

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.*

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—For the Herald.

The Sacrifice of the Last Days.

BY CHARLES DERRY.

In the flower of life and manhood's prime,
In God's own image fair;
With firm, athletic, and noble mind,
With true majestic air;
With loved companion by his side,
Their children round his knees;
A young man sat with a father's pride,
In happy, careless ease.

The tide of love rolled smoothly on,
No jealous demon's ire,
Could rend the tie that made them one,
Or quench love's sacred fire,
The sweets of home each heart could prize,
Each prized the other's worth;
While each was to the other's eyes
All that was dear of earth.

Both these fond hearts to God were given,
(The secret of their bliss),
Each real joy the fruit of heaven,
Source of their happiness.
Both on the altar pledged their lives
In service of their Lord,
Though He should call for sacrifice
To test their given word.

And now the hour of trial comes,
Kind heaven, nerve each heart
To meet this hour of dismal gloom,
In which they're called to part.
The voice of heaven has called him hence,
To lands by him untrod;
With flesh he holds no conference,
But straightway yields to God.

Ah! who can tell the mighty pangs
That fain would tear his heart?
Whose pen portray the cloud that hangs
O'er his lone pathway dark?
Whose mind shall weigh the smother'd grief
That raged in her fair breast,
Who faintly smiles to give relief,
And lull his fears to rest?

Words of cheer she fain would speak,
Her tongue the task declines; [break,
Her heart-strings stretch as though they'd
As round his own they twine;
But now a voice from heaven's high dome
Steals softly through the air,
Imparting joy, dispersing gloom,
Dispelling dread despair.

It is the voice of Him who trod
Their pathway long before,
To lead mankind to truth and God,
To life for evermore.

"If thou wouldst now my servant be,
Count not earth's things as dear;
Take up thy cross and follow me,
For the future have no fear.

"So shalt thou dwell with me in light;
My Father too, shall honor thee
With a crown of glory bright,
To wear throughout eternity."

And is the sacrifice too great?
"Ah no! the prize beyond,
Ten thousand times exceeds its weight;
Why then shall we despond?"

Hero and heroine both—they stand
Unmatched by fame's proud sons;

No warrior's glory half so grand
As these devoted ones.
No purse nor scrip, no way prepared;
No stipulated gain;
His food may be by ravens shared;
No well provided home.

Foxes may have their holes; but he
No humble home may claim;
Birds have their nests, but he must be
Just like the wandering Lamb.
Scorn from the world he too must bear,
Their insults and their jeers;
While he, in meekness, must declare
The truth in their deaf ears.

Would earthly fame and glory buy
A noble soul like this?
He'd spurn your gift—his aim's too high
For such a transient bliss.
Eternal life his only aim,
Not for himself alone,
But all who will accept the same
Through the Chief Corner Stone.

With trust in God, he stems the tide;
Copes with the powers of hell;
Treads mountains high and prairies wide,
The gospel truths to tell.
And where is she, his bosom friend?
Where are his children dear?
Do kindred souls assistance lend;
And dry the scalding tear?

Do they prove faithful to their vow
Who gave their solemn word,
To feed his little ones, and now
Comfort to her afford?
Or have their hearts forgot to feel
A tender sister's woe?
Has plenty made their hearts as steel,
That they will not forego.

Some little pleasure, transient joy,
To feed God's little ones;
Who gave up all beneath the sky,
To bless earth's fallen sons?
Why trembles in that mother's hand
The pen in sorrow steeped?
Why drop those tears so free and fast
Upon that snowy sheet?

Why throbs the noble pilgrim's brain?
Why heaves his manly breast?
Why throbs his soul with inward pain?
Why finds his soul no rest?
Why is his mind so vacant when
It should be stored aright,
Feeling to point his fellow men
To boundless realms of light?

Is it because of broken vows,
Made by the saints of God?
To her, his true and faithful spouse
To see her fed and clothed?
Do they permit her children dear
To cry for want of bread;
While plenty of good wholesome cheer
Is on their table spread?

My God forbid! that this should be
Among thy chosen ones;
Why should our hands deal partially—
Are we not all thy sons?
If sons, then brothers—sisters too,
Thy daughters are indeed;
Why then neglect all good to do
To those who stand in need?

It's written in the sacred word,
Firm as thy glorious throne,
Angels above, that truth revered,
And earth that truth must own;
"If there my little ones you fed,
Or wiped their tears away;
Or clothed, or blest, or comforted,
You've done it unto me.

Blessed of my Father you shall be,
In mansions bright prepared,
Throughout a blest eternity;
This is the great reward."
But if these little ones you've spurned,
Or treated with neglect;
Or from their tears with coldness turned,
Hear now the dread edict:

"Depart from me ye cursed ones,
Deep into endless woe,
Where only dark perdition's sons
Must from thy presence go;
For as ye did it unto these,
It is my firm decree;
Their pains ye never sought to ease;
Ye did it not to me."

Bridle the Tongue.

"If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion is vain."—*Jas. 1: 26.*

DEAR READER—How often I think of this quotation, when I hear saints speaking disrespectfully of each other. We, of course, have different dispositions to contend with; but as saints of God, we should strive with all the powers of our minds to overcome our dispositions, that we may not sin one against another; and pray God to

Give us that charity that covereth a multitude of sins. Not that I would cover my brother's faults, or wish him to go on in sin. But, if we can not say something good, say not much about it. How necessary it is that we, as Latter Day Saints, should learn to bridle our tongues and set good examples before those that we associate with, if we expect to reap the reward of the faithful.

It is high time that we should arise from our slothfulness, and put on the whole armor of God.— And, when we overcome all our faults, and cast the beam from our own eye, perhaps, we can see, clearly to cast the mote from our brother's.

The Lord has truly blessed us, in this our day, in renewing His covenant with us, which is an everlasting covenant; therefore, let us not abuse our privileges, but be ready to do our Master's will; and not be slothful servants. Let us be faithful and wise stewards, and do all that we can for the spread of this glorious gospel, and, when we meet together, let us not talk about our neighbors; but encourage each other in the glorious hope set before us. As saints let us not bring a reproach upon the cause of our blessed Redeemer, who suffered and died to bring about the redemption of fallen man.

And now, dear reader, while I am writing, I pray God to give us His Spirit that we may be able to set such an example as this, that we as a people may hasten the redemption of Zion; be prepared and looking for the coming of our Lord Jesus Christ, and that we may be holy in all manner of conversation and godliness.

E. C.

Reason.

As you are laboring for the public good, perhaps you would welcome a "helper in the truth."

A word, if you please, about what is called *reason*. There seems to be some little difference of opinion whether reason or conscience is the superior guide.

Some suppose that reason should bow to conscience. Such people make their own conscience a rule of duty.

Both reason and written revelation fall powerless at their feet.— Nothing short of the miraculous power of God can move that man from the position he occupies, who has made a God of his own conscience.

It matters not whether in heathen or in christian lands, whether he be Jew or Gentile. Such people are blind to reason, and blind to the written revelations of past ages.

All the law that is binding on them, is that, and that alone, which suits their own consciences. Therefore to reason with such men, out of the scriptures, would not only be unavailing towards reforming them, but it would be deemed by them as sacrilegious.

Still it has ever been the business of the ministers of God to reason with their fellow men. It is said of Paul, "as his manner was, he went into the synagogue [at Thessalonica] and three sabbath days reasoned with them," etc., proving by the scriptures that Jesus was the Christ.

But the rulers and popular class spake evil of that way before the multitude, so that divers became hardened. Undoubtedly, like our more modern conscientious sectarians, they gave to Paul's reasoning the prejudicial and irreligious term now commonly named "debate," such as is spoken against, where men enlist without much regard to honesty, but merely contend for mastery.

Thus they put good for evil; and despise sober reason. Of such men, I say, as Paul did, "God deliver me from unreasonable men."

But I almost wonder why it is, that christians should have no reason or conscience left, to engage in so plain a duty, as that of *proving all things*, according to the law of the gospel.

The Jews might have known that Jesus was the Christ, had they not rejected revelations and despised prophesyings in that generation. But the popular class, with the rulers, denied miracles as being wrought in their day, as also the most popular class now do.

Thus they refused to reason with Jesus, concerning John's baptism, or the power committed to John, by angelic ordination, to remit sins, through the holy ordinance of water baptism. And the prophecy which John literally fulfilled, saying, I am the "voice," etc., they, the leaders, did not choose to say much about; but fell to deriding John's character.

So, also now, instead of *proving all things*, in reference to the coming forth of another sacred record in this generation, in literal fulfillment of a plain and positive prediction by Ezekiel the prophet, the popular sects, of every name and order, have all engaged to vilify the man whom God appointed as the principal instrument of its introduction before their eyes.

Instead of proving all things pertaining to this new revelation, they all engage to prove only *one* thing. All divines agree together, that the character of that man was notorious, even the "American Mahomet."

Big proof that! Set him down then, with that man whom the rabbies proved a *gluttonous man, a wine bibber, a friend of publicans and sinners*; and with Him, also, who (they said) had a devil. Still they nor these, have regarded the gospel rule of *proving all things*, and not to despise prophesying. Where has fled these men's consciences? Gone I fear, with their reason, to the dark

shades of heathenism. For how is it possible for them to be justified, by either a good conscience, sound reason, or the plain word of God?

Do they not stand adjudged by their own judgment, and condemned out of their own mouths?

J. S. COMSTOCK.
PARMA, Mich., June 23, 1867.

Some Stray Scraps, Picked up by a Traveler.

"However humble a station may be the co-laborers in the work of God, they will be of those who will be gathered in Christ Jesus, and they shall have a fulness of joy, and the greatest will receive no more."

—Saying of Joseph.

"A little star shines brightly in the sky on a dark night, and may be the means of saving many a poor sailor from shipwreck; and a little christian may do a great deal of good if he or she will try, there is nothing like trying."—Dr. Chalmers.

Tobacco is said to soften and weaken the bones, and to greatly injure the brain.

As water is subject to the law of gravity, so also is man subject to the law of God.

We can not change the plans and purposes of God by the breadth of a single hair; a man in the middle of a stream with a rope attached to the shore, can not pull the shore to him, but can pull himself to the shore. So with prayer, it moves not God, but man; it effects not God's plan, but it improves man's heart, and oft-times changes his counsel.

"And unto man he [God] said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28 : 28.

"A religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the

enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God."

Lecture 6, B. of C.
 "Behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can not say when ye are brought to that awful crisis, that I will repent, that I will return to God. Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."—*Alma 16.*

"No man is obliged to learn and know every thing. Yet all persons are under some obligation to improve their own understanding.— Otherwise it will be a barren desert, or a forest overgrown with weeds and brambles."—*Dr. Watts.*

"The wicked shall be sore amazed, when they see the reward of those who have overcome evil, and they will say this is he whom we had in derision, and a proverb of reproach. We counted his life madness, and his end to be without honor. How is his lot among the saints of God?"

Wisdom of Solomon, Apotheosis of the Old Testament.

Chopra.—It is reported that there has been seventy deaths by cholera in Memphis, of late.

LITTLE FOLKS.

Examples of Early Piety, for the Juvenile Readers of the Herald.

MY DEAR YOUNG FRIENDS.—In my last attempt to communicate some thoughts to you, I endeavored to show the necessity of fearing the Lord in your youth. I now want to give you a few out of many examples, recorded in holy writ, to prove that the noblest and most illustrious men that have lived, were those who devoted their youth to the service of God.

The first example is that of righteous Abel, the first in the noble army of martyrs. It is true, his history, as written by Moses, is very brief, but enough is given to show his early and noble devotion to the service of God. He was young when he brought of the firstlings of his flock to offer as a sacrifice unto the Lord, and this act proves that prior to this time he had offered himself a living and willing sacrifice to the same great being. And here was a partial fulfillment of his youthful vow, made when he consecrated himself body and spirit to his Creator. What a beautiful picture! Worthy the contemplation of angels, and not beneath the approving smile of God.

Behold him bringing the firstling of his flock an offering to the king of kings. See him kneeling in humble reverence, his hands upraised to heaven, his calm and placid features raised in humble confidence to the author of his being; while the curling incense from the altar ascended as a sweet smelling savor to the skies; but the simple, earnest prayer far outstrips it, and penetrates even to the throne of the eternal, and obtains for him the approving smile of God.

This sacrifice was but a small part of the humble thank-offering, which

he knew was the just due of heaven for all the blessings, spiritual and temporal, that he had received, and which his whole life was devoted to pay. Here was a part of that preparation for the glorious crown, which was soon to be placed upon his noble brow. Here he earned a name and a place in the front rank of the purest and noblest spirits that ever graced the footstool of heaven's king.

Youthful reader, would you desire such a name, such a place, and such a crown? Would you desire that heaven should approbate your life, and deign to bless you with a smile, and sound the joyful tidings in your ears that your offering was acceptable, and your life worthy of the great reward? Then, like Abel, devote yourself to God in the morning of your life, and continue in His service, so shall you with him be blest.

The next example that I shall give is that of heaven favored Enoch. It is written of him, "He walked with God." How full of meaning is that little sentence. It is a line of history extending over three hundred years. It is at once the most brief, comprehensive, and glorious history that ever was recorded of mortal.

In those four words what struggles with self, conflicts with Satan, partial defeats and final triumphs are told. What fervent prayers, pleading, tears, and intense agonies.—What self-sacrificing, unyielding devotion, unflinching courage and unyielding integrity is here portrayed, what meekness, forbearance, love, purity and faith, is recorded in these brief words, "He walked with God." For more than three hundred years he bore the scorn, contempt, and jeers of an apostate world, and all the envenomed wrath and hatred of the powers of darkness. But he heeded them not; for "He walked with God."

Through his unwavering faith he stood triumphant on mount Zion,

and led a glorious army of souls redeemed by faith in Christ, into the presence of the Almighty. How glorious his reward. The companion of his Maker; heir with God, and joint heir with Jesus Christ. Do you like the prize? Would you like to walk with God, dwell at his right hand, and wear a crown of unfading glory? Then, like Enoch, consecrate your youth to Him, and spend the strength of your manhood in His service, so it shall be said of you, "He walks with God," and you shall reign with him.

We will next refer to the son of Terah. Abraham was the son of an idolater, but he liked not the idol worship, and his youthful mind soared aloft and sought to know the only true God. Nor did he seek in vain; he who said "seek me early and ye shall find me," had watched with sleepless eye his budding mind, and the tender blade of heaven-planted faith, that was springing up and ripening into flower there. Yes, He whose ear is never closed, caught the earnest pleadings of his soul, and with more than lightning speed sent back the glad response, "thy prayer is heard." The Holy Spirit then overwhelmed his frame, and poured a flood of light into his soul, that banished doubt and darkness from his youthful mind. More; the heavens opened, and the true God revealed himself, and many conversations, sweet, and fraught with glorious promises, were held on Mamre's plains, between Abraham and his eternal friend.

My youthful reader, I would not have you think that all these privileges were obtained by merely asking for them. No! Blessings such as those which Abraham possessed, must be obtained like Enoch's and Abel's, by sincerity of purpose, and willing obedience to the law of God and the teachings of the holy Spirit. Many were the trials of obedience

through which Abraham was called to pass, but each trial brought its rich reward. The whisperings of the Holy Spirit taught him that he must tear himself from the idolatrous worship, and worship only the God who created the heavens and the earth. His was a severe trial, he must meet with the severe and stern rebuke of an idolatrous father. The pleadings of a loving but misguided mother, and brave the scorn and wrath of cruel priests, and an infuriated populace, who looked upon his "apostacy," as they termed it, as open contempt and defiance of their gods. To do all this acceptably to heaven, he must be meek and lowly of heart, truthful and virtuous, patient in suffering, forbearing with his enemies, yet firm in his purpose, and unflinching in his integrity, with a firm reliance in the God of heaven, who had called him into His service. But greater trials are necessary ere he is prepared to be the *friend of God*, in the full meaning of that word, and one is close at hand.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

This was the next command. It was a hard trial, but one that was necessary, in order that Jehovah might accomplish His purpose concerning Abraham; but the reward was again equal to the trial.

"I will make of thee a great nation, and I will bless thee, and make thy name great; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed."

Abraham conferred not with flesh and blood, though no doubt he keenly felt the parting pang, when his aged parents alternately bowed their hoary heads upon his bosom, it was to him like sacrificing life itself; but he knew in whom he trusted, "He believed God, and it was accounted to him for righteousness." "The secrets of heaven are confided to his

bosom." "The covenant of the Lord is with him." He is made the father of many nations, a goodly land is given to him and his posterity forever, and his seed are the peculiar people of the Lord. Who would not serve the Lord for such a blessing? I think I hear my little readers say, that the trial was nothing in comparison with such a glorious reward. But even now all the glory is not obtained that is laid up for him. Greater blessings yet are waiting, and greater trials are before him. The remaining dross must be purged away ere he can be prepared for the *great reward*. But he was at length triumphant. Nor was Jehovah slack concerning His promises to him. He called him the "friend of God." My young friend, do you know how sweet it is to have a friend? One with whom you can take sweet counsel, confide your joys and sorrows to? One who will be your friend in adversity, as well as in prosperity? If you do, you may judge in a very small degree indeed, how good it was to Abraham to have God for his friend. Would you not think it a great thing to have a friend in some great, learned, and wealthy man, who was able to teach and enrich you at the same time? Yet this mighty man could not be such a friend to you, as God was to Abraham. He blessed him with all the blessings of heaven and earth. But He was not content with calling him His "friend," He proclaimed him "the *Father of the Faithful*," and that before all the heavenly host, and there stands his name engraved in characters of living light, upon the emblazoned scroll of eternal fame; "Abraham, the Friend of God, the Father of the Faithful," and all this because of his early devotion and consecration of his whole life to the service of God. How sweet then must be the service of the Lord, and what a blessing it is to

children when they learn to seek the Lord in the early morning of life.

Time would fail me to tell you of Seth, Noah, Shem, Isaac, Jacob, Joseph, Joshua, Daniel, Samuel, Isaiah, Jeremiah, and a host of others, of whom we read in the Bible. And of Lehi, Jared and his brother, Nephi, Helaman, Moroni, and many others, of whom we read in the Book of Mormon, who consecrated their lives to God in their youth, and were exalted to His right hand, and whose works of righteousness, by the grace of Jesus Christ, have been, and will be, one great source from which they will receive eternal and unfading joys. The lesson I want you to learn from these examples, is as follows:

If you wish to become great, be good; be good while you are children, and you will become good and great men. If you want heaven to smile upon you, offer, like Abel, not only the firstlings of your flock, but the morning of your life. If you want to dwell with God, walk with Him, like Enoch, by forsaking all sin and serving Him with all the powers of your mind and body. Then you will be exalted to reign with Him in endless glory. If you want God to be your friend, be *His friend*, like Abraham, by serving Him from childhood to old age, and from age to the end of life, so will your reward be great, and you shall be honored as the friend of God, which honor will be greater than all the powers that earth can confer. It will be an honor that can never fade away. In order to do this, listen to the pure and holy counsel of your parents; search the word of God and obey it, and be guided by those gentle whisperings in your bosom which tell you to serve the Lord, and which seem to lead your hearts to Him. Be kind, loving, truthful, and don't forget to pray. Remember young Samuel prayed, and the Lord heard

him and made him a mighty man, and blessed him with eternal life. So may God bless you, is the humble prayer of your friend. Y.

L. D. SAINTS' HERALD,

PLANO, - - - ILLINOIS.

Monday, July 1, 1897.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

It is our opinion that the object of the "Word of Wisdom" is of a twofold nature,

By examination of present medical statistics, it is found that by the use of narcotics, sedatives, soporifics, and stimulants, the flesh of the human race is full of disease. And more especially is this the case with the citizens of America. Spinal diseases, contraction and laxation of nerves, muscular destruction of every kind, together with a great number of new and almost nameless diseases are universal. Three out of every five, perhaps five out of every six persons, men or women, are diseased; sometimes one, (often more than one) ailment is sure to be complained of by almost every one.

All speculation as to how mankind came into this state of extreme liability to disease, is foreign to the question, unless we can thereby suggest a remedy. But, the simple fact of disease being present, is sufficient to warrant the conclusion that it is necessary to locate that disease, and apply the necessary remedy. Saints, in common with the rest of mankind, are not exempt from this general prevalence of disease, and it may be a question of some importance to them, to find out whether they do not render themselves more liable to these epidemics than do others. If they are not more liable, are they as much so as others? If they are not more liable than others, is it in their power to attain to any special immunity from these new and strange diseases? Most of the saints have believed, and do now believe, that

these strange visitations were to come; that they have been warned of them from time to time, and that various ways were pointed out, by which they might enjoy a comparative degree of safety from the many woes that should follow the preaching of the coming of the Savior; and it used to be a matter of strict propriety to observe the rules laid down by which this security was obtained.

Dr. Rush says:

"Who can see groups of boys of six or eight years old in our streets smoking cigars, without anticipating such a deterioration of our posterity in health and character, as can scarcely be contemplated, even at this distance, without pain and horror?"

Dr. Joel Shew says:

Tremors of the Nerves.

"Tobacco acts upon the living body probably through both the circulation, and the nervous system. Any thing that is capable of producing such sudden and complete prostration as large doses of tobacco, must be supposed to act short of going the rounds of the circulation. We know, however, that the drug is in the end absorbed in a greater or less degree, and taken into the circulation, but its more sudden and prominent effects must be upon the nerves. Persons who have been for a time accustomed to it, become gradually more and more nervous, as the common expression is; the hand trembles, sleep becomes less sound, and the individual not unfrequently starts in his slumber as if haunted by a ghost. I never knew a man have nerves strong enough to withstand the effects of tobacco. Some think they have; but it may always be seen that the hand of the smoker or chewer is tremulous, at least betimes, if we watch him on rising in the morning. One worthy old man I knew well, who had used tobacco to great excess; his teeth were worn up to the gums before the age of sixty, his hands became so trembling that he could scarcely convey the food to his mouth. He was a man of exceedingly robust constitution, and labored at all seasons of the year in the open air; otherwise the effects of the poison on his system would have been still more painful. This is, I admit, an extreme case; yet it is only an exemplification of what takes place to a less injurious extent, in multitudes of instances, in every community where tobacco is used. I repeat, all smo-

kers and chewers have sooner or later tremulous hands.

"It was related by Dr. Rush, that Sir John Pringle was afflicted with tremor in his hands, and had his memory impaired by the use of snuff: but on abandoning the habit at the suggestion of Dr. Franklin, he found his power of recollection restored, at the same time recovering the use of his hands.

"Irresolution, changeableness of mind, and reluctance to engage in the ordinary avocations and pursuits of life, all of which are indications of deranged nerves, are symptoms often found attending the use of tobacco.

"*Hypochondriasis.*—Hypochondriasis, vapors, or melancholy, is a very singular disease. There are, probably, in our country of inveterate smokers and chewers of tobacco, more hypochondriacs than in any other on the globe. Many a case of this kind is caused in great part by tobacco. This is proved by the fact that when tobacco is discontinued, the hypochondriasis is cured. It is a very singular disease, and belongs more properly to the class of *neuroses*, or diseases of the nervous system.

"The causes of hypochondriasis I admit are numerous. Any thing that tends powerfully to deteriorate and derange the general health may bring on this protean affection. Excessive alimentation, spirits, tea and coffee, the abuse of medicines, indolence, licentious habits, dissipation of whatever kind, the keeping of late and irregular hours, novel-reading, grief, excessive bodily or mental labor, and a great variety of causes may aid in bringing on hypochondriasis. All that I say, then, in regard to the use of tobacco as a cause of this affection, is this: Tobacco being one of the most powerful and deadly narcotics known, if used habitually, and in such quantity as seriously to derange the nervous system, and through this the general health, may, and often does become one cause of that most troublesome and intractable disease. But neither tobacco, nor any other agent, can be a specific of this disease."

Tobacco is universally acknowledged to be, an extremely useless and vicious luxury. In the use of it, the incipient and continuing cause of many nervous diseases is found, and that it is prolific in producing depravity of mind frequently resulting in imbecility and insanity, can be easily proven.

This is not expressly stated in the Word

of Wisdom, as a reason for its observance; but it is evident if it is "not good," it may be injuriously bad.

A large number of the saints are what is usually termed poor; some of them, incapable of work. We speak the truth when we say that a great part of this inability to labor, on the part of some comes from constitutional indisposition superinduced by the use of—Tobacco.

One cigar a day is 365 per year, which at five cents each, is \$18.25. A ten cent cigar chewed per week, is \$5.20. A pound of smoking tobacco per week, at forty cents per pound, is \$36.40. If to this is added a row of figures for "now and then," a "mug of beer," "a glass of whiskey," etc, with the loss of time caused by inability to labor—say one day in ten—there being about three hundred working days in the year, there is thirty days at \$1 per day.

This 30 days labor at	\$30.00
Cigars or smoking tobacco,	18.25
Chewing tobacco,	5.20
A social glass now and then,	5.00
Total—per year	\$58.45

These estimates are based upon general figures, some will expend less, many will expend more.

A man should be ashamed to say that he was poor, under such circumstances; yet his poverty is not to be wondered at.

Now two objects are presented, as two good reasons for refusing to use tobacco. One is the positive susceptibility to disease suspended by its use. The other is, the fact that by indulging in its use we are crippling our temporal resources, thereby robbing the Lord of what He requires to carry on His work.

There are some saints too poor to take a newspaper at \$3 per year, who expend \$50 a year for tobacco. We believe the means expended by the saints for this useless and pernicious, filthy and degrading vice, would more than support a tract fund of 100,000 copies per year for public distribution.

