother of Jesus was a woman of the best type; and, we are warranted in supposing that she used her woman's influence to perfect the character of her son, by every means in her power; and still further does the obedience and respect which He invariably exhibited towards her mark her as having diligently sought to train his mind for the things which should after engross His life.

Parents reflecting upon the facts averted in the article referred to, will do well to give the subject more than a passing thought.

We also publish the receipts of monies received on subscription for the New Translation. In order to give the inquiring mind an idea of the amount of responsibility resting upon the Committee, we have only to state that the stereotype plates alone will cost rising of \$3,000.

In addition to this, there will be a sum of over \$1 per copy for paper, printing, and binding.

There is just rising \$3,000 received, with perhaps \$500 subscribed, though not paid; and if the Committee should wait for the subscription to go high enough to reach 5,000 copies, some time must yet elapse. But it is proposed to get the plates, and as many copies as can be secured, as speedily as possible, dividing the aggregate cost by the number of copies, which will give the cost per copy.

It is impracticable for us to receipt to every one paying subscriptions to each Agent circulating papers. We have therefore receipted in the name of the person sending the amounts, with the aggregate of the sums sent.

The statement was made at the beginning, by the Committee, that any one subscribing and paying in advance, should be entitled to receive one copy at actual cost. The question now recurs, Will those who have paid an overplus, be entitled to receive that overplus in books at cost price?

It was not so contemplated by the Committee; but, on the contrary, it was then, and is now understood, that the Committee will repay to those who may subscribe more than will pay for one copy, the overplus, in money out of proceeds of sales as fast as paid in, or in books at a fair profit.

This is proposed as a way of creating a fund for a second edition, which will immediately be needed; but which will be out of the power of the Committee, unless some such measure is acquiesced in.

Any one feeling aggrieved at this understanding, will do the Committee a favor, besides fulfilling a duty as a saint, by notifying the Committee at once, without finding fault with them among the brethren.

It should also be borne in mind that the amount published as the probable cost, was fixed upon supposed estimates; and the Committee are not bound by it, should actual expenditures make the cost more than this. It should not be forgotten, ei-

ther, that there will be the cost of distribution taken into the account, and if by mail, postage; if by express, charges; so that no one need be taken by undue surprise, should the estimate prove less than the cost.

We are in hopes to get it under \$2,50, instead of over; but forewarned is forearmed.

Are the saints promptly succeeding in the Sunday Schools? If not; what is the cause of delay?

Are the saints rising soon enough in the morning to get their children ready for the school, and themselves for the service on Sunday morning? If not; what excuse will be a good one for such neglect?

Are the saints living honestly with their neighbors, paying for what they contract, and making restitution for damages done to others, according as they are able? If not; are they not in bondage, being in debt?

From whatever quarter news is received respecting the work of the last days, the report is most flattering. The idea seems to be prevalent that a more extended labor is required; and the calls are more and more urgent as the days go on apace. But who is there to answer these calls?

By a recent showing, there is in the various church organizations, outside of the church of Christ, a great want of preachers. Nearly one-third of the pulpits are vacant Sunday after Sunday; owing to the scarcity of divines.

This should be astonishing considering the salaries paid in money; but perilous times are come; men must begin to be devoted. Fashion requires a great deal, pride a great deal more, while absolute necessities will not be ignored, hence the number of available men for various pulpits is rapidly decreasing.

The day is fast passing away, when zeal and fervency, with the earnest desire to save souls, will compensate for want of polish in manner and matter, and when honesty of heart is a passport to the sacred desk.

'Tis an evil time. But we as a people should be prepared for such a state of things, and as missionaries of a better hope; be fervent in spirit, diligent in business, (the Lord's), that we may be accounted worthy to teach,

The adversary will fight to the last.— Babylon resist so long as pomp and glitter keep her votaries quiet; but when the fatal and last trial shall be; when the terrible struggle will become intensified; when none will stand but the faithful, where will our phalanx be? Let the hearts of Zion's children stir within them when they think of this.

We believe that filthiness of person is incompatible with cleanliness of mind; hence, to be clean, means cleanliness of body and of mind.

We believe that dishonesty, drunkenness, laziness, and other vices, are handmaidens of the devil, seeking the destruction of the human family.

We believe that Jesus ate with publicans and sinners, that he might the more efficiently labor among them; and that if He be a correct pattern, (which we believe), that we should so labor with our fellow man as He did, not excluding ourselves from them, but by precept and example, doing them good.