CORRESPONDENCE.

FROM BRO. DAVID WILDING.—I take a good deal of comfort in a pleasant chat, and the following question being asked, I will endeavor to answer it accordance with the word of the Lord:

"Will some one of the elders, or any other member of the church, tell us, by letter, what covenant it is that man may enter into, that cannot be broken by him who makes it?"

In a revelation given Sept. 22, 23, 1832, the Lord says:

"Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed: and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called, and sent to build up my church; for whose is faithful unto obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom, the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he can not break, neither can it be removed."

Esaias received the priesthood under the hand of God consequently the priesthood belongs to God and the oath and the covenant belong to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of the Father, which He, (the Father,) can not break, because He can not deny himself.

"But," says one, "is not He, (the Father,) Almighty?"

He is, and is possessed of infinite power, and Omnipotence is that attribute of the Divine Being by which He can accomplish every thing that does not imply a contradiction. He who receiveth this priesthood, the Father hath made bath and covenanted to give him all, and His word can not be moved.— But man can receive this priesthood, this oath and covenant; then run well for a time and then turn away therefrom, and be lost. Man can receive the priesthood, the oath, the covenant of the great promise, and he can break it, as he is the second party, but man is the receiver, not the maker of the covenant. Therefore, it is the covenant of the priesthood which can not be broken by Him who made it—who is God.

BRO. R. C. ELYIN, writing from Nebraska City, thinks that the Homestead Act, if taken advantage of by the brethren who want to establish themselves in homes of their own, will be peculiarly available in Nebraska.

Good land can be obtained by actual settlers on good and easy terms. He proposes the idea, that a number of families unite together as a cooperative society for farming purposes; take land together, and together do every thing necessary for the furtherance of the one object in view. He thinks an association for three or five years, subject to division, or continuation at the expiration of the term, would be best. He feels impressed that advantages are offered in Nebraska, worthy the attention of the brethren. He can be consulted at Nebraska City, Neb.

BRO. WADDEL writes that six were baptized at Evergreen, Alabama, on the 9th of June.

FROM ISABELLA GRIFFITHS TO HER SISTER ANNIE.—It is with feelings of pleasure and gratitude that I write you from this place. We

left Tooele County about a week ago, and are now camping out on the outskirts of Camp Douglas, waiting for the Government teams. All being well, we will start for the plains on, or about, the 20th or 21st inst. We will have an escort of about fifty soldiers, and fifty-two Government teams. They will stay at Laramie, but the greatest danger will be passed.

We have met with kind friends in this place, who have assisted us all they could. I need not say how thankful we are for this timely deliverance, as you can realize for yourself. Annie, thank God you have been spared the saddening knowledge that we have learned; the bondage and tyranny under which the people of Utah are groaning daily and hourly. God help them, and open up the way for the deliverance of all the honest in heart. Let this suffice you for the present. You shall know enough to make your heart sicken ere long.

My father and mother and Lizzie are here, and well. They are anxious to leave this God forsaken land and live under the bright smile of liberty and freedom.

Dear Annie, continually uphold us before the Lord. Tell my uncle and aunt, and all the saints who are interested in us, to uphold us before the Lord. We desire their faith and prayers continually, for the Destroyer is continually laying plots and hellish designs for our destruction. The saints in this land have to be watchful and wary, I can assure you.

CAMP DOUGLAS, Utah, May 14, 1867.

FROM BRO. J. W. GILLEN.—In relation to the progress of the work, I can truly say that I feel encouraged, although, if I should judge from the numbers that obey, I could not say that the prospects are very flattering. But I do not thus judge, for I know that there are ten that

believe to every one that obeys; and many that to all appearance are good Brighamites, are intending to leave as soon as they can arrange their business so that they will not have to make too great sacrifice. Indeed there is general dissatisfaction throughout the northern and some of the southern settlements; but they are afraid to be known. They know the character of the people that they live among so well, that they are afraid to harbor us, or let any one know their true sentiments. But, I think if Joseph or David would come out here their bands would no longer hold them, for many entertain the idea that Joseph must come in person to deliver them from their bondage, while others believe that David is the man.

Yesterday many of the saints left the land of Salt for the land of Zion. There were thirty-six wagons belonging to the brethren, and fifty-three wagons belonging to the Government, accompanied by an escort of forty soldiers, under the command of Captain Gill. The Government train goes to Fort Laramie. The Government train has taken quite a number of the brethren and some disaffected Mormons, also some Gentiles who had no means of transportation of their own.

As near as I can ascertain, the number that have left this season is five hundred. The Brigham City (Box Elder) Branch have all emigrated. There is only one left in Camp Floyd and three in Tooele. Some of the Provo Branch have emigrated, and the remaining part have gone to Malad City. So you see it is almost impossible to keep them in Utah after they unite with the church, and indeed, they can not remain without great loss.

There begins to be commotion here among their leaders, Amasa Lyman has been cut off, and he has discarded his women.

CONFERENCES.

Boomer Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Boomer Branch, Pottawatomie Co., Iowa, May 25, 26, 1867.

Elder J. D. Craven was chosen to preside, and Elder George Wright to be Clerk, *pro tem.*

Official members present: 1 of the Society, 8 Elders, 2 Priests.

The following Elders reported: Alfred Bybee, Howard Smith and W. D. Lewis.

Resolved, That Elder Howard Smith's mission be continued, for the next three months.

AFTERNOON SESSION.

Reports of Branches:

Union: 35 members, including 10 Elders and 1 Priest. H. Gladwin, President, R. Campbell, Clerk.

Boomer: 26 members, including 6 Elders, 1 Priest, 1 Teacher, 1 Deacon. Wm. Chapman, President, Jas. Wright, Clerk.

Council Bluffs: 37 members, including 8 Elders; 1 Teacher; 10 baptized. Jas. Caffal, President. A. W. Sanders, Clerk.

North Star: 5 cut off, Wm. D. Williams, President, D. W. Hartwell, Clerk.

Pres. Craven enjoined upon the elders to labor faithfully in the work of God; that they might reap their reward, eternal life.

Elder Caffal addressed the Conference, in a very spirited discourse, on the necessity of the elders meeting together in conference, to do business for the work of the Lord; and also pointed out the duties of every member of the church, that all may rejoice in the work of the Lord together.

SUNDAY MORNING, MAY 26.

President Craven made some remarks on the business before the Conference; and hoped that some of the elders would volunteer to go into the field of labor, when they see the great necessity of the gospel to be preached.

Resolved, That Elders Cornelius McIntosh and Alfred Bybee labor in the northwestern part of Pottawatomie County.

Resolved, That Elder Geo. Wright labor in Adair County, Iowa, for the next three months.

Resolved, That Alcherson G. Weeks be ordained to the office of an Elder.

Resolved, That Elder Alcherson G. Weeks labor in connection with Elder Wright.

Resolved, That Elder Craven read to this Conference, the appointment of two-

days' meetings to be held throughout the District.

Elder Jas. Caffall addressed the Conference.

AFTERNOON SESSION.

Preaching by Elders Howard Smith and Jas. Caffall, on the signs of the times.

Resolved, That we sustain Joseph Smith as Prophet, Seer, Revelator and Translator; with Wm. Marks, his Counsellor, and all the quorums of the Priesthood.

Resolved, That we sustain Jarius Putney as President of the Pottawatomie District, with all the officers thereof.

Resolved, That this Conference adjourn to meet at Crescent City, the last Saturday and Sunday in August, 1867.

J. D. CRAVEN, PRESIDENT.

DAVID CHAMBERS, JR, Clerk!

String Prairie Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Farmington, Iowa, May 26, 27, 1867.

Alex. Struthers presided.

Minutes of last Conference read and approved.

Officers present: 2 of the Seventy, 8 Elders, 1 Teacher and 1 Deacon.

REPORTS OF BRANCHES.

String Prairie: 80 members, including 8 Elders, 3 Priests, 2 Teachers and 1 Deacon; 1 baptized, 2 removed. J. W. Newberry, President.

Keokuk: 34 members, including 4 Elders, 1 Teacher and 1 Deacon; 3 added by baptism, and 1 disfellowshipped. Samuel M. Reeves, President, Samuel Ferris, Clerk.

Farmington: 24 members, including 3 of the Seventy, 4 Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 added by letter. F. Reynolds, President, Stephen M. Moore, Clerk.

The following Elders reported:

Alex. Struthers, J. H. Drake, G. Duel, B. Shoy, J. Burgess, F. Reynolds, E. Campbell, W. Kenny and B. Robinson.

Resolved, That Elders who are appointed to missions, by this Conference, be requested to report at the next quarterly session.

Resolved, That W. Kenny and R. Warnock labor in the vicinity of Indian Creek.

Resolved, That as the President of the Church of Jesus Christ of L. D. S. has in many ways exhorted us to mutual cooperation in temporal things, for the aid of greater power in spiritual things, that it is our duty to do so at the earliest opportunity, in righteousness.

Resolved, That we approve of the decision of the court of elders appointed to investigate the case of Bro. C. Haskins of the String Prairie Branch.

Resolved, That we sustain the verdict of the court of elders appointed by the General Conference to examine the case of Bro. J. Burgess of the Keokuk Branch.

Resolved, That we do not accept the report of the Committee that was appointed to make arrangements for General Conference, until corrected with respect to Bro. Tripp.

Resolved, That we sustain by our faith and prayers all the spiritual authorities of the church, in righteousness.

Resolved, That we adjourn to the first Saturday in September, to meet at String Prairie.

Bro. J. H. Lake, G. Duel and Alex. Struthers preached on the first principles of the gospel, to respectable and attentive congregations, many of whom were evidently favorably impressed.

ALEX. STRUTHERS, PRESIDENT.

R. WARNOCK, } Clerks.
F. REYNOLDS, }

San Bernardino Conference.

Minutes of a Conference of the C. of J. C. of L. D. S., held in the Meeting House at San Bernardino, California, April 6, 7, 1867.

Conference assembled at 11 A. M., and organized by choosing Elder Harvey Green to preside, and Z. J. Warren and Henry Goodell to act as Clerks.

The following official members reported: Elders Geo. W. Sparkes, Z. J. Warren, F. M. Vanluven, E. Prothero, L. S. Hutchings, Alma Whitlock. Priests E. Jones, H. C. Ladd and J. L. Miller. Teachers S. Mee and R. W. Wallace. Deacon Edward Ridley.

Z. J. Warren reported San Bernardino Branch as having 195 members, including 19 Elders, 3 Priests, 2 Teachers and 2 Deacons; 30 added since October Conference, 27 by baptism and 3 by letter, 2 cut off.

The following resolutions were passed by a unanimous vote:

1. That we sustain Bro. Joseph Smith as our Prophet, Seer and Revelator, by our faith and prayers.
2. That we sustain in the same manner, Bro. Wm. Marks as his Counsellor.
3. That we sustain the Twelve in their various callings.
4. That we sustain Bro. I. L. Rogers as Bishop of the Church.
5. That we sustain Bro. A. H. Smith as President of the Pacific Slope, and

Wm. Anderson as his co-worker.

6. That we sustain Harvey Green as our Presiding Elder of southern California.

Part of the day was spent in partaking of the sacrament, and testimonies, and some lively exhortations from Bro. Alma Whitlock and others, till evening, when they had a prayer meeting, and adjourned till Oct. 6, at 10 o'clock, A. M.

HARVEY GREEN, PRESIDENT.

Z. J. WARREN, } Clerks.
HENRY GOODSELL, }

Pittsburgh Conference

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Pittsburgh Pa., June 2, 1867.

Joseph Parsons was chosen to preside, Josiah Ells, Clerk.

Officials present: 1 of the Twelve, 2 High Priests, 4 Elders.

Pittsburgh Branch reported 2 additions since last Conference.

Bro. Joseph Parsons reported a visit to Waynesburgh, and of his favorable reception by the people. Report has reached here, that four persons have been baptized since his visit. Bro. James McDowell, who first opened up that field of labor, is now in that region, and will be enabled to confirm them in the faith.

Elder Ray reported from the Monongahela Valley, as being blessed in his labors.

Resolved, That we sustain the President, his counsellor, and all the authorities of the church.

Resolved, That this Conference adjourn to meet at this place on the first Sabbath in September.

JOSEPH PARSONS, PRESIDENT.

JOSIAH ELLS, Clerk.

Nauvoo Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Nauvoo, Ill., June 8, 9, 1867.

Conference assembled at 2 P. M., June 8, and organized by electing Richard Lambert, President, and John H. Lake, Clerk.

Officers present: 1 of the Seventy, 6 Elders, 2 Teachers.

The following Elders reported: S. Tripp, T. Revell, M. S. Shaw, T. T. Pitt, R. Lambert.

REPORTS OF BRANCHES.

Nauvoo: 72 members. Wm. Redfield, President, E. J. Moore, Clerk.

Rock Creek: 24 members, including 1 of the Seventy, 2 Elders, 1 Priest, 2 Teachers. Thos. Pitt, President; Henry Pitt, Clerk.

Resolved, That the report of the Committee appointed to make arrangements for the General Conference be corrected in the case of S. Tripp.

Resolved, That all the missions given to the Elders of the Nauvoo District, by the last Conference, remain, as they were, with the exception of releasing Bro. T. Revell.

MORNING SESSION, JUNE 9,

Preaching by Elder G. Duol, to an attentive audience.

AFTERNOON SESSION.

Preaching by J. H. Lake.

Resolved, That we adjourn to meet the first Saturday in September 1867, at String Prairie, to settle all unfinished business of the Nauvoo and String Prairie Districts.

RICHARD LAMBERT, PRESIDENT.

JOHN H. LAKE, Clerk

Raglan Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at the Raglan Branch, Harrison Co., Iowa, June 2, 1867.

Bro. S. W. Condit was elected President, and Donald Maule, Clerk.

Bro. S. W. Condit made a few remarks and stated that, on account of rainy weather, Conference did not meet on Saturday, and left the business of the Conference to be attended to in the afternoon, and called on Elder D. H. Bays to preach.

D. H. Bays preached a very appropriate discourse, followed by S. W. Condit.

AFTERNOON SESSION.

Elders S. W. Condit, Downs and Holliday reported.

D. M. Gammet, Bishop, reported amount received up to June 1st, 1867, \$1316.77
Paid out " " " " " " 1228.51

Leaving on hand at that date 88.26

Received for New Translation, \$79.35, which amount has been forwarded.

Resolved, That all old missions be continued.

Two days' meetings were appointed to be held at Union Grove, the first Saturday and Sunday in July; and at Preparation, on the second Saturday and Sunday in July.

Bishop Gammet preached a very interesting discourse on the gospel.

Elder S. W. Condit exhorted the Elders to labor in the ministry.

On motion, Conference adjourned to meet at Little Sioux, on the first Saturday and Sunday in Sept., 1867.

S. W. CONDIT, PRESIDENT,

DONALD MAULE, Clerk

Deloit Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Deloit, Crawford County, Iowa, June 1, 1867.

The saints in the Galland's Grove District convened at Deloit, Crawford Co., Iowa, June 1, 1867, at 11 o'clock, A. M., and organized by choosing Elder Chas. Derry to preside, and Thos. Dobson, Clerk.

Official members present: 2 of the Twelve, 1 High Priest, 2 of the Seventy, 3 Elders, 2 Priests, 1 Teacher, 2 Deacons.

AFTERNOON SESSION.

Elders Thos. Dobson, Eli Clothier, Uriah Roundy, A. Kirkendall, and Chas. Derry, reported the work as slowly progressing, but not enough laborers in the field.

Resolved, That Bro. Alex. McCord be released from the Presidency of the Galland's Grove Conference District.

Resolved, That Bro. Thos. Dobson be appointed in Bro. McCord's place, to preside over the District, subject to the approval of the General Conference.

Resolved, That the President of this Conference be requested to organize the brethren at or near Dowville into a branch, for the purpose of meetings.

Resolved, That two days' meetings be held at Higgins' School House, July 6, 7, 1867, and that Elders Dobson, McCord and Swain attend them.

MORNING SESSION, JUNE 2.

Bro. Jason W. Briggs preached a very effective discourse on the Sermon on the Mount.

AFTERNOON SESSION.

Resolved, That Elders J. A. McIntosh and Eli Clothier go on a mission to Guthrie, Dallas, Polk, and surrounding counties.

Resolved, That all the elders not at liberty to take missions, labor when and where they can for the spread of the work.

Resolved, That the presidents of branches be requested to instruct the saints under their charge, with respect to the principle of tithing, as set forth in the "Epistle of the Twelve," that we may act in union in this Conference District.

Resolved, That O. E. Holcomb be the Clerk of this Conference.

Resolved, That this Conference now adjourn to meet at Galland's Grove, Shelby Co., Iowa, on the second Saturday in Sept. 1867.

After which, the saints met in a prayer and testimony meeting in the evening, much to the refreshing and edification of the church in the gifts of the gospel.

CHAS. DERRY, President.

Thos. Dobson, Clerk.

MISCELLANEOUS.

REPLY TO ENQUIRIES.—Some months will pass away before we shall have the Voice of Warning on hand, and perhaps two months before we shall have any of the best bound Hymn Books.

THE ADDRESS of Bro. Thomas W. Smith, will be, for the present, Box 22, Plano, Kendall Co., Ill.; or Millersburg, Merced Co., Ill.

CURIOUS PHENOMENON.—At the time of the earthquake in Missouri and Kansas, April 24th, an acre of ground three miles south of Cambridge, on the Miami Canal, sunk ten feet, showing that the shock extended to Ohio. The ground sunk bodily, leaving a perpendicular wall of ten feet or more on all sides. The canal bank was seriously endangered by the subsidence.

INCREASE OF FIRES.—From 1850 to 1864, inclusive, the average losses by fire in the United States were about eighteen millions of dollars per annum, while in 1865 they rose to \$43,000,000, and in 1866, to \$100,000,000. It is supposed that \$50,000,000 insurance was paid during the last year for incendiary fires.

AN IRON HATCHET was recently found near Joliet 120 feet beneath the surface of the earth.

MARRIED.

At the house of the bride's father, near Shokoquon, Henderson Co., Ill., Feb. 23, 1867, by Elder T. W. Smith, Wm. D. Smart, to RUTH C. SHEPHERD.

DIED.

At Louville, in the township of Chaatham, Kent Co., C. W., May 26, 1867, of paralysis of the bowels caused by old age, MORGAN SHAW, aged 78 years, 1 month, and 24 days.

RECEIPTS FOR THE HERALD.—A. Bennet, B. Fairbanks, G. Corless, J. Askin, J. Morrell, C. Bebee, Mrs. Kay, C. C. Reynolds, O. Hitchcock, T. Stafford, D. K. Rogers, J. L. Adams, J. D. Craven, J. Leeka, D. Leeka, E. R. Briggs, each \$2.00.

J. Matthews, J. M. Tonsly, N. Clark, J. Sutton, D. W. Davis, J. Baston, W. Williams, (Knights Grove,) T. Davis, G. Voyce, T. Tyler, D. P. Congdon, J. Parsons, J. Winders, J. G. Luce, H. Randall, A. Phenix, H. C. Smith, J. Gilbert, T. Gilbert, W. Cotnam, J. Smith, (Fall River,) W. Pucell, J. Hacking, E. Pollett, D. Leather, R. Duckworth, E. Rogerson, J. Whitaker, A. Thompson, J. McMilon, R. P. Baldwin, R. Johnson, each \$1.00.

H. Tyler, \$0.85; M. C. Nickerson, \$2.79; J. Gaffall, \$1.50; W. Brittain, \$2.10.

S. F. Walker, A. Hall, E. Butler, R. Robinson, P. Howard, J. Doan, F. Grady, O. Hayer, E. Lewis, T. Hougus, H. Hayer, J. Macauley, T. E. G. Williams, R. Haywood, W. Hartshorne, E. Banta, W. Banta, each \$2.00.

A. Tilsey, M. Ward, R. M. Elvin, J. Harrison, J. Price, R. Smith, J. Ellis, S. S. Wilcox, N. Lindsey, A. K. Anderson, E. Rhodes, S. Owens, D. Davis, R. Hughes, U. Hawkins, W. Gittins, W. Thomas, D. Llewellyn, O. Perry, A. Rees, J. Knowles, D. Evans, J. Richards, A. Hunter, E. Ladner, E. Cole, T. Pitt, J. Vanderwood, each, \$1.00.

D. C. Denning, \$1.10; W. Hall, \$1.35; J. Gifford, \$1.50.

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, 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—Need of Revelation—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. HERALDS bound to order, any volumes that may be desired.

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Manual of Phonography, by B. Pitman,	.85
Herodotus, translated by Cary,	1.70
Testimony of the Rocks, by Hugh Miller,	2.00

VARIOUS OTHER publications are advertised in the HERALD of June 1, 1867.

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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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. 2.—VOL. 12.] PLANO, ILL., JULY 15, 1867. [Whole No. 134.]

—For the Herald.

The Parting.

The day hath passed, the fleeting day of life,

Whose morning dawned so radiantly fair;
Whose noon tide seemed so full of fevered strife;

Whose whole continuance brought much of care.

In the dim, tranquil twilight at its close;

I stand upon the shore of a wide sea,
Whose unknown depths profound I soon must cross;

When the last sail of life runs out for me.
The clouds have fled. I look back on my life

And find it brighter than I was aware.

With opportunities of goodness rife;
All unimproved went by the greater share.

My eyes sought the world's ends, my thoughts made haste

To leave the duty present; the far past sends forth a voice that echoes o'er the waste

Calling me backward: but the die is cast;

How I have lived is written, laid in stone,
Unalterably fixed: I turn my brow

Toward the waters; their low solemn tone,
Deep and importunate demands my presence now.

—

O thou frail envelope enfolding me,
Warm palpitating wave of life, that soon shall break and be at rest, I give to thee

A fond farewell. Thou pallid aged one,
Well hast thou served me, faithful friend

and indeed;

While thou hast held me in thy gentle bands.

Thy feet have to mine errands lent their speed,

While every service thy strong supple hands

Could render, hath been given. Thy quick eyes

Rich prospects have revealed of earth, and wave,

With the still beauty of the far off skies;
Rare beauty from the weed beside the pave,

To the wide branches of the giant trees,
The broad old rivers, and the grand old hills.

There is a joy in nature's scenes like these

That touches me, and all my being thrills

Like a low harp string, when by light winds smote

It murmurs forth a single, happy note.

Yet I saw brighter things, when thou didst look

Within the pages of Jehovah's holy book.

When the wild birds have sang their mel-
low lay,

When the swift winds have swept along
the hill

Where the hoarse waters chant amid their
play

And the leaves tremble with a subtle
trill;

Thine ears have listened. The low pleasant
voice

Of saints beloved, hath made them music
sweet;

All harmony hath made them to rejoice.

They were attuned its melody to greet.
Companion, thy quick senses have made known

The world material in its varied forms;
Unto my viewless essence thou hast shown
Nature, in mood serene, and in her storms;

The chemistry of bitter, sour, sweet,
The science grand of units in their grade.
Of light, depth and extension, laws complete,

Phenomena most fair of light and shade,
The blending and contrast of colorings,
That give a glory unto humble things;
So what at first seems plain and common

place,
On closer scrutiny we find abounds in
grace.

Yet the best lesson thou hast heard for me
Is the pure gospel God hath sent on earth,
Which from the bonds of sin hath set me free,

Proving indeed a pearl of untold worth.
Each testimony these pale lips have borne,
Each exhortation, all thy holy words,
In everlasting blessings shall return,
And settle on thee like a flock of birds.

Another testimony e're I go,
The gospel of the Son of God is true,
His Spirit rests upon me, and I know
It is the way the heirs of life pursue;
And if I would a little longer stay,

It were to spread the glorious truth
abroad:

But no, the school is closed, I must away.
Lie down and slumber underneath the
rod

Nor cling so to thy friend, soon shall I
come

Again, to hail thee rising from the tomb
In thine immortal beauty, youth and bloom;
From sin, pain, death, for evermore set
free.

Joyfully blessed shall our meeting be,
When we again receive our unity;
For He who gave our being still may give
A small nook in the wall where we may live,
Beneath the palms of Zion, where the
breeze

Blows over living waters, through immortal trees.

Now gentle friend release thy clinging
hold,

The spray beads rest upon thy forehead
cold,

The tide is ebbing out, and o'er its swell
I must away across the solemn sea. Fare-
well.

ABEL.

Miracles.—No. 1.

MIRACLES NOT WROUGHT TO MAKE PEOPLE BELIEVE.

It is supposed by many people that miracles were wrought anciently, by inspired men, to convert unbelievers to the true religion. I will therefore present some of the evidences which are contained in the Bible, of an opposite character.—First I will show that the Savior did not perform miracles for this purpose.

“And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus said unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.” Matt. 8: 2-4.

If Jesus intended to make converts by working miracles, would He have said unto this leper, “see thou tell no man”? Would He not have told him to bear testimony to the fact among the people? It was necessary however that the leper should show himself to the priest, and offer the gift that Moses had commanded; according to Lev. xiv.

I will now present another testimony to prove that Jesus did not work miracles to make converts:

“And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit upon his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees walking. After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.” Mark 8: 22-26.

So desirous was the Savior that no public display should be made in reference to this miracle, that He not only led him out of the town to perform the miracle *privately*, but after He had made him see clearly,

He told him that he should "neither go into the town, nor tell it to any in the town." This was done also after the Savior had plainly declared that "no" sign should be given unto that generation, for in the same chapter we read that:

"The Pharisees came forth and began to question him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation." Mark 8 : 11, 12.

Surely this declaration of the Savior could not be verified if He wrought miracles to make converts. In another place we have a more extended account of the words of the Savior on this subject. See Luke 11 : 29-32.

There was therefore only *one* sign given to that generation, which was the resurrection of Christ, after He had lain three days and three nights in the heart of the earth.— And how was He resurrected? Did any unbeliever see Him after He rose? Not one of them. He was seen by some of His own disciples, and not by any unbelievers, precisely as the plates of the Nephite records were seen, from which the Book of Mormon was translated. The Savior did not say these signs shall follow them that do *not* believe, but

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16 : 17, 18.

These signs followed them that believed. It was therefore *after* they believed what the apostles preached, that these signs followed them.

"They [the apostles] went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark 16 : 20.

After people received the word—that is after they believed in Christ, repented of their sins, were baptized

for their remission and received the Holy Ghost by the laying on of hands—*then*, and not till *then*, the word was confirmed with signs following *them*. People must obey the gospel, and thus receive the word before they can be confirmed in that word, with signs following them.

I will now present another testimony of the fact that Jesus did not work miracles to make converts.— When the daughter of a ruler of a synagogue died, and

"When he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden. * * And he put them all out, and took her by the hand, and called, saying, Maid arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And they were astonished: but he charged them that they should tell no man what was done." Luke 8 : 51, 54-56.

So it appears that none of Christ's disciples, except Peter, James and John, were permitted to see this miracle performed, and the parents of the maiden were "charged" "to tell no man what was done."

"And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias, with Moses: and they were talking with Jesus. * * And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear him. * * And as they came down from the mountain, he charged them that they should tell no man what things they had seen till the Son of man were risen from the dead." Mark 9 : 2-4, 7, 9.

The same three special witnesses, Peter, James and John only, were permitted to be witnesses with Jesus of this miraculous manifestation.

It is true that Jesus performed some miracles publicly; but what was the effect on the minds of unbelievers? Many followed Him from place to place for the sake of the loaves and fishes, for the sake

of the bread that perisheth, and not for the sake of eternal life. When it was known that He cast out devils, His enemies said:

He casteth out devils by Beelzebub, the prince of devils.

At a certain time, when Jesus was with His disciples, He cast a devil out of a person, and

They [Jesus and His disciples] departed thence, and passed through Galilee; and he would not that any man should know it.

Mark 9:30.

If it was necessary, I might present more evidences of the fact that Jesus did not perform miracles to make converts, but I believe that the foregoing are sufficient.

Some suppose that Moses wrought miracles to convert people to a belief in the true God, and that that God had sent him, but I will show that God did not send him to work miracles for that purpose, for

The Lord said unto Moses, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." Exo. 7:1-3 *

The multiplying of signs in Egypt did not convert Pharaoh to a belief in the true God, but it hardened Pharaoh's heart, as the Lord had said.

The miracles wrought by God through Moses did not soften the hearts of the Israelites, but although they saw the mighty works of God, they hardened their hearts, and their carcasses fell in the wilderness, and they were not permitted to enter into the promised rest, therefore we read that Paul said to the Hebrew saints:

Wherefore, as the Holy Ghost saith, To-day if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and rebelled against my voice.

* See the New Translation, which makes the text plainer, and better adapted to my purpose.

me; and saw my works forty years: Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest." Heb. 3:7-11.

Elijah prophesied that there would be no rain for three years, but, although the prophecy was fulfilled, yet the children of Israel sought his life. It is in no place declared in the Bible that faith comes by seeing miracles worked, but

"Faith comes by hearing, and hearing by the word of God."

The question before us however is not so much concerning the effect, on the minds of unbelievers, of seeing miracles, but this is the main question: Did Christ or the inspired men of His day perform miracles to make people believe in their teachings? I have shown that Christ did not perform miracles for that purpose; and I will now show that John the Baptist did no miracles for any purpose, for this is what we read, that "John did no miracle." John 10:41.

The commencement of the establishment of the kingdom of heaven, in the days of Christ, was by the preaching the gospel and baptizing done by John the Baptist, and as it is claimed by many that miracles were performed in that day to establish the church, we present the foregoing text to show that in the beginning of the preaching of the gospel by divine authority in that day no miracles were wrought.— "The beginning of the gospel of Jesus Christ," and the preparing the way of the Lord was by the work which John performed. See Mark 1:1. ISAAC SHEEN.

Letter of J. S. Comstock to Mr. Stanwood.

Mr. Stanwood,

I have read your article on being "Born of the Water." I can not

now understand whether or not you consider that it means water, you so confound together "water and spirit." I did not ask you what being born of the "spirit" means; but only what being "*born of the water*" means.

Jesus did not say, as you do, that to be *born* again, means nothing but a birth of the spirit, in order to be saved. He spake of an essential *birth* of the *water*, preceding the *birth* of the *spirit*, both of which He made necessary to salvation. You seem to think only one of them is necessary, and that *water* does not *mean water*, literally. Well then, how is it that you spiritualize *spirit*, for if *water* don't mean *water*, then it is just as reasonable to conclude that *spirit* does not mean *spirit*.—Hence, the new birth here spoken of is not really a being born of the water nor of the spirit, but some figurative thing altogether, and so figurative as to be entirely inexplicative.

Your objections to water baptism as being the thing that is meant by Jesus, are utterly futile and vain. I will show you why. You say the thief on the cross was saved. But dare you say he had not been born of the water? You can not prove it, therefore that objection has no weight; no evidence at all against this doctrine.

Then you speak of infants; but Nicodemus was a *man*, and not an *infant*. Infants have no sins to be remitted by baptism, nor are they required to *believe*, nor to be baptized in order to be saved. Of such is the kingdom of heaven; they being made such by the death of Christ. Neither is it said in this text that except an *infant* be *born of the water* it can not be saved, nor enter into the kingdom of heaven, but except a "*man*" be so *born*. So this objection weighs nothing either.

Your other objections are as vain. For you speak of one who might be

born of the Spirit, who could not be born of the water by immersion.—This is your principal objection, and were it possible for such a case to happen, it would be indeed a very serious objection. But such a case never did, nor never will happen.—Now this last assertion I am going to prove. And I propose proving it by other and very different logic, and scripture too, from your mode of reasoning by so many unmeaning "ifs," for you say "if" *water* means *water*, then one must "come out of the *water* in order to be *born* of it." Of course, who ever supposed to the contrary? I do not recognize sprinkling as having any thing to do with baptism, or being born again, nor do I at all look at the new birth as you do. You seem to think a man may be born again of the water, without any water in the premises. As well might a child be born without a mother, as for a man to be born again without the use of means.—There needs to be both father and mother on this *earth*, in order to one natural birth. Neither can there be *one* new *birth* of the water and of the spirit, without corresponding means, consequently God sends the *preacher* first. He does not require men to *believe* without the preacher, but says, "How can they?" So faith comes by hearing. Neither can any man preach except God sends him. Now then, here is the foundation of scriptural faith, without which all forms and ceremonies are but dead works. No man can be introduced into God's kingdom, by baptism or otherwise, independent of the ministry which God sends, for none else have a right to administer in holy ordinances. Will any one dispute this?

Where, in all God's word, will you find the first instance of a man being born of the water, or of the spirit, without the *preacher* whom God sent?

The Rev. S. Baker, D. D., of your order, says in one of his lectures on this same text, that no reference is had to water baptism by Jesus, for if water means water, a serious difficulty would attend it. For a man or woman might believe and be born of the spirit, (as you say), when and where no administrator is present. And you and he infer that the consequence would be most disastrous to my view of this doctrine of baptismal regeneration. But there is no need of such an apprehension; there is no ground in scripture to rest an argument of that kind upon. I call upon the whole of the enlightened world, to produce a single instance, since the days of John the Baptist, in which a man has been born of the water, or spirit either, independent of the ministry of God's own appointment. Even the pious, alms giving Cornelius, whose prayers were heard in heaven, was not born again of either the water, nor of the spirit, until he sent for God's minister, and had heard and believed in his preaching; then he was baptized. And after, and not until after he was born of both the water and spirit, was he saved. For so the angel told him, that *Peter should tell him words whereby he and his house might be saved.*

And on the day of Pentecost, when the Holy Ghost was first given, it was not given independent of God's ministry, for they were the ministry who first received it, and they too had been previously *born of water.* If water baptism had not been necessary to salvation, then the baptism of John was not necessary, and if water baptism for the remission of sins was not necessary to salvation after Christ, as well as before, why did Peter proclaim it on the day of Pentecost at Jerusalem, when his hearers were from every nation under heaven?

Repentance and faith were not

sufficient, but "Repent and be baptized, *every one* of you," said he; what for? I ask: For the remission of your sins; he answers. Is baptism not as necessary now in order to obtain the remission of sins as in John's time? So Peter teaches, and so Paul taught, even to rebaptizing of twelve men at one time, by immersion, who had been immersed before by one who had no authority to baptize in the name of the Lord Jesus.

Hence, we learn from the scriptures, not only that water baptism is for the remission of sins, but also that sins can not be remitted through this ordinance, except it be done by one whom God sends in the name of Jesus. All whom God *sends* to preach and baptize, preach the baptism of repentance for the remission of *sins*, and the gift of the Holy Ghost, through the laying on of hands; now, as heretofore. All others who baptize are imposters, and their works are *dead works.* Neither can they give a scriptural reason why they baptize at all; except they say it is for the purpose of "*answering a good conscience,*" as they call it, when every man is his own instructor as to what is a "*good conscience.*" But Paul did not think his conscience a *good one*, when he persecuted the saints, living in all good conscience at the same time, and verily thinking he was doing God service; I mean he did not consider his *sectarian conscience* a good one, after he got a better one. Just so exactly with those twelve men at Ephesus, whose consciences had been imposed upon by one whom they supposed had authority to baptize them into Christ. After Paul instructed them better, then they had a *good conscience, better* than their former one.

The Gospel Ladder.

My Brethren and Sisters of the

Church of our Lord and Savior.—While meditating upon the way of Eternal Life in the Celestial Kingdom of God, I felt to liken it to a very high and narrow Ladder, the first three rounds being Faith, Repentance and Baptism. Many seem to pass by this ladder, exclaiming that it is too high, that they can not see the top of it; others remarking that it is too narrow and frail, and therefore too dangerous to climb.—Hundreds of other ladders there are around the sides of the mountain, with keepers at each one, shouting this is the best and surest one that leads to the prize at the top of the mountain. There is also a broad highway, of seemingly very gradual and easy descent, along which most of the multitude are going.

Occasionally one of uncommon independence and true courage, breaks from the rest to run the risk of the narrow ladder, more condemned than any of the others, and after mounting up a few rounds, high enough to get a glimpse of the prize of great value above, and neglecting to observe closely the guide book obtained before starting up, and so animated by the excellence of the prize, and so anxious to reach it, and imagining himself to be in possession of sufficient strength of his own, goes so fast that he soon becomes exhausted, and stops to pant for breath, and to wonder whether he can ever attain to such an height for the obtaining of such a prize, and doubts that he ever can, because of growing so weary when making the attempt, and looking downward to the multitudes below, and beholding and hearing the many gestures and expressions of mockery and scorn, he loses his foothold and falls to the ground. Others again start up the ladder, but never getting up high enough to see clearly the brightness of the prize, only hoping that it is there, but not being

active or diligent enough to get high enough to know for themselves, are not only in danger of falling asleep on the ladder, and tumbling off on the rocks below, but are also in the way of others who wish to go steadily upward to the top, with the consideration that the risk is worth running, although the labor is hard.—This last kind I think is the best, and these are those who will be the most apt to gain the top, and I have learned for one that to guard against too much anxiety, and to prayerfully strive to go according to our understanding and faith, and keep trying to get more, and be contented with our speed, if it is our best; always looking above, and getting a safe standing on one round of the ladder before we reach for the next, I think is the best way, and the way the Lord wants us to do, and which is according to His holy order, which is unchangeable, and the most important or principal part of which is that we should observe that our faith and strength shall only be increased according to our diligence to do His will, and that He will only assist us according to the degree of faith and strength we obtain by so doing.

WM. LANYON.

KEOKUK, Iowa.

Perseverance.

EDITOR HERALD:—I have never before written any thing for publication, but, as I desire to serve God, and be a useful member in His church; and as no one can attain excellence without a beginning, be it ever so humble, I take the liberty of sending a few lines to the *Herald*.

I have been recently baptized for the remission of my sins, and initiated into the Church of Christ. I have entered in at the straight gate and commenced traveling the narrow way which leads to eternal life. I have here made a good beginning. My brethren and sisters have made just such a beginning as I have.—

But we must not stop here. The saints of God must press bravely forward, or they can not win the prize, or claim the reward which the Lord has promised to the faithful. It is a true saying, that "he who does not advance retrogrades." It does not do for any one to stand still in a world like this, in which every thing is moving onward in one direction or other. The world is progressing rapidly in the knowledge and wisdom of the world, and the humble followers of the meek and lowly Jesus, should be progressing even more rapidly in a knowledge of their duties toward God, and of the things pertaining to His kingdom. We have, already, all the instructions, laws and commandments that are essential for our present guidance—more, probably, than all of us fully live up to—for the heart of man is prone to do evil, and wander from the path of righteousness. This is one reason why we, as the saints of the Most High, must press forward, remembering the covenants which we have made, and drawing nearer and nearer to our God. To the saints, knowledge comes by obedience. If, then, we wish to receive greater light, we should live according to that which has already been revealed unto us by a merciful and all-wise God. Are we worthy to receive additional light, when we abuse that which has already been bestowed upon us? Verily no, and we can not expect that God will bestow upon us, what we are totally unworthy to receive. Then let us remember the words of our Savior, and try to live by every word that proceedeth out of the mouth of God, at least let us live our religion as far as lies in our power, and not willingly or knowingly transgress the law of God, or do any thing that will bring us under condemnation. And in proportion as we discharge all our duties to the best of our

knowledge, we shall have peace and joy ever within our bosoms, and the Holy Spirit ever with us, to enlighten our minds, and fill our hearts with love to Him who is the fount of every blessing.

That we may all keep the laws of God, and serve Him in righteousness; that we may meet together and rejoice in the New Jerusalem, is my humble prayer. RHYME,
SAN BERNARDINO, Cal., June 3, 1867.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Monday, July 15, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

Reformers of every sort, almost always think, talk, write and act, precisely as if the whole human family were involved in the decay incident to the ravages of an epidemical moral disease, for which no remedy existed, but the one single specific which they recommend.

We expect that we are not altogether free from this same egotistical idea, and we are not right sure that, for the purpose of reasoning successfully, men must not put themselves in such a condition of mind. We have, however, to admit, that we object to being so treated by any one else; and, in order to do to others as we would wish that they might do to us, we are under the necessity of considering ourselves within the list of diseased ones, and take the physic prescribed for others.

Food taken in proper quantity, at proper times, sustains present life and tends to its prolongation; but taken in immoderate quantities, and at improper times, the functions of the body are deranged, refuse to act, and disease follows, present life is endangered and its term of duration shortened.

The wisdom of food either physical or spiritual, may be said to be, the proper use of that which will sustain and prolong life

in its best estate. We believe this to have been the object had in view by the Author of the "Word of Wisdom."

"A sound mind in a sound body," can not by any means be proven to be a false axiom, by the occasional exception of a brilliant mind in the occupancy of a body ready for the tomb.

Life's fitful fever presents so many strange anomalies respecting what are termed the "laws of life," that there can be no set rule alike applicable to all. But it can not be denied that brilliancy of mind in one specific direction may exist at the expense of a diseased body; for it is no unusual circumstance to observe the brilliant and sparkling eye, and apparently healthfully flushed cheek, accompanying the quick wit and graceful repartee, shrewd saying and wise remark of youthful consumptives; whose slender frames and painful look of apprehension, mark the frail tenure by which their present lives are held.

It is the strong and steady pulse beat, the firm step, the upright form, the deliberate nerve that denote the moderate, temperate liver; and with these, we expect the cool head, calm consideration that mark the wise man. A due regard to the "Word of Wisdom" points out the way to obtain these qualifications.

We have thought that this might possibly be a new way of presenting a subject which has been so frequently animadverted upon.

The blessings spoken of in the "Word of Wisdom" are sure to follow its observance. This many can testify. Those who do not care to follow its dictates, must be content to abide without the blessings promised. Nor can they justly charge God with withholding from them the health of body, strength and purity of mind, declared to be attainable by being wise in the matters of eating and drinking.

There is barely sufficient means in the hands of the Committee, to secure the plates of the New Translation. How

they will be able to obtain the requisite number of copies without further subscriptions is a question we can not answer. Perhaps some one can. If so, the Committee will be thankful for the suggestion.

Indicative (if true) news is coming to us from Utah. See extracts from the *Kette*.

The news from California is cheering and comforting. Bros. Alexander Smith and Wm. Anderson are striving to preach peace, and the kingdom of God, with good success. May their shadows and their usefulness never be less.

War mutterings are again heard in Europe. Unfriendly relations seem to be rising between France and Prussia.

The Mexican affair culminates in the ignominious death of Maximilian, as a disturber of the public peace of Mexico; as a sort of political "fillibuster." His death has caused a profound sensation in Europe and may lead to further complications. By some the course of Juarez in killing Maximilian is denounced, by others justified. We can see in it only the legitimate result of attempts to prevent the triumphing of political freedom on this western hemisphere. Political fillibustering and rebellion are a good deal alike if unsuccessful.

We now take occasion to warn all, more especially old Latter Day Saints, to be careful how they pay heed to men offering them more and greater things, than those promised by Christ and the apostles.

There need be no fear to hear every body who makes a show of honesty of purpose; but this may be set down as a fair rule; first hear, then judge. No true follower of Jesus Christ will ever promise more than the Master did. Hence, when professed Latter Day teachers, undertake to kill the church, they usually make large promises, outside of those contained in the gospel. Promises of power, glory, honor and riches, to come from position and place. These promises are all illusory, and will neither be realized by those making them, nor by those to whom they are

made. No ambassador is authorized to offer to citizens of adoption, more than already legalized citizens are in possession of. Hence, when men offer any exaltation, other than that contemplated in the gospel anciently, they are acting without warrant and offering more than can be realized. Many have supposed that honor grew in the person of some one of their fellow men. This is a mistake. Christ was the type and exemplar. Honor did not grow in His person, but was the gift of God; His title to it, being found in His declaration that He came to do the will of Him that sent Him.

Pope places the matter in a clear light when he says:

"Honor and fame from no condition rise,
Act well your part, there all the honor lies."

Christ promised life. The life which now is becoming the earnest of the life which is to come. The conditions of princes, priests, and kings are contingent; and are made to follow good behavior; not to precede it.

Every promise of present preferment and spiritual advancement, made with a view to convince the mind of the correctness of the position of any faction, or the men leading it, should be looked upon with suspicion; and a careful examination of such promises will reveal the fact, that they are without basis in truth.

If God alone has life in himself; and no one can have it except Christ, and him to whom Christ will give it; how extremely valueless is a promise of honor and glory, made by any one whomsoever, who has not the power to give life, without which, honor and glory are themselves of no value. How extremely unwise to confer a name and a crown upon any one, now, and here, the title to which must be perfected by long continuance, in suffering, in desire, in virtue, in hope and in patient waiting. Watch them, therefore, who seek to buy you for emolument.

We owe an apology to the readers of the HERALD; and hereby discharge the

debt. The matters connected with getting the Holy Scriptures into the hands of the stereotypers, have prevented his close attention by us to the affairs of the HERALD as might have been otherwise practicable.

For any remissness on our part, discoverable in the conduct of the paper, we ask pardon, and hereby make as ample reparation as is in our power, in words.

The children's department lacks sustenance in the way of articles for publication.

We have in hand quite a number of questions for our query column, which we shall now endeavor to answer as fast as time and space will admit. We have not found our thinking machine in the list of patents issued.

One brother has undertaken to answer our question about the covenant which can not be broken. To aid him, and others who may feel like answering the question we state; that the covenant referred to is that one spoken of in Sec. 77, Par. 2., B. of C.

We feel assured that God breaks no covenant himself hath made; but we desire to know what one it is that man can make, that man who makes it can not break.

The brother essaying to answer, did well. Who else will do as much?

Do men gather the fruits of righteousness in the ways of illicit evil and pleasure?

Do men reap the rewards of peace makers, where they themselves sow the seeds of disaffection and discord?

Brethren, thaw out. The "winter of our discontent," should be passing away; and that which was once said by a clergyman of a popular persuasion of his congregation, in answer to a question, should not be said of a truth about us.

Q. "Are your people well united?"

A. "Oh yes. They are froze together."

CONFERENCES.

Alabama Conference.

Minutes of a Conference of the C. of J. C. of E. D. S., held in the Meeting House at Flat Creek, Ala., May 4, 5, 1867.

Conference chose Elder Thos. Waddel, President, and A. J. Cato, Clerk.

OFFICERS PRESENT.

5 Elders, 2 Priests, 2 Teachers, 1 Deacon. Thos. H. Waddel reported that he had been travelling in Monroe, Conecuh and Butler counties, and found the prospect very good, having baptized 4 in Monroe and 8 in Conecuh Co. He had not preached in Butler Co., but had an appointment there.

Long Star Branch reported by W. J. Booker: 79 members, including 3 Elders, 2 Priests, 2 Teachers, 1 Deacon. E. W. Cato, President, W. J. Booker, Clerk.

Morning Star Branch reported by Bro. Waddel: 11 members, including 1 Elder. A. J. Cato, President and Clerk.

Bro. Thos. Waddel addressed the Conference, exhorting the elders of the church not to delay in trying to carry the glad tidings of joy to their fellow men, and then called for volunteers to assist him in spreading the gospel in this part of the land. Elders E. W. Cato, W. J. Booker, G. R. Scoggin and A. J. Cato, then testified to the Conference that they would labor as much as circumstances would admit.

SUNDAY MORNING SESSION.

Six came forward for baptism, and were administered to by Bro. Waddel. We then had preaching by Bro. Waddel, at eleven o'clock, to a very large congregation.

AFTERNOON SESSION.

We met and partook of the sacrament, after which, the meeting was given to the saints, and they all seemed to enjoy themselves well, and bore great testimony to the work they are engaged in.

EVENING SESSION.

Resolved, That Bros. E. W. Cato and W. J. Booker take Butler County and the upper part of Monroe for their field of labor.

Resolved, That we uphold and sustain Bro. Joseph Smith as Prophet, Seer, Revelator and Translator of the Church of J. C. of L. D. Saints, and Bro. Marks as his Counsellor.

Resolved, That we sustain all the authorities of the church by our faith and prayers.

Resolved, That we adjourn to meet here again on the first Saturday in August.

THOMAS WADDEL, PRESIDENT.

A. J. CATO, Clerk.

Princeville Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Princeville, Ill., on June 14-16, 1867.

The brethren from the various branches not arriving in season, on Friday the 14th, the Conference did not proceed to organize.

Pres. Joseph Smith preached in the forenoon, from whom we received some good instructions. In the afternoon we had a testimony meeting.

On Saturday the Conference proceeded to organize at 10 A. M., by calling Bro. Z. H. Gurley to the chair, and J. S. Patterson, Clerk, *pro tem.* On motion it was

Resolved, That we cordially extend an invitation to brethren who may be without us from other districts, to participate with us in the duties and exercises of this Conference.

OFFICIAL MEMBERS PRESENT.

Of the First Presidency, Joseph Smith; of the Twelve, Z. H. Gurley, John Shippy; High Priests, P. Bronson, H. Bronson, J. Landers; of the Seventy, D. L. T. Bronson; Elders, Wm. Grice, Rob't. Lyle, Amos Bronson, Rufus Benjamin, Hyrum Bronson, Giles Cook, Chas. C. Reynolds, J. S. Patterson.

The minutes of the preceding Conference were read and accepted. It was then

Resolved, That this Conference request the Publishing Committee, to publish in the Herald, as much of the History of Joseph Smith, the Martyr, as in their judgment will be of benefit to the church.

Resolved, That no officer speak twice, on any subject under discussion, until all who wish have spoken once on the subject.

AFTERNOON SESSION—REPORTS OF BRANCHES.

Kewanee: 72 members, including 11 Elders, 3 Priests, 1 Teacher, 1 Deacon, 5 baptized, 1 cut off, 2 children blessed. Jas. Hart, Pres., J. Boswell, Clerk. Reported by J. S. Patterson.

Princeville: 15 members, including 2 High Priests, 1 Seventy, 3 Elders. Rufus Benjamin, Pres. and Clerk. Reported by Hyrum Bronson.

Victoria: 6 members, including 2 Elders. Chas. C. Reynolds, Pres., Giles Cook, Clerk. Reported by G. Cook.

Orien: report rejected.

St. Davids, Henderson Grove and Buff. Prairie Branches not reported.

Resolved, That the Orien, St. Davids, Hend. Grove, and Buff. Prairie branches, report at our next Quarterly Conference, as required by the law.

The Elders then gave a report of their labors, which were interesting, and a good feeling prevailed.

On motion, Elders Adam Fletcher and J. S. Patterson, were released from their mission to Morris.

On motion, the mission of Elders J. Hart and — Birch, to Coal Valley was continued, at their request.

Resolved, That when this Conference adjourns, that it be to meet at Truro, four miles south of Victoria, Knox Co., on the Friday before the full moon, Sep. 6, 1867.