We believe the true way of propagating the gospel is, by declaring the truths of our own faith, not exposing the follies and fallacies of the faith of others.

This last item we call the attention of the elders to. Never tear another's house down, before you have built him a better one to move into.

By the denouncing of maledictions upon the systems of others, exposing their errors of faith and of practice, ten enemies to the cause of Christ are made to one convert.

By the preaching of the word in meekness, humility, and fixedness of soul, the cause of Christ is vindicated, error is exposed, unbelievers condemned, and ourselves absolved from the blood of the people among whom we labor.

We advise all the elders to avoid what is called "hammering the heets," never recede from defending the faith, but rather suffer detraction than be forced to angry contention. Never fear to speak the truth; if this be God's work He will care for His own, and we shall triumph in due time.

Persons sending to the office for any thing, must remember to state plainly name, name of Town, County, and State. Persons requiring a change in the address of their paper, will do well to name the place changed from, as well as the place where they desire it sent. We are considerably annoyed by changes made without these precautions, and are obliged to send papers to the same person to two or three places, as we are not informed which is the right person at the right place.

CORRESPONDENCE.

FROM BRO. JOHN SHIPPY—*To the Saints in Nova Scotia, New Brunswick, and Canada West; and all who have heard my voice, and expect my presence in the east this summer.*

I am sorry to say, that the pecuniary welfare of my family; and circumstances, over which I have no control, have hindered me from visiting the Atlantic coast; yet my prayer to God is for your spiritual and temporal prosperity. And here let me exhort you to faithfulness and diligence in the great work of God in the latter days. And, although absent in body, yet many times, being present in spirit I behold and enjoy your joy; while fresh to my memory is brought the outpouring of the Holy Spirit, when we last met to worship the God of the latter day work, in the name of His Son Jesus Christ. And I ask your prayers for me at the throne of grace, that the good Lord will enable us again to meet in prayer meeting, and around your family altars, and enjoy our religion in adversity until He, whose right it is, will reign triumphant;

and the kingdoms of this world, become the kingdom of our Lord and His Christ.

You may expect to see me on the Atlantic coast again, if nothing happens to prevent it, next winter, or spring, and sooner if possible. So be faithful, and not discouraged; for the work is still rolling on, and I am still preaching where and when I have an opportunity; and expect to visit many branches in this region this summer, during which time my post office address will be Box 22, Plano, Kendall Co., Ill.

May the God of all grace bless you all. Amen.

PLANO, June 4, 1867.

FROM BRO. THOS. J. ANDREWS.—Brethren Alexander and William are in good health, and everywhere their presence is encouraging to the saints. I am happy to be able to say that their wise administrations have brought about peace and tranquility to the church upon these shores. May God enable us to fully appreciate the blessings we now enjoy, is the prayer of yours truly in the hope of Christ.

SAN FRANCISCO, Cal., May, 1867.

FROM BRO. A. H. SMITH.—The work is in a good condition here in California. The elders are beginning to awake to a sense of their duty, and are going into the field in good earnest; yet there is an urgent call from Oregon, that I wish could be met. It may be that I can yet meet it myself, but I can not see how to do it yet. Bro. Andrews will send all the money I collect for *Herald* and *New Translation*. Bros. Newman and Falk are here waiting for the boat to take them to the field of their labors. Bros. O. Smith and A. McMillen, have gone on their mission a week ago. Bros. Brand and Slaton are on the move. Bros. Rodger and Young are likewise on the eve of entering the field; in fact, Bro. Rodger is laboring already;

and in all there is a better prospect for the progress of the work, than was shown after our first Conference here. We start to-day for Petaluma, thence we propose going through Sacramento to Nevada.

SAN FRANCISCO, Cal., April 26, 1867.

FROM BRO. S. J. VESTAL.—I am now in Alabama, I suppose you have my name, I was converted to the faith of the latter day work while I was in Canada keeping out of the war. I was raised by Quaker parents, but joined the Methodist church. I became convinced that they were not right and then went back to the Quakers, still believing the order of taking members into the church was not after the order of the saints of old; but when I saw the Book of Mormon and heard the saints talk, I believed without much ceremony. I was baptized by Bro. Shippy.

Soon after I was ordained the war ceased. I came home to N. C. where I was born and raised. I found saints of the old order that were convinced by a man by the name of Grant. I went and preached for them that the church was reorganized under the young prophet, young Joseph Smith.