Resolved, That we uphold and sustain the authorities of the church, in righteousness, with our faith, prayers and means.

Resolved, That all missions, previously given, and not recinded, be understood as continued.

Resolved, That the Clerk *pro tem.* forward the branch reports, and minutes of this Conference, to Bro. E. Stafford, with instructions to send the minutes for publication in the *Herald*.

The remainder of the evening was spent in bearing testimony, and the gifts of the Spirit were manifested in prophecy, in tongues, and interpretations. Much of the Spirit was manifested, and we felt blessed of God.

On motion, adjourned.

On Sunday morning, previous notice having been given, we met at the Christian Church, in Princeville, and listened to an eloquent discourse on the death of our departed brother, Elder Geo. Lindsley. The inhabitants of Princeville turned out to hear, and we believe much prejudice has been removed.

In the afternoon Elder J. Shippy spoke on the resurrection, and in the evening Bro. Joseph spoke again, on the gospel as taught by Jesus, in his usual forcible manner, and we believe much good will result.

The brethren parted on Monday morning for their respective homes, greatly strengthened, and rejoicing in God our Savior.

Z. H. GURLEY, PRES.

JOHN S. PATTERSON, Clerk.

SELECTIONS.

[*Union Vedette*, (Utah), June 26, 1867.]

The Apostates.

On Sunday afternoon, as we are informed, President Young held forth at the Tabernacle, in a speech or sermon, of some length, in which he boldly and openly announced that Amasa Lyman, Orson Hyde and Orson Pratt had apostatized, and were cut off from the Church.

Orson Hyde was chosen* as the

President of the Quorum of the Twelve Apostles, at the Conference in April last, and Orson Pratt was one of the Twelve. We believe Lyman had been at one time one of the Twelve Apostles, too. Pres. Young was severe on Hyde, and particularly severe on Pratt. He was denounced as an unbeliever and now in the possession of that unpopular fellow, vulgarly known as the devil. Pratt is said to be on the way here, from England, determined to advance his views to the Saints, on things temporal and spiritual; and Young vehemently charged his followers not to listen to any apostates, and particularly to him. Where Hyde and Lyman are, we are not advised, but suppose them to be in the southern part of the Territory. The people are cautioned to have nothing to do with Gentiles or apostates. These three men, Lyman, Pratt and Hyde, are said to be among the ablest and most intelligent of the Mormon leaders, and have done wonders in building up the Mormon church; and their defection at this time is ominous of a change in that church; and bodes no good to the one man power in Utah, that has so completely ruled in all matters relating to this world, and the next. Outside speculations account for this change of heart in various ways; among which the fact that Brigham Young, Jr., was chosen to succeed Brigham Young, Sr. over the Apostles, is prominent.

If Brigham would now only abolish polygamy in Utah, he would head off those able apostates, who are determined to make mischief in the ranks this summer, and do him "dirt." He can do it just as well as not, and it would recommend him to the American people, and the civilized world, more than any act of his life, or any thing else in his ability to perform.

* We suppose sustained is meant.—Ed.

[Union Vedette, June 26.]

Disaffection in Utah.

We state on the authority of Madam Rumor—and the old dame has been pretty truthful thus far—that a conspiracy of some pretensions exists in southern Utah, to throw off the yoke of Brigham Young, and come out fairly and squarely for what those interested consider pure Mormonism. She also asserts that disaffection exists in many places in this Territory, among the saints, and that there is considerable of it here under Brigham's nose.

Numerous reasons are assigned for the growing discord: As having to obey the voice of one man in all his diatim, or be bored to death with anathemas, or compelled to acknowledge submission. Parties who came here eighteen or twenty years ago, find their temporal advancement retarded, unless they are favorites; are required to come out with nothing to the various funds add, and be consoled with the promise of big rewards on the other side of that bourne so happily described by Shakespeare. They are beginning to ask, what is the object of life alone, how is it that the leaders of the church have, and are acquiring Pacific Railroad stock, telegraph stock, money in bank on both hemispheres to any amount, cotton mills, saw mills, lands, farms, houses of all kinds, to let to Gentiles even, and stock until you can't rest. Fine turnouts for the seasons, too, are mentioned.— The care manifested for the temporal welfare of children of issue, is also noticed. There is no army of occupation now, nor a great crowd of Gentiles in Utah, and the "scare" so successfully played for years past, is getting old and distasteful. The people of Utah want to be like other people in America, practice their religion with liberty and devotion, contribute much or little for the cause, as they may, feel disposed or

feel able, like the members of other denominational sects. In fact, they are tiring of what they deem abuses. It is a long road that has no turn.

From the Admitt Herald.

Dr. Doddridge's Dream.

Is it not strange that such a man as Dr. Doddridge, who lived as every Christian ought to live, in intimate communion with God daily, quite in the precincts of heaven, and whose heart and soul was continually anticipating the joys of that glorious world, should have been the subject of the following remarkable dream: Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clark, and in religious conversation they spent many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in the "visions of the night," his ideas were shaped into the following beautiful form:— He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but no glittering city or village, the forest or the sea was visible. There was nought to be seen below save the melancholy group of friends, weeping round his lifeless remains. Himself thrilled with delight, he was surprised at their tears, and at

tempted to inform them of his change, but, by some mysterious power, utterance was denied; and, as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight.—

Reposing upon golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted across their path, the guide informed him that the place he beheld was for the present to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had heard, that eye had not seen nor ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding the building to which they were then rapidly approaching was superior to any thing he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply—they were already at the door and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that, during the interval before his arrival, the apartment would furnish him with sufficient entertainment

and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas angels, though unseen, had ever been his family attendants, and sent by God, they had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils.—

Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never understood, and which had perplexed him with many doubts and much uneasiness. Among many others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all, an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down at his feet, completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and after having drunk himself, he presented it to him, saying, “This is the new wine in my

Father's kingdom." No sooner had he partaken, than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Savior as an intimate friend.— Like the silver rippling of the summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy work is approved, rich and glorious is thy reward." Thrilled with an unspeakable bliss that glided into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of love and tenderness.

COST OF THE INDIAN WAR.—Estimates made at Gen. Grant's headquarters show that the present expenditures in prosecuting the Indian war, are fully one million dollars per week. In case it is determined to inaugurate a vigorous campaign, expenditures will soon be needed to meet the wants of an increased force of about five millions per week.— Thus far since the troubles began, every Indian killed has cost the Government over a million dollars, and the lives of about ten white men.

CORRESPONDENCE.

FROM BRO. WM. ANDERSON.— Once more I embrace the opportunity of penning you a few lines, informing you of our whereabouts, and also how the cause is prospering in California; I suppose all lovers of truth, and the true cause of God are anxious to hear. When I last wrote you, we were at San Bernardino; while there, twenty-three were added to our number, and since we left nine more have joined, making in all thirty-two in that place. That

church is in a prospering condition. We left there to attend our Conference, the minutes of which you have received; after which we visited the Alameda Branch, which is, I must say, in a good condition. Three united with us while there. From there we went to Petaluma, at which place we tarried some time, strengthening the brethren, and preaching several times. During our stay we added thirteen to our number. I do not wish you to understand that this is all our work, for it was not, others have been instrumental in sowing the seed as well as us. We left the work in the care of Bro. Wm. Potter, praying God to water the word with the dews of His grace. From there we went to San Francisco, where we stayed a few days; then leaving for Sacramento, where we found many anxious souls awaiting our arrival, for truly they needed assistance. By an overt act of theirs they superseded the action of the California Conference, and also the High Council, which brought a disunion in the church. It truly was a sly way the Arch Fiend sought out to overthrow the cause of God; but by a careful legislation the matter was adjusted, I think, satisfactorily. The dark clouds soon commenced to disappear, when pierced with the power of truth. While there, we raised quite an excitement, and many are investigating the work.— I am convinced that if the work is properly managed, a great work will be done there. During our stay nine precious souls were willing to have their names cast out as evil, for Christ's sake. Leaving there, we made our way over the mountains to this place; where we found much need of help, for we feel our own weakness on such occasions. We have commenced labors in Genoa, Carson, and Empire. Quite an interest is felt in all these places. We hope to be instruments in setting the

house of God in order here. I am much encouraged in the work on the Pacific Slope. A brighter day has commenced to dawn on California; and I pray that it may increase, and that those that have caused so much contention and disunion may be removed, and the love of God be shed abroad in every heart; binding them strongly and firmly, and keeping them in the true path of duty.

I remain your supporter, and advocate of truth.

CHAS. DERRY, Nevada, June 24, 1867.

MISCELLANEOUS.

Resolutions of the Quorum of the Twelve.

Resolved, That while we recognize the validity of the marriage contract entered into before coming into the church, we also recognize the validity of divorces by the courts, touching those same contracts, except in the case pointed out in par. 20, of sec. 42, Doc. and Cov., wherein the parties who are the cause of the separation are the offenders; and further, that while the injured party remains unmarried, the offender is not entitled to baptism.

Resolved, That no Conference has power, by authority, to send a travelling ministry beyond its own jurisdiction.

Resolved, That the whole travelling ministry are under the direction of the First Presidency of the Quorum of the Twelve.

Resolved, That inasmuch as High Priests and Elders can officiate in all the lesser offices in the church, they may be chosen to present the reports of branches, where it is not convenient to send by the Priest or Teacher.

Resolved, That the Bishop be, and is hereby requested, to submit to this Quorum, an exhibit of the financial condition of the Church, including the receipts and disbursements of means accruing from tithing and offerings.

Resolved, That each member of this Quorum present to the Bishop, an inventory of his temporal affairs, agreeably to the law of tithing and consecration.

Resolved, That we advise the First Presidency, in connection with the Bishop, to take steps as soon as practicable, to procure the Power Press.

Resolved, That the Bishop be, and is hereby requested, to use the funds of the Church for the liberation of the hands of the Twelve.

J. W. BRIGGS, PRESIDENT.

CHARLES DERRY, Clerk.

Done at Nauvoo, Ill., April, A. D., 1867.

THE DELAY of this and the last number of the HERALD, was in consequence of sickness and other unavoidable causes.

RECEIPTS FOR THE HERALD.—H. Davis, O. P. Dunham, J. Stidart, E. Woodward, E. Davis, W. Kinney, J. C. Gaylord, C. Smith, P. Leonard, D. M. Montgomery, J. D. Montgomery, C. Davis, D. C. Stiles, L. Hewitt, W. Aldrich, A. Hicks, R. M. Clements, J. McKenzie, J. Brower, N. Dutton, W. Marks, E. B. Gaylord, N. Green, W. W. Gaylord, S. Maudsley, each \$2.00.

J. S. Patterson, J. Hatton, R. Rowley, W. Houghton, M. Houghton, J. Houghton, W. Owen, N. Peterson, C. Whitmore, W. T. Smith, N. H. Ditterline, M. McNamee, J. W. Nichols, I. Cramer, G. C. Smith, J. Appleton, E. N. Webster, J. Scanlon, D. Morey, W. Patterson, J. Siddle, S. E. Hull, C. W. Maudsley, L. W. Babbitt, L. L. Babbitt, F. Chappel, A. Griffith, E. Barnum, N. N. Cooke, N. Brown, H. J. Hudson, C. Brindley, P. Murie, G. W. Gally, J. Barrow, A. Carrol, W. Fisher, I. Black, H. Kisby, W. D. Ledingham, W. Horton, P. Adamson, S. Naiden, A. Guinand, each \$1.00.

J. Robinson, \$1.25; J. Beard, \$15; G. Bellamy, \$16.

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—Need of Revelation—Zion in America—Who then Can be Saved?

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

TRACTS OF TWELVE PAGES.—Plan of Salvation—Letter on the Latter Day Work—Fulfillment of the Atonement.

Four copies for 15 cts.; or 100 for \$3.

VARIOUS OTHER publications are advertised in the HERALD of June 1, 1867.

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. 3.—Vol. 12.] PLANO, ILL., AUG. 1, 1867. [WHOLE No. 135.]

Miracles.—No. 2.

MIRACLES NOT WROUGHT TO MAKE PEOPLE BELIEVE.

In reference to the miracles which were performed under the administration of the apostles, there is no evidence that their purpose was to make converts thereby. After the day of Pentecost, when Peter and John were instrumental in healing “a certain man lame from his mother’s womb,” (Acts 3 : 2,) “the captain of the temple, and the Sadducees came upon them,” and the rulers, elders and scribes of the Jews said unto them, “By what power, or by what name have ye done this?” *7v.* These persecutors of Peter and John confessed that “a notable miracle” had been wrought, but they commanded them not to speak at all, nor teach in the name of Jesus.” 180.

Miracles, as we have shown, were not wrought to make people believe in Christ, but *miracles were wrought anciently by wicked men to make unbelievers in the teachings of inspired men.*

“Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also cal-

led the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods.” *Ex. 7 : 10-12.*

The inspired writer, in the foregoing statement, does not say that the rods of the magicians of Egypt appeared as if they became serpents. It is as positively asserted that their rods likewise became serpents, as that Aaron’s rod became a serpent. It is positively asserted that “they also did in like manner” as Aaron did. If the rods of the magicians only *apparently* became serpents, the rod of Aaron only *apparently* became a serpent. One event was *like* the other, and if the miracle which was performed by Aaron’s instrumentality demonstrated the truth of his religion and the fact that he was a prophet of God, the miracle which was performed by the instrumentality of the magicians, demonstrated “in like manner” concerning them and their religion. Thus it is evident that the performance of miracles does not demonstrate the truth or untruth of any religion, nor the divine calling of any man as a prophet of God.

MIRACLES WROUGHT BY SATANIC POWER.

The magicians of Egypt did not only cast down their rods and cause them to become serpents, but when Aaron lifted up his rod and smote the river in Egypt, when "all the waters that were in the river were turned into blood," "the magicians of Egypt did so with their enchantments." See Ex. 7: 20-22. If the magicians "*did so*" they also turned the waters into blood:

"Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." Ex. 8: 6, 7.

Thus was miraculous power connected with the magicians of Egypt for the purpose of making Pharaoh believe that the claims of Moses and Aaron as prophets of the Lord were spurious, and that God had not sent them to command Pharaoh to let His people go out of bondage. Now if the theory of many in our day concerning miracles is correct, the magicians of Egypt were inspired by the true God and engaged in establishing the religion of heaven—the religion of the Bible—by miracles. Thus this theory proves too much for its advocates, *if* it proves any thing; for *if* it is true, the religion of the magicians and the religion of Moses were both the religion of the Bible, and there was no antagonism between them.

Moses not only admitted the fact that signs and wonders might be given by false prophets, but that signs and wonders given by them might come to pass; yet he commanded the children of Israel to not hearken to them, and he said:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken

unto the words of that prophet or dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13: 1-3.

Now if Moses had been a believer in a common theory of our day concerning miracles, he would have believed that if a prophet gave a sign or a wonder which came to pass, it would be an evidence that he was a true prophet, but Moses was an unbeliever in this doctrine, and this is another reason why *I do not believe in it.*

Our Savior prophesied that before His second coming—before

"All the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory," (Matt. 24: 30,) "there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible they shall deceive the very elect." 24.

These great signs and wonders are miracles which false christs and false prophets will perform in the last days. John the Revelator foretold that a certain class of wicked people, which he calls the second beast, would do miracles. He says:

"He doeth great wonders, so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do, in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." Rev. 13: 13, 14.

By these miracles them that dwell on the earth will be deceived, and those who believe that it is by the power of God *only* that miracles can be wrought, will be in great danger of being deceived thereby. I will now present additional evidence on this subject from John's Revelations.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them

that had received the mark of the beast, and them that worshipped his image.— These both were cast alive into a lake of fire burning with brimstone.” Rev. 19: 19, 20.

“I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” Rev. 16: 13, 14.

One of the plainest facts connected with the foregoing texts is, that the prophecies which they contain have not been fulfilled. “The battle of that great day of God Almighty,” has not been fought. That great day was not in any past age. It is spoken of by John as the great day of God’s wrath. I have already shown by the quotation from Rev. xvi. that “the kings of the earth and the whole world” will be gathered together to battle by the three unclean spirits which are the spirits of devils working miracles for that purpose. The gathering together of the kings of the earth in that great day, under the guidance of men who shall work miracles by the power of devils, will bring about their final overthrow, which is described as follows:

“The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come and who shall be able to stand.” Rev. 6: 15-17.

As these events have not yet been fulfilled, miracles will yet be performed by satanic power, by which the great battle of the great day of God Almighty will be fought by the kings of the earth and their armies. By showing that the events of the great day of God Almighty have not yet been fulfilled, it will be

demonstrated that miracles by satanic power not only *can be but will be wrought*. The kings of the earth and of the whole world have not yet done any of these things which John prophesied of. In that day the sun will become black as sack-cloth of hair and the moon become as blood. Then will the stars of heaven fall to the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. The heaven will depart as a scroll when it is rolled together, and every mountain and island will be moved out of their places. It is in connection with these events that John says that the kings, &c., shall hide themselves in the great day of God’s wrath. This prophecy of John is in accordance with the prophecy of Joel, who prophesied of some of the great events of “that great day of God Almighty,” and said:

“The sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong, that executeth his word, for the day of the Lord is great and very terrible; and who can abide it?” Joel 2: 10, 11.

See also verses 31, 32.

ISAAC SHEEN:

The Negro and the Priesthood.

I have met, first and last, a number, who question the legality of ordaining men of the Negro race to any office in the priesthood. In most cases the objections are founded on teachings received from elders since 1844, and in other cases the objections are supposed to be found in the Book of Abraham.

Some of the elders of the reorganized church can see no authority for ordaining the black man, only as it is found in a revelation given May 4, 1865, *Herald Vol. 7, No. 11*.

Now it would seem that inasmuch as the Negro embraces the gospel, thereby becoming a child of God,

and "a fellow citizen of the household of faith," that he might, if "full of faith and the Holy Ghost," be called to participate in the work of preaching the glad tidings of redemption. Nationalities are lost in Christ; in Him is neither Jew nor Greek, barbarian nor Scythian, bond nor free; the lines that divided them are expunged, and they are one, having been created *anew* in Him.

National pride and interests are sacrificed—national animosities and prejudices are buried, and the peculiarities of kindred, country, and color, are lost in the new creation, so it may be said with propriety, that the individual rises to walk with Jesus Christ in newness of life.

This life in Christ is better, purer, and vastly higher in morals and spirituality, than life in the world, and therefore is not to be measured by it, nor compared with it; our conceptions of it should be formed by the precepts and Spirit of the Lord Jesus. And in learning and living the "life in Christ Jesus," if we find we have prejudices, and fondly cherished views, with which it comes in contact, we should cast them out, as did Sarah the bondmaid and her son, keeping our souls pure by the righteousness of Christ. Good men and women are sometimes both losers and sufferers from the effect of their own foolish prejudices, and through it they sometimes do great wrong to others. Prejudice prevented the great apostle Peter from comprehending the full scope of his mission. Jesus commanded him and his fellow apostles to "preach the gospel to every creature," which would include Gentile as well as Jew; yet it was not until after the Lord's manifestation to him through the Spirit, upon the housetop, and at the house of Cornelius, that he perceived that God was no respecter of persons.

Prejudice being so great an evil

—so well calculated to blind us to our duty, and to pervert our judgment—we should be careful in making up our minds in regard to so important a matter as conferring ordinations, lest we wrong others, ourselves, and dishonor God. The Book of Mormon says:

"For behold the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."—*Alma 13:12*.

And the revelation to which I have alluded, teaches the same:

"Lo it is my will that my gospel shall be preached to all nations in every land, and that men of every tongue should minister before me; Therefore, it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law and become heirs according to the promise."—*Herald No. 11, Vol. 7, p. 163*.

Thus we see that consistency, and the revelations of God, declare that the Negro shall not be excluded from the ministry, on account of either his race or color.

W. W. B.

A Letter to a Friend on the Latter Day Work.

DEAR FRIEND:—Your kind letter was received last evening, and I was truly glad to hear from you. I was still more delighted with the spirit manifested in the communication.

You remark that the teachings of the New Testament constitute your faith; so be it, and so do they teach my faith, yet I can not throw away the Old Testament, for much unfulfilled prophecy is therein contained, and the New is but fulfillment of the Old, and each proves the other true. Doubtless, however, we are of one mind here, and therefore space need not be used in the discussion of that matter.

You further remark that you rejoice in that I am a Latter Day Saint. Well, friend, Latter Day Saintism consists in the faith and

practice of the following truths:— Faith in the gospel, repentance of sin and from dead works, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment, and in the practice of every revealed duty and commandment of Jesus Christ.— Further, in believing that inspired apostles, prophets, evangelists, pastors and teachers, belong in, and are necessary to the existence of, the Church of Jesus Christ. Further, that as *God*, not *man*, placed in the church anciently—firstly, Apostles; secondly, Prophets; thirdly, Teachers; then miracles, gifts of healing, helps, governments, diversities of tongues, &c., so that whenever and wherever that church exists, this order must be found, unless it can be proven that they were designed only for that age, or for the establishment of christianity, which I contend is one of the most false and dangerous positions the adversary of souls ever led men to embrace, and men fondly, but vainly, base it on Paul's declaration that tongues shall cease, and prophecy shall cease, and knowledge also; but when, Paul? “when that WHICH IS PERFECT IS COME.” Has knowledge ceased? No; you answer. Have tongues ceased? (yes, among the sects). Do men prophecy? Not in the churches of men; but neither have ceased in the church of God—the Church of Jesus Christ of Latter Day Saints—or as men say, “Mormons.”

Paul, for what purpose were apostles, prophets, &c., &c., given? For the perfecting of the saints. And what is that for? For the work of the ministry. And what is the ministry for? The edifying of the body of Christ. How long? Till we all come to the unity of the faith, to the measure of the stature of a perfect man in Christ Jesus, or as the mar-

gin reads, “to the measure of the age of Christ,” what age, the age to come, “the times of restitution,” &c. If apostles, prophets, &c., are for the perfecting of the saints, the work of the ministry, and edification of the body of Christ, I ask you seriously and most solemnly, in the name of Jesus, *can the saints be perfected; can the ministry be accomplished; can the saints be edified; can the Church of Christ exist without them?* Answer this before God, with the New Testament before you. Admit them to be necessary—and who dare deny it?—then divine authority to preach, baptize and lay on hands must be held by the apostles and elders; they must be called of God and sent, and “how can they preach except they be sent?” Men may talk, but can they preach, by the Spirit, *actual, real inspiration?* Not except they be sent; and how? By God or His servants, duly commissioned for such duty and work. Admit these gifts to be necessary, and then prophesying is not done away, and if not, then direct revelation from God. And pray what is the Holy Ghost given for? “It shall guide you into all truth,” “it shall teach you things to come,” says Christ. Is that true? Would not such revelation, such knowledge of things to come, if communicated to men, constitute the receiver of it a prophet? Did you ever think that Christ's church is built on the rock of revelation? Not on the fact that Jesus Christ is the Son of God? If a confession of that truth is all, then many, many thousands are built thereon; for who denies it?— Jesus said to Peter, flesh and blood has not revealed it unto thee, but my Father in heaven. Could not flesh and blood teach him concerning Christ's coming, and His sufferings and death from the scriptures; verily, and many believe on him thereby. But who could *know?*—

No man can say that Jesus is the Lord, but by the *Holy Ghost*. Peter could not, nor any other man.—No man *knoweth* who the Son is but the Father, and he to whom the Father revealeth him. Men may have an opinion, may even believe that Jesus is the Son of God, but no one can *know* it, unless he has the Holy Ghost. And *who has it?* Momentous question! Serious and all important question!! Hark, the inspired apostle speaks—to believers. He says: “Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Listen, for “the promise is unto you and your children, and to all them that are afar off, even as many as the Lord our God shall call.” Do you query still? All who are called by the gospel, who believe, repent, and are immersed, are entitled to it. How? By the ordinance of laying on of hands, and never has it been given (since the Cornelius case, and which is not an example for us) otherwise, and with it comes its ministrations, manifestations and gifts. But who dare, among the sects, lay hands on an immersed believer, and say in the name of Jesus Christ, receive ye the Holy Ghost? Are any presumptuous enough? Would it avail, if they did?

Do you *know* that Christ rose from the dead? You believe, but do you *know*? Nay, verily; unless you have received the Spirit. How strange! “And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying Abba, Father.” The very fact that the Spirit of Christ is given to the sons of God, proves that *He lives*, and they know God by that medium and no other, for the Spirit of God takes of the things of God and reveals them unto us, and the Spirit of Christ reveals the Father. Now

I will present you three propositions that God will vindicate in the judgment day.

1st. That no man can claim the Holy Ghost, unless he has received it by the laying on of hands, after obeying the gospel, by immersion, at the hands of an authorized agent.

2d. That such only who have the Spirit, can know God and Jesus Christ.

3d. That it is “*eternal life to know* God, and Jesus Christ whom he has sent.”

The Spirit of God is an earnest of our inheritance; and where is the promise of the inheritance to any who have not received the pledge, earnest, or surety of the same? It bears witness that we are the children of God. It helps our infirmities, and makes intercession for us. It guides into all truth; it teaches things to come. It gives us power to work miracles, speak in new tongues, interpret the same, to heal, to prophesy, to have faith, wisdom and knowledge. *It will raise us from the dead at Christ's coming.*—Is it important? Is it valuable?—Is it necessary? If so, learn the way to get it, and the only way.