I then went to East Tennessee to see some of my relatives; preached in three Quaker churches and was received gladly. I had a revelation to go to Georgia, travelling and working at clock repairing, preaching wherever I went the doctrine of the Church of Jesus Christ of Latter Day Saints, and believe that is the only way by which people can come into the kingdom. There is a very good chance for the saints to preach here. The Methodist preacher on this circuit says that he can find no fault with the doctrine, and gives me liberty to preach. We preached together yesterday. The people here want me to stay and preach for them. If there is any elder that

could come and assist me I would be well pleased. There are several who say they believe the doctrine.

RED HILL, Blount Co., AL., March 30, 1867.

FROM BRO. THOS. DUNGAN.—I have received the *Herald* of Jan. 1, dressed in mourning, my heart felt sad before I knew the cause; poor Bro. Blakeslee, *in peace rest thy remains*; he has left a good record on earth. Our last date from Bros. Alexander and William, was San Francisco, Jan. 10, they expected to start down south the next week.—

Verily this is a perverse generation; with the every day evidence that the Spirit of God is *withdrawing*; and this is one of the hard places in this generation for the servants of God to labor in, to good effect; yet I feel that the day of God's power is at hand, and His work will be cut short in righteousness. I preached nearly every Sunday last season, from April till November, and baptized four. I came here for the purpose of devoting the greatest portion of the *Lord's time* allotted me to the ministry, and think I shall be, by the blessing of God, able to give more attendance to the warning message the Lord has placed in my hands. I feel the responsibility of my office and calling, and hope the Lord will help me to magnify it.

CLEVELAND, Cal., Feb. 20, 1867.

FROM BRO. T. H. WADDELL.—I again take this opportunity to inform you that the work of the Lord is still moving onward. There has been six added by baptism, and the old saints are paying strict attention to the laws of God, and beginning to enjoy the blessings, since I wrote to you last.

I have never been at a place, since I have been engaged in the ministry, where there is such a call for preaching as there is around here. I was solicited to preach at the Pine Grove Church, (Methodist) where I met their circuit rider, Mr. Bertha, and

he gave the meeting up to me, and the result was that the class leader withdrew his name from the church and has promised to be baptized, with several others. The Lord is blessing my labors wherever I go, and to Him be the glory.

I hope some good brother, or brothers, will come here as soon as possible. I have been requested to go to Florida in a short time.

EVERGREEN, Ala., May 22, 1867.

FROM BRO. JAMES CLIFFORD.—I have been thinking that perhaps it might be interesting to you, and all the brethren and sisters, to have a few lines from us in this part of the Lord's vineyard. We have rented a large and spacious hall to hold our meetings in every Sunday. We have taken it for one year. We opened it on Sunday, April 7, and had the satisfaction to preach the gospel to a large congregation, estimated at from 150 to 200.

ST. CLAIR, Penn., May, 1867.

CONFERENCES.

Marengo Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Marengo, Ill., May 11, 12, 1867.

Conference met pursuant to previous appointment, and organized by choosing Elder W. W. Blair to preside, and Elder Horace Bartlett as Clerk.

After the usual opening services, the President stated why Pres. J. Smith and Elder Z. H. Gurley were not present, and proceeded to make suitable remarks, touching the business to be done by the Conference.

Elders Philo Howard, John C. Gaylord, Noah Dutton, Chas. H. Jones, Chas. Alderman, Perry Cole, A. B. Alderman, Anthony Delap, Fredrick Squires, H. A. Stebbins, and Horace Bartlett, gave reports of their labors, and stated their purposes and desires in regard to the ministry.

By invitation of the President, Elder E. Robinson gave some timely advice, and related some interesting incidents in his experience, to the edification of all present, and was followed by some stirring remarks by Bro. Noah Dutton.

ANNUL SESSION:

Reports of Branches:

Marengo: 17 members, 4 Elders, 1 Priest, 1 Teacher, 1 Deacon. H. Bartlett, President and Clerk.

Plano: (reported by Wm. W. Blair:) 46 members, 4 added by baptism, 2 by letter, and 3 removed. Joseph Smith, President, H. S. Dille, Clerk.

Boone County: (reported by C. Randall:) 18 members, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 4 removed. Walter Taylor, President, C. Randall, Clerk.

Batavia: (reported by Dymick Howard:) 46 members, 2 High Priests, 1 Elder, 1 Priest, 1 Deacon; 2 expelled. Philo Howard, President and Clerk.