But you say, perhaps, where is the proof of any having authority to preach, baptize, and lay on hands in these days? You admit that there must be such power, or no Holy Ghost can be received, and if no Holy Spirit, no gifts, no knowledge of God, nor of Christ, no eternal life, and no resurrection of the dead, for all depends upon its possession by the saints. If such authority is so imperatively demanded by the circumstances of the case, it is right to expect it. Unbroken succession of apostleship can not be sustained. A *re-establishment* of the ancient order, therefore, is the only alternative. How? Either by the personal coming of Christ for the purpose, or an angel duly commissioned, or

vision or revelation. The first could not be, as it would necessitate the resurrection, the end of probation for Gentiles, the bringing in of the millenium, &c. The latter belongs to those *in* the church. The second or angelic ministration is the most probable and reasonable, beside being the general or usual order of communication between God and the world.

In Rev. xiv. we read that an angel will fly through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying: "Fear God and give glory to him, for the hour of his judgment is come," close at the end of this age, just before Babylon's downfall, even in these days. Another gospel? Nay, but as you quote, let any man, or an angel, be accursed, who preaches one that Christ and His apostles did not preach. Notice:

1st. The administration of an angel.

2d. The fact of a time previous when the gospel was not preached, as you admit, and is intimated in the message, for it would be unnecessary to speak of such preaching, at the end of this age, if it had always been preached.

3d. It is to be preached to every nation, kindred, tongue and people. It must have a starting point, and the gift of tongues by the Spirit is needed now to preach to all nations.

4th. If the gospel is preached, people will believe and be baptized, and the signs are to follow them, as Christ said.

5th. Men must have authority to preach and baptize and lay on hands for the gift of the Holy Ghost, for these signs are a result of its presence among men.

6th. Who could more appropriately commission these men, and begin the work, than the angel who first brings the message? He brings

the everlasting gospel to preach.

7th. What is more reasonable than to suppose that this angel commissions men to preach the gospel that he brings instead of preaching it himself? For one angel could not preach the gospel to every nation, kindred, tongue and people, and beside the preaching would be followed by believers, and they of course would need to be baptized, and to receive the laying on of hands, &c. An angel could not perform this work for many reasons. Then he would commit it to faithful men. Somebody must first commence it, must preach, baptize, lay on hands, and then organize a church in which the ancient offices and gifts can be found.

Having thus found the reasonableness of such a course of causes and effects, be not alarmed nor mortified if I claim that all this has been done, and that a poor, unlearned young man, was chosen of the Lord to first preach, then baptize, then lay on hands, and then organize the first church of Jesus Christ since the third century. Further, be not angry if I say that inspired apostles, prophets, elders and teachers, gifts of faith, of wisdom, of healing, of miracles, of tongues and interpretation thereof, and of prophecy, exists to-day, and that I have seen with my eyes, and heard with my ears; glory be to God and the Lamb. I have heard men, illiterate men speak in tongues, and others interpret by the Spirit. I have heard them prophecy, and have seen the literal fulfillment of the same. I have seen hands laid on the sick, and they have instantly recovered. I have seen men go forth preaching the same gospel that Paul and Christ preached, baptizing in the name of the Father, Son and Holy Ghost, and laying on of hands, whereby the Holy Ghost has been given. I have seen the signs follow the believer.

Now again, if the gospel be preached as it was anciently, and the signs follow the believer as they did formerly, *the very fact that signs follow, proves that the same gospel is preached and believed.*

If apostles and prophets, evangelists, pastors and teachers exist to-day, if men believe the gospel, obey it, enjoy the Spirit, receive revelations, serve God, keeping His commandments, does not the Church of Jesus Christ exist to-day; and if so what are these hundreds of Churches? There is but one Spirit by which men are baptized into *one* body, but *one* hope of our calling, *one* Lord, *one* faith, *one* baptism, and *one* God and Father of all.

Who have the one spirit by which they call God Father, which testifies that they are the children of God? Who are the one body of Christ, with all the members in active operation, and in harmony?—Who have the one hope of the gospel, the hope of Israel, the blessed hope, the hope of the promise of God made unto the fathers, the hope of an inheritance on the earth, in the kingdom of God over Israel, &c.? Who acknowledge the one Lord Jesus Christ and possess His Spirit, and enjoy His life-powers, even as a branch of the vine? Who call Jesus Lord by the Holy Ghost? Who possess the *one* faith which cometh by hearing the word of God; the gospel which is *one* gospel, even the gospel of the kingdom of God, and not a three fact gospel, of Christ's death, burial and resurrection alone, but of much more, even that of the kingdom? Who practice the *one* baptism, even immersion in water for remission of sins? Who immerse *in* the name or by the authority of the Lord Jesus, or in the name of Father, Son, and Holy Ghost? *not into* the name. Who *know* the only true and living God? I say the people called, reproachfully,

"Mormons," or Latter Day Saints, Truly they fill this bill, and none others do.

Now a few words on the Book of Mormon and Joseph Smith.

1st. The Latter Day Saints do believe in the Book of Mormon, and so believing, they believe the Bible more firmly and generally than any other people on the earth, for the coming forth of that book, and its teachings, prove the Bible to be of God, and gives us weapons to battle infidelity with that the world does not, and can not possess.

2nd. That Book is in harmony with the Bible, and is *not a substitute* therefor, but they stand or fall together. If the Bible is true, the Book of Mormon is of God. If the Book of Mormon is true, the Bible is also. It is the history of the descendants of the tribe of Ephraim, who, several hundred years before Christ, came to this land to possess it, in accordance with Jacob's blessing on Joseph's head, and on Ephraim, and Moses' blessing on Joseph, (please read the account in the Bible). Christ came after His resurrection and established the church here on this land, among a people called Nephites, a descendant of Ephraim, who have ceased to exist, although their brethren, the Lamanites, are numerous, and will ere long, be God's battle-axe to punish this nation more for its sins than they yet have suffered.

3rd. Joseph Smith was *not* the *author* of said book. It was written by various prophets on this land, who were of the house of Israel.—Mormon and Moroni, the last writers, compiled and abridged the records of their people, which were engraven on plates, and Moroni hid them in the earth as God directed, in a place which afterward became part of New York State; an angel led Joseph Smith to the spot, and after much opposition from men and

devils, they were translated by the aid of the Spirit, into our language.

4th. The doctrine of polygamy is *not* taught in the Book of Mormon, but the *very opposite*. It is expressly forbidden. It was never practiced until the Man of Sin, Brigham Young, was revealed even a Son of Perdition. Not until men gave heed to seducing spirits and doctrines of devils. Not until they had *apostatized* from the faith. Brigham Young and the Salt Lake Mormons are not the true Church of Latter Day Saints, but are apostates, at least most of them; but many honest souls are in Utah. They have been rejected of the Lord, and with them we have no sympathy or fellowship, only as we have for any unfortunate, misguided people. We abhor polygamy. We have no sympathy with any ungodly practice.

THOS. W. SMITH.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Thursday, Aug. 1, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

Lessons taught us by experience are the most lasting. Yet it often seems that years of experience fail to bring wisdom.

Knowledge is said to be power, yet it is quite certain that knowledge unwisely used results in evil. It must then be that knowledge is not always wisdom.

Knowledge has increased in the earth, but has wisdom kept pace with that knowledge?

The whole superstructure of the religion of the last days rests upon the right use of the knowledge revealed of God. How then are we excused, if, mistaking knowledge for wisdom, we lack in the practice of our theories, what has been demonstrated by them.

We cannot understand that the practice of virtue, truth, sobriety, and the defence of the faith; necessarily imposes upon man the ex-

cluding himself from social and friendly intercourse with his fellow man.

We are aware, that in the east, religion assumed, in some sects, the theory of isolation as a test of true devotedness; witness the various recluses, pillar priests, hermits, those who understand the "mortification of the flesh" to signify a maiming of the body, and others of like character. But is it to be allowed that these devotees are wise?

Our reason answers, no. Saints, then, who, in the security of accumulated knowledge, look out upon the world from the narrow intrenchments of extreme isolation, must needs be subject to that passion which we so constantly object to in others, viz. prejudice. Isolation, suggests want of sympathy; want of sympathy fails to perceive the rule of adaptation; and this, misunderstood, causes the denunciations of the law, to fall from the lips of the preacher, like the crystals upon the beard of winter; glittering and fair, but cold, cheerless, and without consolation.

Every man who, by force of circumstances, is under obligation to mingle with the world, (those holding to different faith,) should do so with the understanding, that the gospel is given for his guidance in the letter of his life; the Holy Ghost, for his comfort, cheer, and guidance in the spirit of his life. And by these two will the wisdom of his ways be justified.

The man of the world answers to two tribunals here; the christian, the true christian, i. e. follower of Christ, to three.

The latter answers; First, To God, through the Lord Jesus Christ. Second, To his fellow man. Third; To his own conscience. The former answers but to society, and to himself.

In answering to God through the Lord Jesus Christ, there is a necessity that it be done according to knowledge, for, to know God, and Jesus Christ whom He has sent, is life everlasting. So says the scripture, John 17: 3.

In answering to his fellow man, there is a positiveness in his obligations to him, as well as his relations with him, which clearly defines the fact, that all his asso-

placings with him must be in accordance with wisdom. His knowledge does not show in his acts, neither is its extent known to his fellows, but his wisdom is manifest, or the absence of it surely marked. See Proverbs.

In answering before the tribunal of his conscience, he finds knowledge seemingly at war with wisdom; but by both is he judged. If condemnation ensues, it is the voice of wisdom that speaks; but knowledge furnishes the data upon which the judgment is based. The adaptation of the knowledge of the gospel, to the separate and present condition of man, according to wisdom, is than the great problem for us to solve.

The nations of the earth are all preparing for the great conflict, the conflict of ages, and of dispensations. If we arm, let us arm wisely. If we are to fight a spiritual fight, let us fight wisely, always remembering, that to be good is the highest excellence we can attain to either here or hereafter, the goodness that is according to wisdom.

We find it necessary, once more, to request those interested in the matter, to consider the following:

The contract for the stereotype plates is made. The Committee have barely enough money to cover the contract. If a few men of some means would lend to the Committee an amount sufficient, or portions of the amount each; or would themselves advance means to secure publication, and take books on sale till they were paid, the Committee would gladly receive such aid.

Five thousand copies will cost, for printing and binding, near one dollar and a half per copy. A less number than five thousand, will make the price greater in exact proportion.

For instance, one copy only would cost

probably	\$3,200
One thousand, perhaps	4,500
Two " "	6,000
Three " "	7,500
Four " "	9,000
Five " "	10,500

Anybody can understand our urgent request to secure subscriptions, if they will notice these figures.

We therefore ask the saints to make a little extra exertion in this behalf.

We ask our enemies to be patient. Our discomfiture, if to come, is sure; our triumph, if we are to gain it, is also sure; therefore we plead for patience.

Whilom members of the household of faith we especially ask, to exercise patience.

We expect to be under the necessity of still further abridging the minutes of Quarterly Conferences, as the sameness and repetition excludes other matter of equal value.

If we could support an Elders' Journal, for the purpose of letters and minutes, it would be of great benefit, but we cannot now.

Answers to our question respecting the covenant, continue to come in. Attention is called to that of Bro. E. Stafford, next number.

Items.

Bro. W. A. Moore says he once made a covenant by sacrifice, the terms of which he is sure have never been broken by him. He is equally certain we presume, that the very peculiar blessing which was promised to him for the purpose of obtaining from him the sacrifice referred to, has never been received by him.

Bro. M. J. Borland writes, "Covenant by sacrifice."

Sr. Olive Smith says she can think of none other except a covenant by sacrifice.

Sister George Benton, of Wolcottsville, Conn., who with her mother intends locating at Hartford, Conn., desires elders passing that way, to stop and see them.

Sister Benton is worthy, and may God bless her and hers, for their kindness and hospitality offered the ministers of Christ.

HYMN BOOKS, gilded, may be expected by those who have sent for them, in a few weeks, as soon as we shall receive some from the binders.

CORRESPONDENCE.

FROM BRO. THOS. E. JENKINS.—

My health has been rather poor for the past seven or eight months. Before I got well I was preaching too much in the open air, and that effected my chest greatly, and I have suffered much from weakness of body. I have all the time endeavored to go through the branches, and speak what I could in the social and council meetings. My health at present is improving, but I do not intend to speak but very little in the open air this summer. The feeling of the saints in Wales is very good. The faithful enjoy the gifts and the blessings of the gospel abundantly. We are not increasing in numbers as fast as we could wish, but we still add a few now and then; hoping that the time is not far off when we shall increase by hundreds. With this in view, many are laboring faithfully, and we trust in God that our labors will not be in vain.

Next week Bro. John D. Jones will leave us for America. While here he has been a faithful minister of Christ. His teaching was a pure doctrine. He was a faithful preacher, and distributor of tracts; this, with his moral conduct, has made all the saints love him, and all are sorry that he is to leave us so soon. The brethren here want me to recommend you not to send any missionaries here but what can stop at least two years.

At our last Conference, Bro. John E. Hughes was appointed to labor in North Wales, and at our next council meeting in July, I intend to nominate Bro. Richard Thomas to be a traveling elder in South Wales. They are both men of experience, and I hope they will prove themselves worthy of confidence.

It was resolved that the **RESTORER** will be published hereafter all in

Welsh, thinking it will do more good than as it now is.

No. 8 Llanthowy St., Aberman
Aberdare, South Wales,
June 8, 1867.

FROM BRO. J. D. JONES.—In laying before the readers of the *Herald* a minute, but true outline of my short mission to my native country, (Wales), I beg to intrude a little on your valuable space, by inserting the following:

I accepted the appointment at the Annual Conference, April 6, 1865. Not being able to enter upon my duties as early as I anticipated, I nevertheless continued grappling with obstacles until I eventually succeeded in crossing the great water, in company with Bro. J. Boswell, in the summer of 1866. After spending one week visiting my relatives, I gave the whole of my attention and services to the harvest of souls. Whatever may have been my weakness or imperfections in trying to fill my mission, I endeavor to solace myself with this impression, that my brethren know that I am a human, erring creature of the dust, like unto themselves, while that God whom I serve, ever merciful, pardons my folly when penitent before him, but more ready to pardon the effects of ignorance. Suffice it to say, I have endeavored, in my simple way, to assist my brethren in propagating the cause of righteousness, without any particular apparent success, but who knows what the little yeast deposited by our feeble efforts may do towards leavening the whole lump?

Great have been the elements of opposition raised against us by that Old Serpent or Arch Fiend and his emissaries, but Israel's God was our God, with us in the conflicting combat by day, and when seated around our camp-fires at night, social or sedentary. He, through His Holy Spirit, cheered, comforted and consoled our hearts; refreshing our

souls, preparing us for the siege of the following day, battling against popular error, priestcraft and fraud, that has so closely entwined itself around the hearts of the people, binding them fast to their soul destroying notions of false religion.— But the sword of truth, the Spirit of Almighty God, was our shield and rock of defence, and ever will remain, providing our walk and conduct be such as becomes faithful reapers in the harvest of souls, laborers in the Lord's vintage, administering the wine of life to parching souls, panting after its rich and effulgent streams.

Brighamism, (one of his Satanic Majesty's chief channels,) appears as though in a great struggle for breath, but its sentence is passed—its doom sealed. Fear and terror has seized their cowardly elders.— They are destitute of courage to meet us in the field, but guerrilla or bushwhacking fashion, they shoot a pop now and then, on the sly, which, to the astonishment of many, effects greater injury to themselves in their entrenchments of falsehood and vituperation, than to their desired victims. The fifty feet gallows erected to hang poor Mordecai, to their own disappointment, (Haman like) they swing on it themselves.

When contemplating the great apostacy of latter day Israel, as the fetters and bands that bind them are made strong by priestcraft, I pity them in my inmost soul, when in my heart I exclaim, O thou once delightful people of God, how O how hast thou fallen! When these words of the wise man, Solomon, penetrate the ear: "He that turneth away his ear from hearing the law, even his prayer shall be abomination. * * * He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28: 9, 13. Again he remarked: "They that forsake the law

praise the wicked: but such as keep the law contend with them." Prov. 28: 4. They uphold and sustain one another in their whoredoms and abominations, proffering liberty, when they themselves are the servants of sin, seeking refuge under a covert of lies from the penetrating, heart piercing testimony of truth, shot forth like an arrow from the bow of the Spirit of Almighty God. Down will come their rotten fabric, themselves smothered beneath its ruins, if not cautious, seeking in time a way of escape. Let us then, as elders in Israel, continue in meekness and fear to warn them of their impending danger, not in a spirit of arrogance and pride, lest we offend our impartial God, and in the haughtiness of our own hearts, be made to share the same heartrending fate.

It was with feelings of reluctance, I can assure you, that I bid the Lord's beloved adieu, embarking on board the ship "Denmark" on the 12th, and landing in New York on the 26th, well in health and spirits, I thank God for His acts of benevolence towards this unworthy worm. I reached home July 3d, finding my family well; having called to see the saints in St. Clair, Pa., and held a Conference, as the minutes will show. Much more agreeable to my feelings would it have been, if I could have spent one twelvemonth more with them, as I see the scarcity of laborers in the vineyard, and the greatness of the work to be performed, but my dear family called me home to provide for their many wants. It would be a great blessing to Wales, if two good brethren, able to speak the two languages, could be sent there to hunt up the seed of Israel on the hills, mountains, and in the valleys of Wales, for I am persuaded in my own mind, that there are very many that will in some future day, shine in the kingdom of God as stars in the firmament.

moment, but in sending brethren across the mighty deep, they should be men that can leave their families at least two years, as transportation to and from there is so high, and after gaining the confidence of the saints, and the good will of honest souls, it is the greatest pity to leave them so early. The brethren sent there before my visit, have been God-fearing men, and they gained a name through their unfeigned zeal and wisdom, never to be forgotten.

KEWANEE, Ill., July 9, 1867.

To the Saints in the Massachusetts Conference District.

Brethren of the Reorganized Church of Jesus Christ of Latter Day Saints, scattered throughout the Massachusetts Conference District, comprising Massachusetts, Rhode Island and Connecticut.

Inasmuch as it has pleased the Lord, through you in Conference assembled, to call me to preside over this District; and to place such a responsible field of labor under my care, it appears to be no more than a duty that I owe to the Lord; and to you, dear brethren, and to all into whose hands this short address may come, to address a few words to you through the *Herald*. And in doing so, I will say to the brethren, let us strive to keep the good influence of the Spirit to such a degree that we shall cease to find fault with our brothers and sisters for things of small moment, or make any one an offender for a word. Let us preach faith, repentance, and baptism for the remission of sins, in the name of Jesus, and I will assure you that the father of dissension will not stop to hear us long, and will not harm us, unless we choose to debate and dispute about questions of no account whatever. Let us set aside all foolish disputes, in which the enemy loves so dearly to take a part, remembering that all his movements are division, and after, overthrow. It is so different from the works of

the Spirit of the Lord, which are love, peace and union, it is easily discerned, and very easily managed if we keep that stubborn spirit down which is always saying to us, "You have been wronged." Dear brethren, let us seek for that love and union that unites our souls in such ties that all the fiery darts of the adversary to tear asunder, can not prevail. I wish the saints in their proper places, one and all, to take hold and help in this good cause, and work manfully; not in too much haste, nor yet too tardily, so as to prove a drag to the work; but all work evenly and orderly, so as to harmonize in all our workings, that we may be prepared against the day of trial, by making the places where our lot may be cast, holy; and my prayer to our heavenly Father is, that He will build us up in the most holy faith, for Jesus sake.

To the scattered flock, belonging to the old church, I say, Come and see us; and you will find that same spirit of love and union that you experienced when you first embraced the gospel, under the presidency of our martyred Joseph. O come and see.

To the friends of a despised people, if such we are, Come up to the help of the Lord against the mighty. Do not stand between hope and despair, until the little spark of love you have, goes out, and you find yourself at last with the foolish Virgins, when the cry of the return of the Bridegroom salutes our ears. Come, and may the good Lord help you come.

To those that do not believe, or know any thing about our doctrine, we say, Come and hear us; come and see if we have not some redeeming qualities that will recommend us to your notice, and our principles to an investigation. And may the Lord help you to come, is the prayer of your humble servant.

I retain your brother in the everlasting covenant to Israel.

N. B.—All who wish to communicate with me, can do so by addressing **CYRIEL E. BROWN,**
Box 12,
South Canton,
Mass.

CONFERENCES.

St. Louis Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Blue Ridge, Mo., June 9, 10, 1867.

Conference was called to order by appointing Elder William Hazeldine, to preside, and Charles Hall and John E. Richards to act as Clerks.

Elders Wm. Henshaw, Chas. W. Lange, Mark H. Forscutt, Chas. Hall and Saml. Pirks, severally addressed the meetings during the day. Good instructions were given, and a general good feeling manifested. Bro. Henshaw is an old veteran in the latter day work. He has lately been baptized, and is now determined to spend his time and talent in the cause of his Redeemer. There are hundreds of the old saints scattered abroad throughout the land, who have been blessed in days past by his labors and counsels, and who will feel much joy to hear that he has reunited with the church. He was one of the first missionaries to Wales.

MORNING SESSION, JUNE 10.

Elder Mark H. Forscutt reported.

REPORTS OF BRANCHES.

St. Louis: 161 members, including 1 High Priest, 18 Elders, 6 Priests, 2 Teachers and 3 Deacons; 26 baptized; 2 received by vote, 1 by rebaptism, 8 scattered, 9 doubtful, 1 death, 1 marriage. Sabbath School has 58 scholars. Charles Hall, Pres., F. G. Dungee, Clerk.

Gravois: 38 members, including 1 High Priest, 4 Elders, 3 Priests, 3 Teachers, 2 Deacons, 1 baptized. Joseph Slinger, Pres.

Caseyville: 14 members, including 2 Elders, 3 Priests, 1 Teacher, 2 disfellowshipped. Wm. Izatt, Pres., Alexander Fife, Clerk.

Alton: 19 members, including 1 High Priest, 2 Elders, 1 Teacher, 11 baptized. John Clifford, Pres., Saml. Pirks, Clerk.

Carbondale: 27 members, including 7 Elders, 1 Priest, 2 Teachers, 1 Deacon, 1 recd. by letter, 1 removed, 8 scattered.—John Sutton, Pres., Wm. Williams, Clerk.

Alma Mines: 9 members, including 2 Elders, 1 Priest. B. S. Jones, Pres.

Whears: 18 members, including 5 Elders, 1 Priest, 1 Teacher, 1 Deacon. John Mantle, Pres., Jas. F. Wilson, Clerk.

Dry Hill: 40 members, including 5 Elders, 1 Priest, 2 Deacons, 1 baptized, 1 removed, 1 expelled. Wm. Gittings, Pres., John E. Richards, Clerk.

East St. Louis: 15 members, including 1 Elder, 1 Priest, 1 Teacher, 6 baptized. G. Hayward, Pres., G. Armstrong, Clerk.

Wood River: 8 members, including 2 Elders, 1 baptized. Thos. R. Allen, Pres.

Chester: 5 members, including 1 Elder. Jasper M. Tongueley, Pres.

Spanish Pond: 6 members, including 2 Elders. Thos. Yoemans, Pres.

Blue Ridge: 25 members, including 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 2 baptized, 1 removed, 1 received. John T. Phillips, Pres.

Union Mines: 15 members, including 3 Elders, 1 Priest, 1 Teacher, 3 baptized, 1 removed. Morgan Lewis, Pres., G. W. Hughes, Clerk.

The following elders reported: George Hall, John Molyneaux, John T. Phillips, Wm. Smith, Chas. Perry, Wm. O. Thomas, Geo. Bellamy, John Baird, Saml. Pirks, Wm. Anderson, Wm. Roberts, Chas. Hall, Jas. Anderson, John E. Richards, Daniel Llewellyn.

APPOINTMENT OF MISSIONS.

Wm. Smith, to Venice; George Bellamy and Wm. Anderson, to Spanish Pond; G. Hall, to East St. Louis; Samuel Pirks, to Wood River; Wm. Henshaw to labor as much as he possibly can in all the branches of this Conference; John Baird and Daniel Llewellyn, to Alma Mines; John Molyneaux, to Blue Ridge; John E. Richards and Richard Hughes, to Union Mines and Caseyville; Bros. Whitehead and S. Pirks, to Alton; Geo. Bellamy and John Molyneaux, to Belleville; Chas. Perry, to Greenwood; David Davis and Morgan Lewis, to labor in Crawford Co., Mo.

Adjourned to meet the second Sunday in Sept., in the St. Louis Meeting Hall.

WM. HAZELDINE, PRES.

CHARLES HALL, } Clerks.
JOHN E. RICHARDS, }

Pittsfield Conference.

Minutes of a Quarterly District Conference of the C. of J. C. of L. D. S., held at Pittsfield, Wis., June 22, 23, 1867.

Conference chose Elder J. M. Waite as President, and W. S. Montgomery, Clerk. Interesting remarks were made by Bros. Watson, Waite, Savage and Ostrander.

In regard to sustaining an elder in preaching the gospel, the following resolutions were read and laid over for future action:

Resolved, That we will contribute our mite to keep an elder in the field the coming fall and winter.

Resolved, That we appoint Bro. J. M. Waite to labor in this and the adjoining counties, as the Spirit may direct, and that we will sustain him by our faith and prayers, and contribute of our substance to sustain his family, while he is laboring in the ministry.

Resolved, That we have full confidence in the new organization of the church, under the Presidency of Joseph Smith, son of the martyred Prophet; and that we will sustain the authorities thereof with our faith, confidence and prayers.