The President gave some impressive advice in regard to keeping the branches pure, by firm and timely dealing with offending members.

Resolved, That the local Elders in this District labor in preaching the gospel, as far their circumstances will permit.

EVENING SESSION.

Elder Blair spoke from Rev. 14: 6, 7, to an attentive, though rather small congregation.

SUNDAY MORNING, MAY 12.

This morning, before services, two persons were baptized, and one was rebaptized.

At 10 A. M., services were commenced, and after confirmation was attended to, Elder E. Robinson administered the bread and wine. Spirited and cheering testimonies were borne by many, and a few timely exhortations.

At 2 P. M., Bros. E. Robinson, N. Dutton, Chas. H. Jones and W. W. Blair spoke on the Gospel, its powers, blessings and rewards.

At 6:12 P. M., the saints met at Bro. Bartlett's, for a season of prayer and testimony. The Lord met with them by His Spirit, and all were greatly blessed.

At 8:12 P. M. meeting was called to finish up Conference business.

Resolved, That a two days' meeting be appointed for Boone Co., Branch, July 6, 7, 1867.

Resolved, That this Conference adjourn to meet at Philo Howard's, in the Batavia Branch, the last Saturday in August.

The Conference was signally blessed of God, in His giving to the saints great peace, joy and light. The power of the Lord was realized in a special manner by many, and the hearts of all were encouraged and comforted. To His name be praise and glory forevermore.

W. W. BLAIR, PRESIDENT.

HORACE BARTLETT, Clerk.

Receipts for Titles and Offerings, and New Translation.

BISHOP I. L. ROGERS IN ACCOUNT WITH THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Dr.

To Cash Received from Dec. 29, 1866, to June 4, 1867.

ON TITHING AND OFFERINGS.

Exchange on gold, \$16; John Sayers, \$10; C. M. Brown, \$25; E. N. Webster, \$3; E. M. Wildermuth, \$2.85; C. Mills, \$7.50; Mrs. L. Smith, \$7.50; Wm. Chiles, \$2; Fanny Moore, \$3; John C. Gaylord, \$5; Odin Jacobs, \$5; J. Goodale, \$7.50; J. Goodale, (silver) \$12; Unknown, \$2; Isaac Crosby, \$40; Lucinda Minton, \$1; Unknown, \$5; S. Hickey, \$2; Mary Cook, \$10; Mrs. S. Woodstock, \$2; Henry Scarcliffe, \$2; Jas. Anderson, (Bishop) \$200. Total, \$370.35.

FOR NEW TRANSLATION.

D. McMurcha, \$5; John Taylor, (Mon. Ter.) \$10; Robt. Lambert, \$18; Jacob Brown, \$10; G. M. Brown, \$10; Isaac Jamieson, E. R. Briggs, R. C. B. Elvin, each \$5; J. W. Waldsmith, \$2.50; Jane Clayton, \$3; Sr. Frost, \$1; Josiah Ellis, \$24; Mrs. L. Smith, \$2.50; Jacob Brushman, \$4; D. R. Fuller, \$2; B. R. Lambert, \$2.50; W. S. Taylor, \$5; Wm. Aldrich, \$35; Emaline Hall, \$3; J. W. Newberry, \$7.50; Stephen Richardson, \$3; Wm. May, \$2.50; Perry Cole, \$2.50; S. Woodstock, \$0.60. Total, \$162.60.

Received by Joseph Smith for the New Translation, from Jan. 1, to June 7, 1867.

J. Whitehouse, \$2; Eleanor Reed, \$5; M. H. Forscutt, (for others) \$42; E. M. Wildermuth, \$1.50; E. J. Holmes, \$5; W. F. Randall, \$1.25; Jos. Bough, C. G. McIntosh, each \$2.50; W. H. Brown, \$20; L. L. Jones, \$11; Wm. Williams, \$1; J. Roberts, \$2.50; Wm. T. Smith, \$1; Hans Hansen, \$2; T. J. Smith, \$3; J. F. Adams, (for others) \$20; S. Wood, \$16.50; P. Garrost, \$2.50; John Traxler, (silver) \$5; A. M. Wilsey, \$25; John Hook, \$2.15; C. Derry, (for others) \$55; J. Wadsworth, \$5; B. Robinson, \$2.50; J. Stevenson, H. Pitt, each \$1; Fred. Borley, \$3; J. D. Craven, \$4; Bethemia Craven, \$3; C. N. Brown, W. Ostrander, each \$2.50; Lewis Hall, \$3; L. A. Hall, \$45; H. G. Hall, \$2.50. Total, \$304.50.