AFTERNOON SESSION.

Preaching by Elder Watson, from Eph. 4: 1-3, followed by remarks from Elders Waite, Ostrander and Savage.

SUNDAY MORNING, JUNE 23.

Preaching by Elder Watson.

AFTERNOON SESSION.

Preaching by Elder Savage, and remarks by Elder Waite.

EVENING SESSION.

The previous resolutions acted on and adopted.

Resolved, That Bro. W. S. Montgomery be ordained an Elder.

He was ordained under the hands of Wm. Savage and Gilbert Watson.

Adjourned to meet Oct. 5, 6, 1867, at the house of Bro. Wm. Souders, in the town of Freedom, Outagamie Co., Wis.

JAMES M. WAITE, PRES.

WM. S. MONTGOMERY, Clerk.

Brookfield Conference.

Minutes of a District Conference of the C. of J. C. of L. D. S., held at Brookfield, Ohio, June 30, 1867.

Bro. David M. Lewis was chosen President, and Bro. Wm. Lewis, Clerk.

Official members present: Of the Seventy, 2; Elders, 7; Priests, 2; Deacons, 2.

Bro. C. G. Lanphear spoke on the first principles, followed by Bros. Stone, and John Morgan.

AFTERNOON SESSION.—REPORTS OF BRANCHES.

Brookfield: 9 elders, 2 priests, 2 deacons, 45 members, 1 baptized, 12 disfellowshipped. Wm. D. Williams, Pres.

The following official members reported: Geo. Moore, David M. Lewis, William D. Williams, John R. Lewis, John Morgan, and Morgan Williams.

Resolved, That the above named brethren

still labor in the same fields to which they were previously appointed, unless counseled by the President to labor elsewhere.

Bro. Stone spoke on the legal right of young Joseph, followed by Bro. Lanphear,

EVENING SESSION.

Bro. Stone preached from Matt. xxiv., followed by Bro. Lanphear.

Resolved, That we sustain all the authorities of the church in righteousness.

Adjourned to meet three months from date.

DAVID M. LEWIS, Pres.

WM. LEWIS, Clerk.

Fall River Conference.

Minutes of a Special District Conference of the C. of J. C. of L. D. S., held at Fall River, Mass., June 29, and 30, 1867.

Conference chose Bro. Wm. Cotton to preside, and Bro. Wm. Street, as Clerk.

Official members present: Eight Elders, 3 Priests, 1 Teacher, 2 Deacons.

The President made a few remarks, after which he offered his resignation as President of the Massachusetts Conference [District], and it was resolved that it be accepted.

Resolved, That Bro. Cyriel E. Brown be the permanent President of this Conference [District].

Bro. T. Gilbert offered his resignation as President of the Fall River Branch, and it was resolved that it be accepted.

SUNDAY MORNING, JUNE 30.

Resolved, That Bro. Wm. Cotton be the President of the Fall River Branch.

We then had a testimony meeting, in which the saints spoke concerning the work of God. Sacrament was then administered.

AFTERNOON SESSION.

Elder Brown preached a soul-stirring discourse on the Second Coming of our Lord, and on the millennial state, followed by Elder Cotton, on the principles of the gospel.

* Conferences presuming to appoint presidents of branches, should do so with a direct reference to the sustaining of the person appointed, by the branch to which he is appointed; for, if he is not so sustained by vote of the branch, the appointment is of no force.

The safer and better way is, for the branch to choose, by vote, the elder who is to preside over them.

Appointments should not be made without the vote of the branch, except in cases of extreme emergency.

Ed.

BYNANT SESSION—REPORTS OF BRANCHES.
 Douthett: 18 members, including 4 elders, 1 priest; 8 added since last Conference by baptism. Reported by Bro. W. Cotton. Ebenezer Joy, President; J. H. Eldridge, Clerk.

Boston: 6 members, including 3 elders, 1 priest, 3 baptized since last Conference. Organized June 23, 1867; Bro. George C. Smith, President; F. M. Webster, Clerk. Reported by letter.

No report from either Fall River, or North Dartmouth.

Resolved, That we uphold and sustain by our faith and prayers, Joseph Smith, as the First President of this Church.

Resolved, That we uphold, by our faith and prayers, all the spiritual authorities of the church, and the several quorums, in righteousness.

Adjourned to meet at the call of the President.

Baptism was administered by Elder Brown to one person.

WM. COTTOM, PRESIDENT.

WM. STREET, Clerk.

St. Clair Conference.

Minutes of a Conference of the C. of J. C. of L. D. S., held in the Town Hall, in Saint Clair, Schuylkill Co., Pa., June 30, 1867. Called to order in the usual way. Bro. Jas. Clifford acted as President, and John D. Jones as Clerk.

The following brethren reported: Bros. Evan Griffiths, T. R. G. Williams, Thos. Hinan, Wm. Evans, John Evans, Wm. Edwards, Emanuel Burcher, Richard Haywood, and J. D. Ellis.

Resolved, That Bros. T. R. G. Williams and Thos. Hinan, labor around Fish Rock, Pottsville, Minersville, &c.

Previous appointments of missions to remain unchanged.

The question of using water in preference to feculent wine, was then canvassed.

Resolved, That we endeavor to obtain pure wine, still using water till obtained, and soliciting some of our brethren to write an article on the question at issue in the *Herald*.

AFTERNOON SESSION.

The President spoke on the duties of the saints, encouraging them onward to victory. Bro. J. D. Jones followed on the purity and holiness we have to attain to. The majority followed, bearing very zealous testimony to the truth of the Latter Day Work. The Sacrament was then administered.

Bro. J. D. Jones addressed the audience in English. Bro. J. D. Ellis followed him in Welsh.

Adjourned to meet the first Sunday in October.

JAMES CLIFFORD, PRES.

JOHN D. JONES, Clerk.

MISCELLANEOUS.

RECEIPTS FOR THE HERALD.—A. Foster, M. Cook, U. Roundy, E. Griffiths, C. Thrush, each \$2.

M. McLaughlin, N. Clark, W. D. Griffith, T. Eymann, R. Cole, E. Birchard, W. Evans, H. Tyler, S. Moulton, L. McKnight, J. Stewart, K. Cole, T. R. Allen, E. Haskins, each \$1. John Clifford, \$4; C. H. Jones, \$1.50; S. Dickerman, \$0.50.

DECEASED.

At Quincy, Ill., July 25, 1867, aged 7 months and two weeks, JOSEPHINE, infant daughter of John and Mary McNight.

“Nip’t by the wind’s untimely blast,
 Parched by the sun’s director ray,
 The momentary glories waste,
 The short lived beauty passed away.”

At Thompson, Geauga Co., Ohio, July 22, 1867, PERLEY A., son of Augustus and Susan Dickerman, aged 14 years and 29 days; of inflammation of the brain.

Near Abingdon, Ill., June 8, 1867, SIMON SMITH, youngest son of William A., and Rebecca R. Moore; aged 6 months and 14 days.

FOR SALE.—Volumes of the *HERALD* bound together in sheep, as follows:

Vols. 1, 2, 3, 4, 5, for \$5.50.

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.

VARIOUS OTHER publications are advertised in the *HERALD* of June 1, 1867.

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 advance.

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

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 SAVN IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon*

No. 4.—Vol. 12.] PLANO, ILL., AUG. 15, 1867. [WHOLE No. 780

Origin and History of Sin.

It will be perceived by whoever gives to the subject an extended view, that the "Origin of Sin" is the birth of the Devil, and the "History of Sin" an autobiography of the Devil, with delineations of current effects of sin. But as this sketch is designed to cover the lifetime of sin and Satan, and also to concede to the reasonable request of the *Herald* to study brevity, it follows that but the most deeply indented footprints of sin can be examined. Only an outline of its work portrayed. It will also have been perceived by those who have followed us in the foregoing pages, that the author of sin being the "adversary" of God, (and man when godly), the propagation of sin, among the heavenly host, or among men on the earth, is expressly to oppose himself unto God, to carry out his original design. For he "sought to take the kingdom of our God and His Christ." Therefore when through Roman secular power and Roman spiritual power was formed "church and state," and it pass for the kingdom of God and Church of

Christ, surely a wide stride was made toward the accomplishment of his object. It was a veritable *coup d'etat*, that produced a *ghostly dynasty*, to continue 1260 years. This power Nephi foresaw and gave it the name, "the great and abominable church." John saw it and named it "Mother of Harlots and abominations." Such an institution "vaulting into power," supplanting the kingdom of God on earth, changing the ordinance, (the gospel) and breaking the everlasting covenant, and assuming dictatorship in religion and conscience, produced the "dark ages." This was taking the kingdom of light by the "prince of darkness," as was the prince of life once taken by this same foe. It may strike harshly some ear the allusion to the conversion of Constantine. We appeal to two testimonies from history, which show he was the same after as before that event.

Dr. Case, in the preface to his "Primitive Christianity," from Zosimus says: "Constantine the Great, being haunted with the conscience of his prodigious villainies, and having no hopes given him by the Gen-

tile priest of the expiation of his crimes; embraced christianity; being told that in the christian religion there was a promise of cleansing from all sin—pardon would be granted to the most profligate offenders.”

A part of these prodigious villainies we are told, was the murder of his own wife and son. This shows what he was before his conversion. Now let us learn from Socrates' Eccl. History, Book 1 ch. 7, what he was after that event, when he assumes to regulate the faith by the sword, as follows :

“Constantine the puissant, the mighty and noble Emperor, unto the bishops, pastors, and people whatsoever * * * moreover, we thought good, that if there be found any work extant, or book compiled by Arius, the same should be buried to ashes, so that not only his damnable doctrine may thereby be wholly rooted out, but also that no relic thereof may remain unto the posterity. This also we straightly command and charge, that if any man be found to hide or conceal any book made by Arius, and not immediately bring forth the said book and deliver it up to be burned, that the said offender for so doing shall die the death, for as soon as he is taken, *our pleasure is, that his head be stricken off from his shoulders.*”

This edict was issued within a few years of his conversion. Was he a christian or a heather? If not a heather, he was a blood thirsty christian, and we think that neither God nor the Devil make any discrimination between the two characters. No wonder that the gifts of the Spirit began about this time to be “done away.” As Mr. Wesley says, “the church had become heather.” But through Satan's most subtle wiles, he had established his “Vicegerent” upon the seven mountains, and the woman in Scarlet, (the church), having mount-

ed the scarlet colored beast, (the state), he gave him “his seat, his power and great authority,” to do business in the name of the Lord in the interest of the Devil, who is the old serpent, the dragon. In the exercise of this “great authority,” it was decreed that a portion of what had been revealed should be acknowledged, but that no more revelations would be tolerated, because it was not needed; and more, that since the inspired prophets and apostles had written so loosely and ambiguously concerning the faith, that creeds were written or composed by uninspired men, that the world might know what to believe; and often it was hazardous to doubt or question what their creed-mongers produced, lest it might be the pleasure of this ghostly power, that the heads of all such should “be stricken from their shoulders.” But in process of time this organized apostacy overdone its work; its absurdities in doctrine, and the monstrous cruelties so shocked the common sense of mankind, that thinking men began to ponder, some turned Deists and Atheists, while others sought a reform. The common sense element of the religious a change—a reformation. Good men and courageous applied themselves to the task, while princes and nobles seconded the effort with the sinews of opposition to “popish decretals,” and the result was the establishment of a great ecclesiastical power, based upon better principles, promising more human happiness by guaranteeing more human liberty. The great organized apostacy trembled to its centre, and Satan was concerned and moved with choler against the innovators. But when the reform managers “defined their position,” that they were only aiming to lop a few branches off the old “thorn tree,” and this without commandment—without revelation—and when they adopted the Atha-

hasian creed, and the supplementary Westminsterian confession of faith, commanding the worship of an "unknown God," "without body or parts or passions," Satan acquiesced, and when the reformers divided up into Episcopal and Independent; Arminian and Socinian, transubstantiationists and anti-transubstantiationists; Predestination and Free Will; Anabaptist and Pædobaptist; High Church and Low Church; and all the nameless schisms that followed, he was still better pleased to extend this babel over all the earth. The history of sin is the history of apostacy. The first sin was the first apostacy; and the cause that led to it was the perversion of truth—secession from, instead of loyalty to the King of Heaven, and this procuring cause of apostacy is seen in all the great thoroughfares of sin, or great apostacies. The law of God is first made void, inoperative, by the traditions of the elders, the professed teachers of the law. This tradition is the glossaries, the commentaries upon the word; and they are equally as potent in perpetuating apostacy as in producing it. Between the Zabian philosophy ramified into Paganism, and the christian philosophy in its ramification of sects, built upon creed—the commandments of men—the truth was hid, and those who loved it "could not find it." The *great bundle of cares* had seeded the whole earth, and a great many smaller bundles was the product, "whose bands (creed) were made strong," as councils, synods and parliaments could make them. Error was universal, there was "no vision," and all had "perished from the way, the path of life." Sin multiplied itself on every hand. Satanic cunning was triumphant, priestcraft with its *endless* variations of creeds had taken the place of the priesthood, "after the power of an *endless* life," and so complete

was the moral jaïgon at the expiration of twelve hundred and sixty years from the appointment of the *Viceregent*, that Lucifer with great satisfaction ascended to the apex of the *abyss* of darkness, the length of his chain; and reviewed the scene; and so pleased was he with the *situation*, that he indulged in the following glorifying soliloquy: "Have I not conquered? am I not prince of this world?" and the inhabitants are my willing servants. Prophets and apostles—how I hate them—I have wiped out, and saints—pestilent fellows—I have 'worn out.'—Am not I like God; superior to his first son?" Just then a beam of light descending from the vaults of the realms whence he fell, smote his vision; he watched its progress to earth. Satan followed to where this halo of the heavenly messenger illumined a chosen spot in the darkness, on the land where the brother of Jared once dwelt. On the spot where Moroni had bewailed the destruction of the Nephites, and where he had "hid up the record" of that once favored people. And Lo! an angel of God was there, in converse face to face with a youth, upon the purpose of heaven to restore "the everlasting gospel" to be "preached to every nation, kindred, tongue and people." Satan stood appalled at what he saw, but more at what he heard. That *gospel* preaching, says he, is sure to produce the whole category of prophets, apostles and saints, my most dreaded enemies on earth. I would quench this firebrand by destroying this stripling prophet in embryo; but this I can not do. As I approached the first pair through the serpent, who was more subtle than any other, so I must act in this case; and the doctors of orthodox divinity are my friends, and more subtle than the serpent was, and I will set them at this stripling; for they hate *proph-*

ets and apostles—live ones—(and I care little for dead ones), as much as I do. I will leave this in their hands for the present.

With this Lucifer departed to superintend the diplomacy engaged to consummate the "holy alliance." X.

[To be continued.]

Miracles.—No. 3.

MIRACLES WROUGHT BY SATANIC POWER.

The great day of the Lord is also called "the day of the Lord's vengeance," when "the indignation of the Lord" shall be "upon all nations, and his fury upon all their armies," when he shall utterly destroy them, and deliver them to the slaughter, when

"All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree, * * * * It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34: 4, 8.

As this day here spoken of is the day of the Lord's vengeance, when the events connected with the battle of that great day of God Almighty will transpire, it is the day when the "three unclean spirits," "the spirits of devils," will come "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," to "go forth unto the kings of the earth, and of the whole world," "working miracles" to gather them to the battle of that great day of God Almighty.

That day is the day when the Lord will bring again the captivity of his people Israel and Judah, and cause them to return to the land that He gave to their fathers. That day is described as a day of trembling, of fear, and not of peace, when all faces will be turned into paleness.

In connection with all these facts Jeremiah says:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30: 7-9.

These events are therefore to be fulfilled in that day when miracles will be wrought by Satanic power, as John foretold:

Zephaniah prophesied concerning that day as "the day of the Lord," and "the day of the Lord's sacrifice," when the Lord will punish the princes, and the king's children, and all such as are clothed in strange apparel. In that connection he says concerning "the great day of the Lord":

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 15-18.

Malachi describes that great day of the Lord as "the great and dreadful day of the Lord," and that then the wicked shall be burnt up.

Isaiah prophesied concerning the day of the Lord, and said:

"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." Isa. 2: 12.

This visitation of the wrath of God upon every one that is proud and lofty, and upon every one that is lifted up, has not yet been experienced, but will be when the spirits

of Devils working miracles shall go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The prophecy of Paul concerning the Man of Sin, shows that miracles would be performed in the last days to deceive "with all deceivableness of unrighteousness," them that receive not the love of the truth and believe not the truth, but have pleasure in unrighteousness. Paul prophesied of the man of sin, and said:

"Then shall that Wicked be revealed, whom the Lord shall consume, with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 8-12.

Here is conclusive evidence that by miracles in the last days, many will be deceived with all deceivableness of unrighteousness.

MIRACLES ARE WROUGHT BY FAITH.

In Mat. 17: 14-21, we read that Christ's disciples could not cure a lunatic who was brought unto them, and that after the Savior had cast the devil out of the lunatic, the disciples said unto the Savior:

"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. Howbeit, this kind goeth not out, but by prayer and fasting." 19-21 v.

Here is one evidence that righteous men must have faith, to be instrumental in working miracles.—When the apostles said unto the Lord, "increase our faith," the Lord said:

"If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Luke 17: 6.

The apostle James instructed the sick among the saints to call for the elders of the church, that they might pray over them, anointing them with oil in the name of the Lord, and he said:

"The prayer of faith shall save the sick, and the Lord shall raise him up." Jas. 5: 16.

When Peter was instrumental in healing a lame man, he said that it was done through faith in the name of the Prince of Life. See Acts 3: 1-16. The Savior made these promises to those that believe in him:

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

These promises to the believers in Christ, were not made to the believers of any particular age. They are signs which follow the believers of every age. When and where these signs are not, there are no believers. The Savior did not say that these signs should only follow the believers *in that age* when He commissioned his apostles. If these signs were only to follow the believers in that age, salvation was only to be given to the believers of that age, and damnation to the unbelievers of that age, for in the same commission, in the preceding verse to that where the Savior said, "these signs shall follow them that believe," He also said:

"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

If the signs which the Savior said *should* follow the believer are done away, the salvation of the believers, and the damnation of the unbelievers are done away. If one part of this promise of the Savior is done

away, the remainder is done away also. I can not therefore discredit any part of these words of the Savior without discrediting the whole, or believe that any part of these promises to the believers are done away, without believing that they are all done away, therefore I am constrained to believe that all these promises to believers are as applicable now as they were anciently, and the signs which follow the believers, are signs to them that they are believers in Christ, and where the signs do not follow there are no believers.

Faith by the recipients of miraculous blessings is often necessary.— When Jesus went into his own country, according to Mat. 13 : 58, “He did not many mighty works there, because of their unbelief,” and according to Mark 6 : 5, “He could there do no mighty work, save that He laid his hands on a few sick folk, and healed them.” So it appears that even the miraculous power of the Savior was restricted by the unbelief of the people in his own country. Now as that was the case with him, the signs that follow the believers in him, must be much more restricted under like circumstances. In the days of the Savior the sick and afflicted who were administered unto, were benefitted thereby according to their faith.

“Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee.” And his servant was healed in the self same hour.” Mat. 8 : 13.

Paul, walking in the footsteps of his Lord and Master, administered successfully to those who had faith to be healed. A case of this kind is recorded in Acts 14 : 8–10, where we read that a cripple from his mother’s womb had faith to be healed, therefore as Paul perceived that he had faith to be healed, he said unto him, “Stand upright on thy feet. And he leaped and walked.” Thus it appears that this sign (the gift of healing) followed not the ad-

ministration, unless the person administered unto had faith to be healed, therefore when people who have no faith ask for a sign, by requesting that a miracle should be wrought for their benefit or gratification, they ask for more from us than the Savior and the ancient apostles bestowed under like circumstances, in their day. When a certain sick woman, having faith that she should be healed, touched the Savior’s garment, He said unto her, “Thy faith hath made thee whole.” When Jesus restored two blind men to sight, He said unto them, “According to your faith be it unto you.” Mat. 9 : 29. When blind Bartimeus received his sight, Jesus said unto him, “thy faith hath made thee whole.” Mark 10 : 52. When Jesus healed ten lepers, he said unto one of them, “Thy faith hath made thee whole.” Luke 17 : 19. When a certain blind man besought the Savior that he might receive his sight, the Savior said unto him, “receive thy sight, thy faith hath saved thee.” Luke 18 : 42. When a woman of Canaan came unto Jesus and said, “Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil,” the Savior said unto her, “O woman great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” Mat. 15 : 28. When a certain centurion, having great faith in the Savior’s power to heal, sent his servant to tell the Savior that he, (the centurion), was not worthy that He should enter under his roof, but to request him to say the word that his servant should be healed, Jesus said :

“I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.” Luke 7 : 9, 10.

Having shown that under the administration of the Savior and the apostles, the sick and afflicted re-

ceived miraculous blessings in being healed according to their faith, it is thereby made evident that when unbelievers in our day, request that a miracle may be wrought to make them believe, they are thereby requesting us to change the ancient order of Christ.

ISAAC SHEEN.

Covenant by Sacrifice.

PRES. JOSEPH SMITH—*Dear Bro.*—I also take a great interest in reading "Pleasant Chat," and as you did not strictly prohibit more than one answering your question, which, as I conceive, was asked in order to impress upon the minds of the saints the great importance of that covenant, by causing them to hunt the law, or revelations of God to us contained in the Book of Covenants; so that on the principle that information dearly earned, is better understood and appreciated than that which comes easy, which is likely to go easy.

With all due deference to my beloved brother D. Wilding's answer, for I have always had a peculiar love for him; he being among the first who went out to preach the truth, for the love of it, after receiving it in England, whom I heard preach in my youthful days in my native land. Therefore, though I differ with him in the answer to the question at the head of his article, it is not with a desire to show any superiority of wisdom in me, or with a disposition to cavil, or contend, God forbid; but with a view to enlist the minds of my brethren and sisters, in contemplating and weighing the covenant well which was spoken of by you in Pleasant Chat.

I will relate unto you how it struck me when first I read it in the *Herald*. You had been speaking, for five or six paragraphs, about sacrifice. In the first paragraph you commenced with saying: "We be-

lieve that the work of God in the last days, is to be a work requiring great sacrifices," and you spoke of the different sacrifices which we as a people believe we will have to make, and when you mentioned the covenant which was to be made by sacrifice, it is my humble opinion that that is the one you had reference to when you asked the question, or in other words made the request that any elder or member, should tell you by letter or otherwise, the covenant that a man might enter into which could not be broken by him that made it. After I had read your request, the saying of the Lord through the Psalmist came to my mind; "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Now it occurred to me that whoever made or entered into a covenant with the Lord by sacrifice, could not break it; and why? for the plainest of reasons, to my mind. The covenant could not be entered into until the sacrifice was made; therefore after the sacrifice was made, the covenant could not be broken. I am well aware that the Lord has made covenants, and that was one which our brother had reference to, and the Lord being the maker, therefore he could not break it, for His word can not be broken. But I understand the language of the request to have reference to man, judging from the context, "What covenant is that, that a man may enter into, which can not be broken by him who makes it?" Now the Lord, through the Psalmist said, that they were to be gathered together unto Him, who *had made a covenant* with Him by sacrifice. Now to the law and the testimony, and I will endeavor to show by the same, that the covenant that the Lord calls upon the saints to make, is that which they make by sacrifice and can not break.

In B. C. 42: 8, the Lord says, speaking to the saints:

“If thou lovest me, thou shalt serve me, and keep all my commandments. And behold thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and deed which can not be broken.”

Now it would be well for the saints to search and examine, and ponder over it, and weigh it over in our own minds with just balances, and then conclude to make the covenant according to the law of the Lord. Did the Lord speak the truth when He said His saints could make a covenant and deed which could not be broken? O yes! responds every man and woman among the saints of the Most High. We will find that this covenant embraces the covenant made by sacrifice by turning to the revelation and reading, and we will find that though a man might transgress the former covenants entered into, and be cast out, yet he could not receive that which he had consecrated, or sacrificed.—Read par. 11. It might be argued that if the man could not break that covenant although he should be cast out, yet he would be gathered unto the Lord and be saved eternally.—O no. The Lord says, “gather together my saints,” but if a man is cast out and repents not, he can not be called a saint. You will notice that whoever consecrates their properties, does it with a covenant and a deed, and therefore can not claim it back by the law of God or man.—So then we perceive, according to the revelations of God, that the covenant which can not be broken by those who enter into, or make it, is the covenant of consecration, or tithing, which the Lord requires at the hands of His saints. He requires of all who profess to love Him, all that they have to impart, (or surplus), and after that He requires at the hands of the church, or

any individual of it, that which is over and above necessary for their support, which He calls a residue, to be consecrated unto the Bishop, and He describes what it shall be used for. The first consecration, He says, shall be for the support of the poor. The second, or residue, shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants; and He likewise says that this residue is

“For purchasing lands for the public benefit of the Church, and building houses of worship, and building up the New Jerusalem, which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I come to my temple. And this I do for the salvation of my people.”