Received by I. Sheen, for the New Translation, from Jan. 15, to June 7, 1867.

J. Sayer, \$3.20; R. Fassett, O. Smith, each \$2.50; E. N. Webster, \$3; E. Maxfield, \$2; H. Bemis, \$5; D. Lightfoot, \$3; N. Peterson, \$2.50; C. Koyal, \$1; W. Eaton, D. Seavey, T. P. Green, each \$2.50; E. Kent, \$5; W. Souders, \$2.50; J. Pardons, L. Liston, each \$5; M. Despain, \$2; G. Braby, \$3; A. D. Goldsmith, \$1. Z. S. Martin, \$12.50; A. Hendrickson, \$5; J. Gilbert, \$2.50; S. Maadsley, \$2; C. Herzog, \$2.50; L. Campbell, A. Martin, each \$3; P. A. Alexander, \$2; J. Andrews, \$2.50; H. A. Stebbins, \$2; E. Franklin, \$2.50; B. Myer, \$3; J. X. Davis, \$5; M. Cook, \$3; W. H. Curwen, J. Matthews, each \$2.50; T. J. Andrews, \$3.

T. J. Andrews, for others, (gold) \$251, (less cost of draft, \$7.22.)

A. H. Smith, for others, (gold) \$96.25.

J. W. Gillen, for others, \$77.50, (less expressage, \$3.85.) Total, \$413.82.

MISCELLANEOUS.

New Translation.

The Publishing Committee on the New Translation hereby give notice, that they are now ready to receive the list of subscribers, with the amounts subscribed thereon; and that the necessities of the case requires that prompt attention be paid to this notice.

The names of persons, name of Post Office, County, and State, with the amount paid, must all be plainly and fairly written, or mistakes will be sure to be made.

L. L. ROGERS,
E. ROBINSON, } Publishing Committee.
J. SMITH,

THIS NUMBER is the last of vol. 11, therefore subscriptions for the next volume should now be paid without delay.

BRO. M. H. FORSCUTT will labor in the St. Louis District, in connection with Bro. Wm. Hazeldine, until further notice.

J. SMITH, Pres. C. of J. U. of L. D. S.

MARRIED.

At Little River, Branch, Decatur Co., Iowa, May 26, 1867, BRO. HAVENS C. HALL and Sister EUNICE C. MOREY.

[Name of the Elder officiating not sent.—Ed.]

MARRIED.

At Goshen, Utah, May 15, GEORGE DAVIN, son of Thomas and Elizabeth Job, aged 13 days.

“Like some fair lilly, or a poppy green, Which from its parent foot the blast hath rent.”

At Swan Creek, Mich., Jan. 6, 1867; PENE, MARIA, daughter of John W. and Amy White, aged 9 years, 4 months and 28 days.

Also, Jan. 8, 1867, JOHN ELIAS, son of John W. and Amy White, aged 1 year 8 months and 13 days.

In Quincy, Mich, March 11, 1867, of consumption, SARAH M. BAILEY, wife of Samuel V. Bailey, aged 25 years, 5 months, and 22 days.

Sister Sarah how we miss thee

In our circle when we meet,

When we look around the assembly,

We can see one “vacant seat.”

Also, in Quincy, April 18, 1867, of consumption, BRIGGS BATTLE, son of Samuel V. and Sarah M. Bailey, aged ten months and 17 days.

The pearly gates wide open swing

As comes his pattering feet along;

And angels, watching, cease to sing

As peals his entrance shout and song;

For him, no toil, no care of earthly strife,

For him, time's end, begins an endless life.

RECEIPTS FOR THE HERALD.—J. Wilsey, S. Brooks, G. R. Scoggin, C. Tucker, W. B. Booker, M. Loveless, G. J. Blackman, J. Johnson, E. Cadwell, M. Lowe, W. A. Litz, J. Wilds, M. A. Fisher, A. McFadden, M. Warnock, S. Pendleton, each \$2.00.

J. Brooks, A. J. Cato, A. B. Cato, W. Allen, J. C. Smith, S. Ruby, S. Longbottom, J. Newberry, J. Sayer, J. Goodale, S. Lanyon, each \$1.00.

— Fox, \$2.50; J. Berry, \$1.33.

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