The salvation of the sinner, (or one out of the ark of safety), depends upon his being born again, and numbered among the people of God. The salvation of God's people depends upon their living by every word which proceeds out of the mouth of God, which will lead to the sacrifice of all things earthly, that we may be gathered together unto Him. Some may say that the law of consecration and tithing is not to take effect until we arrive at Zion, for say they, “it was to take place in Zion, according to B. of C. sec. 93.” I am well aware that the consecration law will be in existence then, and I likewise perceive by the reading of the above section, that it will be so binding that whosoever shall gather to Zion that will not obey this law, shall not be considered worthy to abide among the children of Zion. Thus we perceive it will be a test of fellowship there, and why is this? Search my dear brethren the different revelations the Lord gave to Enoch, (which are given to the L. D. Saints for a pattern), and you will find that it was in obedience to this law of conse-

eration that the people of ancient Zion became one; they became equal in earthly things, by the which they became equal in heavenly things, (please read sec. 77), and became perfect through sacrifice.

God commanded them to prepare and organize themselves by a *bond and covenant* which could not be broken. As Enoch and the saints in his day became perfect through yielding obedience to these things; even so may the L. D. S's. become perfect, and be received into the presence of the great Eloheim. But to return.

The Lord does not make it a test of fellowship while the saints are away from Zion, for be it known unto you my brethren, that when the Lord gave the revelation (sec. 42,) the location of the New Jerusalem, or Zion, was not revealed, and yet the law of consecration was given, but the Lord did not say that they who did not observe it should be cast out at that time, as He did when the people should gather to Zion. O no! He said: "If *thou lovest me*, thou wilt yield obedience to all my commandments," and then gave the law of consecration, which was for the building up of Zion, after it was revealed where it should be located, for building houses of worship, &c., and is as applicable to the saints now, who are away from where the holy city shall be built, in a scattered condition; but there is no compulsion; only, if the word of the Lord is good for anything, it shows that they that observe to do these things, love the Lord, and those who do not observe these things, do not love the Lord. This revelation was given unto the elders of the church who had assembled according to previous commandment to receive the law of God; as the law of the Lord to govern the church, commencing at par. 6, to the end. It would be well for

all saints to read and study it, that we may understand and obey it. It would be well for all elders to study, understand and obey it, so that we may teach by example as well as precept, and likewise see that the law of God is kept. May God help all who desire help to keep His law, His whole law, that the purposes of our Heavenly Father, in His saints, may be fulfilled speedily; that we may be one, as the Father and Son are one, that we may be made perfect in one, living by every word proceeding out of the mouth of God, made ready and adorned as a bride for her husband, waiting for the coming of our Lord and Savior, for we realize that the time is nigh for His appearing.

EDWIN STAFFORD.

ABINGDON, Ill, July 21, 1867.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Thursday, Aug. 15, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

We are asked a great many questions respecting the law governing the church, where the matter asked of is plain to us, and we think we understand it, we give that opinion without any particular reference to what may be the opinion of any body else concerning the same thing; expecting, of course, that the facilities open to us, and the opportunities for us to know shall be taken into the account, when deciding the credit to be given to the opinion expressed.

There are very many who apply for opinions, or decisions, who are by no means satisfied when those opinions and decisions, are against them. And these persons, instead of attempting to find some valid excuse for the giving of such decisions, at once charge iniquity and disregard of the law upon the parties giving them; supposing that there can be no

trug exposition of the law differing with the view held by themselves.

There are many learned doctors of divinity, whom to dispute, is to call out severe denunciation. And we are almost certain that we could find some of these same captious *gentlemen of the law*, within the radius of the United States, who style themselves L. D. S., and who are exercised considerably too, by the title of D. D. when added to the names of the clergy.

It is very frequently, and very urgently asserted that we must be governed by the law. True. But who is to be the judge before whom transgressors of the law are to be tried? The answer is, Before God. True again. But before what human tribunal are transgressors of the law, to be tried and condemned?

The constituted authorities of the church; if it be within the pales of the church.

This is to us a satisfactory answer; but there is that connected with it which it is our desire to incite inquiry upon, which is of considerable importance. We mean, the true observance of the law.

The person who has failed to regard the law of the land, which provides the punishment of imprisonment for the crime of theft; is secure from outward harm within the walls of the penitentiary. The same roof that shelters the officers of the establishment, keeps him dry. The same provision for the support of the body, sustains both the keepers and the kept. The prisoners are observers of the law, even while undergoing the penalty inflicted by that law. Where then is the difference? Both parties are, so to speak, confined.—The one for the purpose of punishment; the other because the law so provides, and they have become creatures of that law.

We recognize, however, a great difference in the condition of the inmates, and the keepers of the prison. For, although they may occupy the premises in common, for the same term of time, the keeper is there by reason of his own consent, the prisoner, by reason of transgression, the

enforcement of the dignity of the law to which he was held amenable.

The apparent difference existing between these two classes of persons, would seem to be, the free consent of the moral power of the keepers, to the law which provided for their duties there, contrasted with the forced observance of the law on the part of the prisoners.

We think this difference obtains in a marked degree within the pales of the church. There are certain classes who are prisoners of fear, while there are other classes who are prisoners of hope.

With many, the cry which is set up: If ye are not obedient to the law ye are not of God, too frequently assumes the following shape:

They have read the law to which they refer; they have formed an opinion as to what that law means; and, fancying that duty requires all to bow to the majesty of the law, that opinion is declared to be the law; and every one who demurs is condemned, every one who denies is a reprobate, every one who fails to coincide with and practice according to that opinion, is a transgressor of the law of which that opinion is the exponent.

None need take offence at this way of bringing the subject up for thought, supposing that it is designed to scourge any who may differ with us in opinion; for, although we are decidedly in love with our own self, and prejudiced in our own behalf, we have no desire to attempt a flagellation where there must be an inequality of forbearance.

We believe that candor requires us to present those things, which we deem important, before the church, and in doing so, expect to present them in the same light in which we view them; looking through our own spectacles, of course.

Upon the great fundamental principles of our faith, there is extreme unity; but upon some of the abstract doctrines there has been, there probably always will be, a difference. Some, (we do sincerely believe without warrant), assert this differ-

once to be fatal to every position taken by the church, and advance their peculiar view as being especially necessary to be believed in for the purposes of salvation; thereby ignoring the proposition which they themselves make, "he that believeth and is baptized, shall be saved," and superseding it with, "he that believeth *not*, shall be damned."

Consent to the acts of kings, rulers and magistrates is presupposed in civil life; and the enforcement of the law for alleged and proven crime, is founded upon the consent of the individual punished, previously given or understood.

This is the common ground for the operation of all our common civil governments. And why the principle should differ, in respect to our moral obligation to God when in the church of God, we are at a loss to understand. We come to the conclusion then, that as the law of the land receives its dignity and power over man in his social capacity, so does the gospel law of God receive its dignity and power for salvation from the consent of the governed.

By this consent, we do not mean the enforced obedience of the prisoner of fear kept by the walls of the prison in which he is confined; nor do we mean altogether, the condition of the keepers of the prison, for this we are not. But we do mean the condition of a free subject yielding his consent to the law for the sake of the love he has for the maker of it, and the principles involved in it, finding a joy in its observance, feeling secure in its protection, knowing that to the intelligent observer there is no terror in the law.

There is no excuse, either in the law or out of it for rebellion, when those who are made the exponents of the law of the land fail to interpret that law according to the spirit of it, neither when the construction placed is at variance with our opinion of it; yet it is quite common for men to arraign the constituted authorities of the land, who have been made so by

their own act or implied consent, for breaches of great principles of government, and to declare they will not submit, It is quite as common for men to arraign their fellow men for misconstruction and non-observance of the great principles of moral obligation to God, and to declare that themselves alone shall be the criterion of obedience. While we can not, and feel no disposition to do so if we could, condemn any one who thus feels and argues; we are of the opinion that when men have consented to the "form of sound words," they have consented to the government implied in that form; and rebellion and sedition can only result in disaster to themselves. Further, it is apparent to every calm thinking mind, that when we have chosen a tribunal before which we are to be tried, justice requires, that we submit to the decisions of that tribunal; that when we have elected to submit a question to any one conservator of the law, the opinion expressed by him or decision given, must be acquiesced in and respected.

In all controversies there is two sides, in all allegations of crime two parties; decisions ordinarily are against one and in favor of the other.

The party in whose favor a question is decided, honors the decision, acquiesces in it himself and expects the other to do likewise. Before the decision each party thinks it *must* be in his favor, or at least *hopes* so.

What then can more surely betray and destroy the confidence of a people, bring in discontent, disunion, discord, and disruption than murmuring at, and rebelling against the rulings and decisions of authorities, made so by the law by and with the knowledge and consent of that people? Who can with any degree of assurance attempt to answer a question, if, when it is given, the party who asks it, neither respects the answer itself nor gives the answering party credit for honesty of thought or purpose in the answer given?

What confidence can be felt upon the

part of those called to set in order the house of God; if, upon every hand, there rises up those who do not submit to their decisions, simply because those decisions were not in their favor?

Who will be found of sufficiently caloused feelings as to put himself under such a harrow of public trial?

Some few make up their minds, when engaging in a controversy, that either the person of whom they complain must go down, or the administrators of the law are wicked men; never seeming to understand, that to men who are entirely without bias in the matter, both parties may be partly right and partly wrong, or a deal of injustice may be found upon the part of those most loudly complaining.

A trite proverb has it, "He that is first in his own cause, seemeth just; but his neighbor cometh and trieth him."

Let us all strive to remember that to honor the law of God aright, is to observe it in the spirit of it. That the noblest party in a case of wrong doing, is he that bears it and complains not. That it is far better to suffer wrong than to do it in any wise. Further that we who have given our consent to the law, that it is good; must ourselves live very closely to the law before we can safely cast stones at others.

The arbitrariness of the law loses its harshness when cheerfully obeyed; but when only the assent of the mind is given, and further obedience forced, then has obedience no merit. Then indeed is there terror in the law because no justification follows. We then present this as the conclusion of the matter. We are not in all cases the best judges of law, when our interests are involved in the matter of controversy. That a cheerful acquiescence in the constructions placed upon different items of law, by those whose province it is to be exponents of the law, is better far than a captious resistance. That noble minds would for a time rather submit to wrong itself, than to right themselves by the crushing of another, though that other

be an adversary. That while the doer of the law is justified by the things done, no reward or commendation attaches to the forced compliance with that law. And all this that doing what the law commands we are justified, sanctified and glorified by grace, the gift of God.

SELECTIONS.

[From the *Hope of Israel.*]

Spiritual Gifts.

I wrote a short article on Spiritual Gifts some two or more years ago, which was published in the *Hope*, and which I believe was the then prevailing sentiment among our people; and notwithstanding many changes have taken place among us since that time, yet the truth has not changed. What was truth then, is truth now.

We fully endorse the sentiment advanced by Bro. R. E. Caviness, in *Hope*, Vol. 1. No. 19, p. 143. It is however, contended by some of our brethren, that those gifts were given to the apostles for a special purpose, and when that object was accomplished, which was the establishment of the gospel of Christ, those gifts then ceased by limitation, or because the necessity for them ceased; let us examine this position, and see how it agrees with the inspired testimony on this matter.—Our Lord said unto them: "Go, ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe."—He does not say these signs shall follow you the apostles, but those that believe the gospel preached; or in other words, the promise is co-extensive with the promise of salvation through belief, or faith and obedience; for it is made to the same individuals. If then, the promise of these signs was confined to the

apostolic age, the promise of salvation founded upon the same condition, was confined to the apostolic age, also. This view would be altogether untenable, seeing it would subvert the object and design of the gospel; again, it is said by some that facts contradict this view, for these signs do not follow the believers now, nor have they for many hundred years in the past. We would ask such brethren, if the word of God has failed; if it has, why take it for an infallible rule of life? but his word has not failed: the heavens and the earth may pass away, but his words shall not pass away. We may fail to recognize the fulfillment of prophecy, yet notwithstanding the unbelief manifested in the world and in the church on this subject, we find by an investigation of the history of the different religious bodies of the day, that have been in existence for any considerable length of time, that many of them have recognized and taught the principle, as a cardinal doctrine of the Bible; and have claimed to have had many manifestations of miraculous powers among them.

Read the whole of the commission of our Lord to the apostles in Mark xvi., 15-18. There is a principle contained in the last part of the 18th verse, that we will notice in its proper place, in the investigation of this subject. We will now introduce the testimony of Paul, who labored under the great commission. In 1st Cor., xii. 1, he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant." Yet in the face of such strong language, what a vast amount of ignorance remains in the minds of those who profess to have received the gift of the holy spirit; to all such this language should ever be a living rebuke; may the Lord help us all to understand his word, and the operation of his spirit.—

Will we let the apostle instruct us in this matter of which we are ignorant? In 4th verse he says: "There are diversities of gifts, but the same spirit." 6th verse: "But, it is the same God which worketh all in all." What is it that God worketh all in all? All these diversities of gifts of the spirit in all them that believe; 7th verse: "But the manifestation of the spirit is given to every man to profit withal." If it was profitable for the Corinthians, would it not also be profitable for us in these days of apostasy and false pretensions, to have manifestations of the spirit given unto us? 8th v; "For to one is given by the spirit, the word of wisdom; to another the word of knowledge by the same spirit;" 9th v.: "to another faith by the same spirit;" 10th v.: "to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues;" 11th v. "but all these worketh that one and the self same spirit, dividing to every man severally as he will." The apostle then goes on to reason upon the relation that these members sustain to the body (the church), of which Christ is the Head; and the conclusion is inevitable from his course of reasoning, that as long as the body exists, these members or gifts, which are inseparably connected, will remain in the body. 18th v. "But now hath God set the members every one of them in the body, as it hath pleased him." This language evidently has reference to the gifts in particular, as is clearly proven by the 28th verse: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." He then asked the following questions in the 29th and 30th verses: "Are all

apostles? are all prophets? are all teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret?" To the foregoing interrogations, we answer in the negative. This is fully elucidated in verses 17, 20 and 21; "If the whole body were an eye; where were the hearing? If the whole were hearing, where were the smelling? But how are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet; I have no need of you." These members cannot say one to another, I have no need of thee; yet we find the prevailing sentiment among the professors of the present day is, we have no need of you; no, we have no need of apostles now; no we have no need of prophets, oh no, they are all impostors; have no need of teachers: we are all wise in our own conceit; we have no need of workers of miracles; oh no, they are all done by the spirits of devils nowadays; do we need the gift of healing? oh no, if we are sick, we can send for a doctor; if this fails, we can go to some Water-cure or Health Institute; but to return: the apostle exhorts us "to covet earnestly the best gifts: and yet shew I unto you a more excellent way." Ah, this more excellent way is what we are after; says my good brother: give us charity, and you are welcome to all the spiritual gifts that remain since this more excellent way was introduced, for it has superceded the gifts altogether, and done them away. Let us reason on these matters; If (supposed) facts prove that the gifts ceased a long time ago, we may with equal force, suppose facts to prove that this more excellent way ceased also about the same time.

The apostle, after speaking at

length in the 13th chapter, of the goodness and excellence of charity, commences the next chapter with the following exhortation: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Now those who claim that these gifts of the spirit extended no further down than the apostolic age, must of necessity admit that this more excellent way extended no further, for they go hand in hand, have God for their author, and the good of man for their object.

Charity does not conflict with the gifts, but is only another manifestation of the spirit and power of godliness; and while we commend to you that "charity, which suffereth long, and is kind;" that "rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things," we would exhort you, "to covet earnestly the best gifts;" "covet to prophesy, an forbid not to speak with tongues." 30th verse.

To be Continued.

Dream of a Quaker Lady.

There is a beautiful story told of a pious old Quaker lady who was addicted to smoking tobacco. She had indulged in the habit until it had increased so much upon her that she not only smoked her pipe a large portion of the day, but frequently sat up for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed that she died and approached heaven. Meeting an angel, she asked him if her name was written in the Book of Life. He disappeared, but replied upon returning, that he could not find it.

"Oh," said she, "do, look again it must be there!"

He examined again but returned with sorrowful face, saying. It is not there.

"Oh," she said in agony, "it must be there! I have the assurance it is there! Do look again!"

The angel was moved to tears by her entreaties, and again left her to renew his search. After a long absence he came back; his face radiant with joy, and exclaimed: "We have found it; but it was so clouded with tobacco smoke that we could hardly see it!" The woman upon waking immediately threw away her pipe, and never indulged in smoking again.

MISCELLANEOUS.

Whisperings of the Spirit.*

O my people, be not lifted
Up, in pride of wicked hearts;
If you do you will be sifted,
And from me bid to depart.
For a poor afflicted people,
I have chosen as my own;
And a pure and holy people;
I must have when I do come:

Cease your jarrings and contentions,
Or in judgment I will come;
In my law 'tis there made mention,
That such things must not be done.

O my people, be more careful
How you trifle with my word;
Live more humble, watchful, prayerful,
I will then your prayers regard.

I entreat you now to hearken,
And to heed what I have said,
Or your minds will soon be darken,
And by Satan's power led:
Oft I've told you in my kindness,
How to flee the wrath to come;
If you still will walk in blindness,
You must share the dreadful doom.

Yes, I've spoken to you often,
Yet some have me heeded not;
For awhile their hearts did soften,
But my words they soon forgot.
Stop and listen to the teaching
Of the Spirit's warning voice,
As it whispers so beseeching,
Hear, oh hear, thy Savior's voice.

If you heed what I have spoken,
And observe to do my will,

* Given by the Spirit, through Sister Maryette Lake.

Keep your covenants unbroken;
I will all my words fulfill;
I will pray unto the Father
That He will not hew you down;
That you may prepare to gather
Up to Zion, with His own.

STRING PRAIRIE, IOWA.

FROM BRO. STEPHEN MALONEY:
—Reading the news in this morning's *Vedette*, and wishing to send the good news to some one in the east, I thought you would be glad to hear it. There is truly great division among B. Young's people.—Just now there are many inquiring at my house every day for Bro. Gillen, wanting to find out something about the Reorganization. Some are asking for the man like unto Moses, who is to lead them forth from bondage, and surely they are in bondage, and that the Lord might hasten the day when he would come, is the prayer of many; but the Lord's will be done, but it appears to me as if it was near that day, for surely they are so divided they can not stand, and if that man would come like unto Moses, their hands would burst and the fabric fall.

Bro. Gillen left here some three weeks ago, on a circuit west, and thence south to Filmore and San Pete settlements, where Lyman and Hyde live.

The spring's emigration left here on the 20th of May, and now there is another company collecting here, and will start about the 10th of July. There is some five or six families collected now, and there will, I think, by the time they start, be a large company. I have not seen Bro. Job since last fall, but I expect him here soon. I am anxious to leave here with my family, but providence so orders my affairs that I am still to remain; for some object.

CAMP DOUGLAS, Utah, June 25, 1867.

Vote of Thanks.

At the regular meeting of the "Society of Gleaners," held on Thursday, July 17,

the society returned a vote of thanks to Elder W. W. Blair for his most appropriate and excellent address upon the occasion of their late supper, given for the benefit of the society. And in doing this, the society feel that they are only giving voice to the general pleasure and satisfaction experienced by all who heard him upon that occasion; touching as he did upon themes new to the consideration of the saints. As a society, we were cheered and encouraged to press our way onward and upward, and we do feel to return our sincere thanks to him, not forgetting the kindness of numerous other friends, who contributed to the enjoyment of the occasion, not only by their presence, but by bringing as an offering the delicious first-fruits of the season, for which they will please accept our thanks.

By order of the society.

Mrs. E. BANTA, PRESIDENT.

Mrs. M. FAULCONER, Secretary.

Sandwich, Ill., July 11, 1867.

REARRANGED.

In DeSoto, Neb., July 4, 1867, at the residence of Z. S. Martin, by Elder Thos. J. Smith, Mr. ORSON RUBY to Sister SARAH WEBB, of Florence, Neb.

DIED.

At Amboy, Ill., April 24, 1867, Bro. Wm. BANNING, aged 49 years and 1 month.

At Nebraska City, Neb., of fever, July 27, 1867, Bro. Wm. HALLIS, aged 22 years, 5 months and 7 days.

He came from Nottinghamshire, Eng., and was on his way to Salt Lake in 1865, but stopped here, and joined the Reorganization in 1866.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present No. of the HERALD is 136. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is greater than the present No., the difference shows how many Nos. you have paid for in advance. If the No. paid to, is less than the present No., the difference shows how many Nos. you owe for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it without delay.

\$2.00 each—H. Robinson 163, W. Higginson 142, B. S. Jones 150, J. Rees 150,

J. Ballantyne 156, R. M. Peile 156, P. C. Taggart 156, E. Tyler 239, H. Bartlett 144, H. K. Pike 151, R. A. Fuller 144, Jeri Taylor 180, J. Miller 161, W. Horton 156, S. E. F. Kelly 150, R. D. Evans 150.

\$1.00—P. Hall 169, E. Lamb 143, W. Grice 150, S. Sumption 120, T. Entwistle 144, Jos. Boswell 144, J. Black 144, W. Wilson 144, Mrs. Richardson 189, Mrs. Savery 117, E. McDonald 156, D. Hopkins 182, J. Harris 132, W. M. White 144, N. N. Cooke 144, T. Williamson 144, C. Mills 144.

Various sums—\$1.50 R. Humphry 152, \$0.50 C. A. Perce 141, \$0.35 W. Owen 140, \$0.50 W. A. Moore 144, \$0.75 E. Shoebridge 132, \$3.35 E. J. Simmons 160, \$0.65 W. Kinney 157.

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—Need of Revelation—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.

TRACTS OF TWELVE PAGES.—Plan of Salvation—Letter on the Latter Day Work—Fulness of the Atonement.

Four copies for 15 cts., or 100 for \$9.

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.

VARIOUS OTHER publications are advertised in the HERALD of June 1, 1867.

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.

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. 12.] PLANO, ILL., SEPT. 1, 1867. [WHOLE No. 187.

The Book of Mormon.

Book of Mormon, hid for ages
On Cumorah's lonely hill,
Written by those ancient sages
Whom Jehovah taught His will;
Glad we hail it,
Fulness of the gospel still!

Hail this record, saints in Zion,
Hidden by Moroni's hand,
'Till the God our souls rely on
Unto Joseph gave command
To transtate it,
Send it forth to every land.

Hail the glorious light of Nephi,
Hail the truths that Alma taught;
We will trust in God like Lehi,
Seek the Lord as Mormon sought;
Like Moroni,
Buy the truth and sell it not.

Brought to light by martyred Joseph,
The Choice Seer and man of worth,
Who, at rest, in peace reposes,
While God's word is going forth;
Book of Mormon,
Bear it saints to all the earth!

Hail we then the man like Moses,
In the great prophetic line;
While his sire in peace reposes
He upholds the book divine,
Book of Mormon,
Light of earth, God's truth sublime!

Israel, gather round this standard,
Laman, see thy guiding star,

Judah, rally round thy banner,
Come, ye Gentiles, from afar;
Book of Mormon,
It is truth's triumphal car,
PLANO, Ill. H. S. DILLI,

A Plea for the Little Ones.
"The 'Children's Department' lacks sustenance in the way of articles for publication."—*Herald.*

MR. EDITOR: With your permission I purpose to take these words, as furnishing subject matter, not for an article to sustain the "children's column," but for a few remarks upon what, to my mind, appears the one great blindness of our people, upon a subject of vital interest to the church of Christ and the spread of the gospel in this last dispensation. As I sit here this lovely Sabbath morning, beside the sick bed of my aged mother, the shadows of the leafy boughs flitting across the page on which I write, my own little daughter stealing softly in, to twine her arms about my neck, and look with strange wondering eyes upon the fading earth-weary form before me, my soul is stirred within me, and the cry of my heart is, Would to God I had the voice of an angel, that I might proclaim in the ears of

all Latter Day Saints, hear, oh hear, and be admonished before it is eternally too late!

Fathers, mothers, for you these lines are written, and if they do not touch a responsive chord in your hearts, it will not be for want of feeling in the heart inditing them; for want of love to the people of God. Nay, for with one of old I can truly say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137 : 5, 6.

Before me—pale, weary with suffering, soon to be done with the cares of life and go home to her Father's mansion—lies she who weary years ago first clasped my infant form to her heart, wildly throbbing with all a mother's pride in her new born daughter. Long vanished years ago, and now foot-sore and weary, with gentle murmur; the waters of the "chilly stream" are sounding in her ears, while by her side I sit, as my mind reaches far out into the unknown future, and then back through these long years of weary travel, brushing the dust from the pictures hung on the walls of memory, thus bringing out the colors upon which the sunlight of truth is playing. Many are hanging there upon which I fain would leave the dust as a friendly covering. (Who has not in their charge such pictures?) But this handmaid of the mind, true to her missions, lifts the veil from all alike, and still I gaze.

The robes I wore in infancy, I do not see them. The food which nourished me, I recall not its taste. All these things, for which anxious hearts and busy hands labored, have passed away, not even leaving a memory to speak of them. Doubtless my heart, (like every youthful one,) full many times swelled with

youthful pride or burned with wounded vanity; but of this no trace is left, and had you, mother, arrayed me like the lilly of the field, to-day, memory would for this, bring no tribute to the shrine of my love for you.

Youth passed away, and with it too has gone all memory of worldly things, in which perhaps you too, were not entirely unmindful of your child. But memory holds no sacred record of these things. My heart pulse is not quickened to a single thrill, by any thoughts like these. Nay, if to day I could recall an hour in which I knew you willing to lay down *your life*, to place my name among the great ones of the earth, my heart would turn in speechless sorrow from the scene, and looking upon your poor, worn, feeble form, my soul would ask, *how could you so abuse the gift of God?* But no, dear mother, thanks be to God, I have no such picture here. Memory may sweep the dust from many such ones, but they were not sketched by your dear hand.

Soon *your feet* will tread the green fields, and your eyes open upon the sunlit splendors of a world which once was *ours*. Yes, if the spirit "returns to God who gave it," did not our spirits find their abode *together*, long before we sojourned as mother and child here? O! then, when your freed spirit shall return, ten thousand times the more prepared to enter into joys we could not measure then, because we knew not sorrow—sweets which we could not taste, because we knew no bitter—what pain, what anguish would possess your soul, to think of those you loved as being led by you to build their house upon the sand?

Fathers and mothers, these are thoughts, and this a scene from life. *You too shall come to a bed of death*—perhaps in ripe old age, perhaps in the bloom of life, it matters not,

for He will not call, until you shall have had opportunity to prepare. If by your bed side your children shall stand weeping, be assured *memory* will be busy in their hearts, bringing before them the scenes of the past, and bread which you have cast upon the waters shall be found. But alas, if you have cast none; if you are leaving earth and your child cannot recall the time when, alone at the still evening hour, or when joyous birds first woke their notes of praise, you told him of a bright, a lovely home beyond the reach of sin and sorrow, pain and death—a home which shall be enjoyed only by the pure in heart.—Alas, if memory brings no scenes of social prayer—no hour in which on bended knee you drew him to your side, and plead with God for him. Father, what portion will you leave your child in such an hour? Wealth? The God of Israel will curse it! He is a beggar, and you, before your God, will stand condemned. Mother, what pledge of love, in such an hour, will you leave with the daughter God entrusted to your care? Beauty, fine raiment, and the power to please and charm? The meek and lowly Jesus will demand of you, *Where is she that should have been my sister?*

Perhaps the question may arise in the minds of some, why in particular the L. D. S. should be mentioned, as being culpable in this respect? Dear friend, answer me first a few questions, and then if the reason is not plain, I will endeavor to make it so. Why has our church been so long organized, and never, until very recently, a Sunday school established? Why is it, that with such facilities for printing and binding, when such schools are established we have *not one* publication of our own to depend upon for instruction? It will not do to answer, "we are poor and

can not afford it," for it simply is *not true*. We can and do afford many things far more expensive—to say nothing of their being things which God admonishes us are not for our good—things which perish with the using, but entail upon us days and nights of misery. Many churches, no better off than we as a body are, sustain well their S. S. publications, to say nothing of their periodicals and ministry. Ah, but we have light and knowledge while they grope in darkness! Yes, thank God, we have; but elders, fathers, mothers, please answer me, if your being in possession of the light of heaven, exonerates you from the commandment, "Let your light shine," and especially from this, "Feed my lambs"?

Ah but, says one, it is such tiresome work, "feeding lambs;" they can not bear meat, while we so much enjoy talking to each other of "the mysteries of the kingdom." Only wait until they are older, then we will instruct them! Only wait! False, fatal delusion! Folding our hands in slumber, while the enemy is sowing tares. Allowing the adversary of all righteousness to erect his throne in the hearts of our little ones, where only the throne of God should ever be. Why was it that for years the organ of the church had not one column for children? And why, when asked for, was it deemed by some as a matter too trivial to be admitted into the columns of the *Herald*? Last, but not least, why comes this warning voice from the shepherd of the flock, telling us that this one little column *lacks sustenance*?

L. D. Saints, in the fear of God I entreat you, awake to this one great work of training your children for heaven. Precious souls are all about you in the world, but here are the children God has given you. What of them? If God shall pronounce

him worse than an infidel who provides not for his family the bread to sustain their bodies, what shall be said of him who denies them the bread of life? Elders, even I am permitted to entreat you, and my pen is still for the little ones. A sermon now and then, *especially* for them, an hour devoted to write something useful and interesting for their column. O, brethren and sisters, while we do not love the world one whit the less, or make one less exertion for the spread of the gospel, let us love our little ones more, and prove our love by laboring for them. Let us awake to a full realization of the solemn truth, that *just here*, under God, is the strength of the church; and while we remain blind to this fact, we may pray for Zion's weal, but God will not hear our prayers while such an element of strength, of grandeur and immortal glory, receives no direction, no polishing at our hands.

The day wears on apace, the heat of noontide rests upon the earth, and still the patient, suffering form of my aged mother lies before me. I know that soon we shall part upon the shores of time, but while I can but grieve for the loss of one so kind and loving, I know that if I do not meet her upon that better shore, the fault will be my own. The walls of memory are hung with paintings drawn by her hand, pointing out the way and showing the reward. They are set in the costly frames of her own patient, self sacrificing life, undying faith and earnest zeal.

Father in heaven, when I shall come to lay me down in death, I ask no nobler boon than to feel that upon the heart of my own, or some of earth's weary children, I may have been instrumental in sketching some faint view of that better land, where thy children shall dwell forever in the light of thy presence.

FRANCES.

LITTLE FOLKS.

Love the Children.

BY MARIA BRABY.

Little cherub, are you happy,
Full of harmless mirth and song,
Warmly loved, and truly loving,
Joyous as the day is long?
I could pray that nought might hinder
Peace from reigning in thy heart,
Nor a shade of sin or sorrow,
Cause it ever to depart.
But I know that storms will gather
Soon, around thy youthful brow,
And those eyes be dimmed with tear drops
Which so gayly sparkle now.
Parents, love your tender offspring,
Kindly teach them, gently chide,
Lead them, early, to the Savior,
And by pure example guide.
Then, when after years the spirit
Bends beneath its weight of care,
He will think of father's counsel,
And remember mother's prayer.
Should an orphan pass your doorway,
Welcome him with warm caress;
Love the child that has no mother,
Kindly treat the fatherless.
For the orphans lot, dear reader,
Is a weary one at best;
Every heart has untold sorrow,
Every spirit feels unrest.
Lady reader, have you children?
Love them; 'tis your duty to,
But remember, other mothers
Love their babes as well as you.
While thou seest a fellow mortal,
Doomed to wander, watch, and weep,
God hath said, "*what e'er thou sowest,*
Know that thou shalt also reap."

GALESBURGH, Ill.

Exhortation.

DEAR HERALD:—Permit me to occupy a corner of your valuable paper, for the benefit and instruction of those little ones who love to read of things pertaining unto the kingdom of our Lord Jesus Christ.

Also a word of encouragement unto all those who feel like outcasts in society. And some of the ideas I wish to present to my young readers, spring from that beautiful prayer our Lord gave unto His disciples, it being one of the first prayers children learn to repeat, for mothers generally teach their little ones be-

fore retiring to rest, to kneel and say,

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

Now my dear young readers, I ask your attention for a short time, unto the prayer you have just read, that you may have a correct understanding of the law contained therein. In this prayer you acknowledge you have a Father in heaven, and have been asking Him to let His kingdom come, that His will may be done in earth, as it is done in heaven.

Therefore I will enquire among all of my young readers, who are willing to do the will of the Father, upon earth, as it is done in heaven?

Ah! says a bright-eyed girl, we do not know how it is done in heaven, if we did, then we would know how it should be done on earth.

That is very true, my dear; and that is just what I want all those who are interested in the great things of the kingdom to understand—how His will is done in heaven—that they may learn to do the same upon earth, for the children of the kingdom should grow up to be wise children; wise in things pertaining unto the kingdom of Christ, and I can assure my young readers that the law of the kingdom is easily understood; and I think that before we get to the end of the prayer, you will be able to comprehend how the will of the Father is done in heaven.

You must first get an understanding of what it takes to constitute a kingdom. Now a kingdom consists of a king, and his law; also legally appointed officers to administer it, whose duty it is to tell the people what the mind and will of the king is, and induct them lawfully into his kingdom. Then the king, with his officers, and all those who have

obeyed his laws, must have some place to live in, a territory, or land sufficient to build a city and temple for the reception of the king, (Jesus Christ), "who will suddenly come, even the messenger of the covenant," "and bring all the saints with him," "to reign on earth a thousand years."

Therefore he has called upon His servants in these last days, to organize the kingdom after the heavenly pattern, "that his will may be done in earth as it is done in heaven, "lest the earth be destroyed by the brightness of their coming."

And I purpose in my next to give little bright eyes an understanding of how the will of the Father is done in heaven, for I think my young readers will feel anxious to know; therefore I will leave this subject for the present, allowing you time to study it over in your minds, and think about these things, and see how many of you can find out how the will of the Father is done in heaven. Indeed, says a young sister, I would like to know; but we must have some play.

Certainly, you must have some play, and God loves the cheerful heart, but He requires all His children to refrain from evil speaking, getting angry with each other, and from using improper words when they play.

Here James, do you hear that? When you get angry you say awful bad words; and how can you expect to enter into the kingdom?

I don't expect to, who said I did? only when I hear that prayer, then I feel sad. For my mother—O my dear mother—but she is dead! She taught me to say, "Our Father who art in heaven." I often wish I was there; but I am so wicked.

Well, James; your Father in heaven is calling on you to repent; and has opened the door of His kingdom, so that all who are like you, may come in and partake of His glory.

Me?

Yes, you!

That is queer; I thought nobody but good folks went in there!

Then you have been mistaken; for we are not all good in the kingdom, for in the kingdom will be found both wise and foolish virgins, until the coming of the king; and at that day He will say unto the wise, Enter into my rest, but to the unwise, Depart, for you have never known me. But, James, at that day I hope you will be found amongst those who are wise, for youth is the time to serve the Lord; and he has had recorded in His holy book, a great and glorious promise for just such rough and ready boys as you.

Q, now!

Yes, James, it is even so; and I want you, with all my young readers, to gain this glorious promise.—But before I tell you what it is, I will ask you a question:

What do you go to school for?

To learn to read and write, that I may become a scholar.

Now, James, I think you will understand how it is we are not all good in the kingdom; it is because we are not all scholars, but are learning to become such, and we learn by degrees, just in the same way you learn your books, by paying attention to the rule that governs in the case. In the kingdom God gives grace for grace, here a little and there a little, and in your school your teacher gives lesson for lesson, and you progress just according to your own faithfulness and diligence in studying out the principles taught therein. So with the children of the kingdom; unless they are studious they will never become good scholars; then the king when He comes will be apt to pronounce them unwise virgins. But I want you to gain that glorious promise left on record, and all may, who choose to accept the terms, gain a

right to this promise; but you must control that tongue of yours, and be careful of your words, always watching, that no improper words are spoken by it, for you should never speak a word you would be ashamed to utter before the angels of heaven, for when Jesus comes He will bring the angels with Him, and they will not dwell with unholy people; therefore James you must strive to break off from all of those bad words you have been guilty of saying, for all those who come into the kingdom must learn to work out their own salvation, and let their faith and works agree.

O, I don't mind work, that's nothing; and when I set my mind to do any thing, I can do it.

Now James, that word encourages me; be steadfast, and you will surely gain the promise. You will find it recorded in Rev. 2: 7.

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

You ask what you will gain by eating “of the tree of life”? You will gain one of the greatest blessings God can give unto His children—it is the gift of eternal life.

We read in the book of Genesis, that our father Adam, who was the first man, gave way to temptation, instead of hearkening unto all that God commanded him to do, and eat of the tree of good and evil, in contradistinction to the tree of life, and thereby became subject unto death, therefore death holds dominion over all his posterity until they overcome, for Adam lost his right to eat of the tree of life, and was sent forth with out of the garden, “Lest he put forth his hand and take also of the tree life, and eat and live forever.” But Jesus, blessed be his holy name, He came to restore that which was lost, and opened a new and living way, whereby every son and daughter of Adam, who will overcome as

He overcame, can gain the right to eat of the tree of life; therefore He burst the barriers of the tomb, and rose triumphant from the dead, and lives forevermore, and says unto all men, Follow me. Then my dear young readers strive to follow Jesus, for he overcame by obeying the law of his Father, and the children of the kingdom must overcome by obeying the law also.

"He that overcometh shall not be hurt of the second death." Rev. 2: 11.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7.

Now these are some of those great and glorious promises which God has made unto all those who are willing to overcome.

What does overcome mean?

Overcome means to conquer; that is to conquer all your evil ways, and bridle all your unhalloved passions. To enable you to overcome, try and count all those words you are in the habit of speaking, that you know would be displeasing unto your heavenly Father. Never let one pass your lips without counting it, and should you have said ten words, Ten! why some times I say more than fifty.

O, well; we will not dispute about how many you have said, it will only take you a little longer to overcome, and if you were guilty of saying fifty yesterday, then say but forty-nine to-day, until you have overcome and say nothing but good ones, for our God is very kind and merciful unto all people, and when He comes, will not ask what we have said and done; but this will be the question:

Have you overcome?

But neither you nor any other person can overcome by their own strength. By grace you are saved; it is the gift of God, and all those who gain this heavenly gift, must "repent and be baptized for the remission of sins, and receive the gift of the Holy Ghost," by the laying

on of the hands of those officers whom the Father has given power to induct into His kingdom, and having overcome, can eat of the tree of life, which is in the midst of the paradise of God. E.

REMARKABLE DISCOVERY.—A few days ago, while some workmen were excavating a cellar in Polk township, Monroe county, Ind., the workmen struck what at first appeared to be a solid ledge of rock, and, sitting down to rest, one of their number began idly to pick at an apparent fissure, when a block of stone, nearly two feet square, disappeared with a dull thump. The men set eagerly to work, and removing the bottom of the pit disclosed a chamber with a six-foot ceiling, and eighteen by twenty-five feet within the walls, which are of solid, neatly seamed stone work. Ranged in rows, on rudely constructed platforms, were twelve skeletons, each with tomahawk and arrow-heads at their sides, ear-rings and bracelets of solid silver lying where they dropped, and piles of what appeared to have been furs, in the center of the platform, each pile crumbling to dust as soon as exposed to the light. A number of tools, made of copper, and hardened equal to the best cast-steel, were also unearthed, and fresh discoveries are constantly being made.

BIRTH AND DEATH RATE OF THE WORLD.—Statisticians have calculated that if the population of the world amounts to between 1,200,000,000 and 1,300,000,000 persons, the number of deaths in a year would be about 32,000,000. Assuming correctness of this calculation, the deaths each day would be nearly 88,000, 3600 per hour, 60 per minute, and thus every second would carry into eternity one human life from one part of the world or another. But reproduction asserts its superior power; for, on calculating the probable annual births on the globe, the result shows that whereas 60 persons die per minute, 70 children are born, and thus the increase of the population is kept up.—*London Lancet.*

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, Sept. 1, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

From every direction almost, there comes to this office, the cry for the preaching of the word. Very painful and depressing are the reflections forced upon us, as we sit here day after day, in this glorious summer weather, trying to fathom the reason for the disparity between the demand and the supply.

Almost every elder in the church has a reason to give for it, which appears to have some plausibility; but upon closer examination, a curious similarity is found to exist among them all, for the peculiarity of each one is, that "sin lieth at the door," the door being somebody else's.

Were it a quality of the looking glasses which we daily consult, to reflect the moral and mental deformity, defects, stains, spots and blemishes, which might be for the time being most prominent, there would probably be some developments scarcely compatible with the reasons referred to above.

The opinion entertained by us may be just as far removed from the true one, as that of any one else; yet the chagrin caused by the consciousness of an inability to fill the numerous calls for preaching, either in person, or by sending some one to do it, is none the less mortifying and painful.

The reason we assign for the scarcity of laborers is, that it does not pay an immediate per diem, cent per centum. If it did, with the number who are otherwise willing to go, very many of these calls could be answered.

Letters come saying "send an elder." Fifty, sixty, an hundred, a thousand miles. "Send an elder." Ay! But will he go? That is the question. It depends upon

circumstances. Will his wife consent? It may be. Has he every thing heart can desire to leave at home? Don't know.—Has he good clothes to wear, and money in his pocket? If so, he may or may not go. Has he none of these things? the matter is at once settled, he *can not* go unless they are supplied.

In reading over the history of the church in its infancy, we find that a sort of sacrifice was going on continually. The temple at Kirtland was built in the midst of trouble, so much so that a guard was kept at night over the walls, as they went up, lest the enemies of the work would undo at night what was done in the day time.

Did the Lord prosper them?

They were happy, because the Lord accepted their sacrifice as out of their abundance. And these men were paid, many of them, with persecution, trial, deprivation, personal affliction and want, *cent per centum*, and are *poor* men yet, so far as this world's goods are concerned, yet they are *rich* in the contemplation of the covenant ratified in heaven which can never be broken.

The faithful steward never "kills the goose that lays the golden eggs." Neither does he refuse to *use* for his master's good the golden egg.

The unfaithful and unwise steward, at once, empties his coffers into the general flood, impoverishes himself, and fails to enrich others.

The faithful and wise steward, while he spares not to deal with liberal hand, carefully watches that his resources are not crippled from whence the constant supplies are furnished.

The miller's dam, which thrown across the stream creates a fountain, furnishing the power which turns his machinery, if not carefully watched, breaks, and the fountain wasted away gives no supply.—Would we call the miller a wise man, who would himself destroy the fountain of his power?

The value of a sacrifice does not consist in the number of dollars and cents which

it represents. For instance: the widow's mite was a sacrifice worth infinitely more than the thousands cast in of the abundance of the rich. The circumstances in which the widow was placed, were such, that the gift was of the utmost importance to her, and in this light did the Savior evidently view it, when He says: "She hath cast in more than they all."

The circumstances which surrounded the builders of the tower of Babel made it a blasphemous work; while the circumstances surrounding the building of the temple at Kirtland a meritorious work.—Circumstances alone compelled the proud Pharaoh to permit the children of Israel to depart from Egypt, and circumstances likewise warranted the slaughter of those same children in the day of their rebellion.

The circumstances of our offering sacrifice, then, make the value of that sacrifice. When therefore, we offer a sacrifice of our time and talent, and we attempt to do it out of our abundant ability, there is no peculiar worth in it; and our sacrifice is incomplete and not acceptable; but when, under circumstances of difficulty, danger, deprivation and self abnegation, we offer our time and talent, there is that in it, which makes the sacrifice complete, and it is acceptable.

The church it is understood pays no salaries. It is a labor of love, altogether. It is the *great sacrifice* of the last days. The success of it, from the beginning, has been in direct proportion to the sacrifices which have been made.

But, these sacrifices must all be in accordance with intelligence and wisdom.

Abraham well knew, the pain, anguish, and sorrow, which must result from the death of Isaac, but he faltered not. So also, must every one who makes a truly great sacrifice, be fully cognizant of the circumstances which will make their sacrifice a living service to God.

The saints at St. David, Fulton Co., and at Mission, La Salle Co., Illinois, and at Brookfield, Ohio, have built themselves

good fair meeting houses to worship in; not costly, but plain and substantial, and an effort is to be made here at Plano.

Bro. W. W. Blair has found an opening in Philadelphia, Pa. Bro. C. G. Lapphear, and Stephen J. Stone are in New York State proclaiming the word. Bro. E. C. Briggs and Thos. W. Smith, are in Michigan. Bro. A. M. Wilsey and G. E. Deuel are in Iowa. Bro. T. Waddell in Alabama. Bro. C. W. Lange in Missouri, and Bro. Mark H. Forscutt in Wayne Co., Illinois, in addition to the officers of the church whose whereabouts are known to all, by reason of their appointments.

The emigration from Utah has mostly come in. Bro. Griffith has called upon us, and a letter from Bro. Andrew J. Blodgett, informs us of some of the incidents of the trip across the plains.

The greater part find homes in Nebraska, Iowa, and Missouri. This is to be recommended; for by so doing they can more easily acquire homes there than in the more crowded States east.

We would advise the settling in those regions, in companies if possible, of ten or more families in each.

These, forming a community of interest could manage to buy, hold and work, the larger agricultural machinery to good advantage; in such way one reaper and mower, and thresher, &c., would do the work of the whole ten. They could also co-operate in the buying of supplies.—Brethren, it is worth a trial.

Political storms seem to be still gathering in the far east. Diplomacy has nearly exhausted itself to keep the peace, and is about to retire from the field.

Our Query Column.

QUESTION.—"When the gift of tongues is made manifest in a meeting of the saints, and there are those present who have the gift of interpretation, are the interpreters justified in remaining silent, on the ground that it would not be wisdom to make it known; or, are they not, by remaining silent, putting too low an estimate on the gifts and wisdom of God?"

ANSWER.—With the safeguard usually

thrown round the true manifestations of the Spirit, there can be no impropriety in at once making public in the meeting all that there is given.

The Spirit of God will never reveal any thing which it would be impolitic for the saints at that meeting to know; hence I could not advise its suppression.

The president of a meeting should exercise great care that the spirit of the tongue and the interpretation are the same.

The interpreters should always remain silent unless the matter revealed is clear in their own minds; but should ever declare what the Spirit speaks, God's wisdom being superior to that of man.

Manifestations of *denunciation* and *condemnation*, against an individual, by name, seldom ever come by the Spirit of God, hence these should be carefully watched.

QUERY ON ADMISSION OF CANDIDATES.

"Do the inspired volumes—the Book of Mormon, Nephi v. 9, page 309, Moroni vi., page 373, and the Book of Doctrine and Covenants, xvii. 7 and 18—render it necessary for a vote to be taken by the branch with which a previously unbaptized person desires to unite, before such person can be legally entitled to membership?"

Ans.—It has been customary in some branches of the church, to require all persons uniting with them, to be received by vote. We have not been able to see the propriety of this requirement; although it is quite certain that no one should be received into the church by a branch by baptism who would not be permitted to hold membership with that branch. We are inclined to believe, however, that no vote is necessary to be taken as to whether a person applying for baptism should be baptized or not. If they manifest a desire to unite, and profess belief in the mercy of Christ, forsaking their sins by resolving to walk anew before the Lord; they ought to be baptized.

If instruction is needed, let it be given, and the right hand of fellowship extended to them at the partaking of the sacrament.

If baptized by the authority of a branch

they are of right members of that branch, so soon as the acts of admission to the church are consummated.

With the above explanation we answer the query in the negative.

QUESTION.—"If a person convinced of the truth, by an officer of the church, desires baptism at the hands of that officer, is he justified in baptizing that person without asking permission of the branch president?"

Ans.—An officer of the church, acting in good faith, would, when requested to officiate in such case, immediately acquaint the presiding elder of the fact; and would, by his consent, baptize such person. But would not, without the knowledge and acquiescence of such presiding officer, officiate.

It would be very unwise to baptize persons who could not be received into fellowship with the branch; and all persons baptized within the precincts of the branch are supposed to be baptized into that branch, hence the necessity of the concurrence of the officers of the branch, that the act may be official on their part.

CORRESPONDENCE.

FROM BRO. A. J. BLODGETT.—Permit me, through your valuable paper, to inform my numerous friends through the country of our safe arrival in this city, from the land of tyranny and oppression across the plains.

We started from Tooele City, 33 miles west of Salt Lake City, Monday, May 20, after parting with our friends who came out to bid us "Good Bye." It was hard parting, for we had lived with them, and been through many hardships in the rounds of the church. And though they could not see as we did, they did not like to see us leave. We arrived in S. L. City on the 22nd, and saw Bro. Gillen. We bade him "Good Bye" and "God speed," in the good work in which he is laboring. On the 24th, we overtook

the government train, and our people camped in the canyon.

From there to Fort Bridger we had nothing but mud, snow or rain, and snow drifts to pass through, as the bottom of the road, had to all appearance fallen out. It took us two weeks hard work to make Bridger. There we had to be organized into a company, in order to get a pass to travel on. Bro. Jos. S. Lee was elected Captain, and A. J. Blodgett 1st Lieut., and also acted as Serg't of the Guard, A. W. Nobles, 2d Lieut. In the company we had 35 teams of oxen, 25 horse teams, and 75 men. After crossing Green River we had good roads and feed. We travelled up the Bitter Creek route, which is the worst route I ever saw on account of bad water. On that creek we had some sickness. We lost by death, Mother Graham, aged over 80 years; and Bro. E. Garrett's oldest son, over 16 years old. We found that our camp was too large to make good time, and as it was wisdom to get off from that creek as soon as possible, the majority of the horse teams left and formed a separate company, as horses will not gait with cattle and do well. The horse company organized by electing myself as Captain; John Flack 1st Lieut.; A. W. Nobles 2nd Lieut. We made good time, with good luck, travelling up to Fort Saunders.

We parted from the other company at the North Platte ferry. The river was very high. After we crossed, the agent of the stage company came up and forbade crossing any more teams until they could make the ferry safe. For one hundred miles of the road, east and west, all the stations were burned by the Indians; stage drivers had been killed, and a good many other men. We arrived at Ft. Saunders, June 27.

On the morning of the 28th, we

were reinforced by 20 men and 30 wagons, which made my company 43 men, 10 women, 30 children, 50 wagons, 38 mules, 40 horses and ponies, 260 head of cattle, 56 muskets, 25 revolvers, 3,575 rounds of ammunition. After being inspected by the Provost Guard we got our pass from the Commanding General. We left there at noon, on the 28th, and took the Pole Creek route. We saw some Indians on the Black Hills; and at the Cheyenne Pass we travelled through double file, had picket guards out, and a strong guard day and night. We arrived where the men were at work grading on the rail road, 60 miles from Julesburg.

Within 20 miles of Julesburg, as we had camped for the night, and had our horses turned out and horse guards mounted for duty, a storm came from the north-west; the most severe storm that was known to the ranchers. The hail stones averaged from two ounces to one pound each. Five picked up by a rancher, weighed three pounds. I could not believe it if I had not seen it myself. It stampeded our horses, as the guard was obliged to take shelter under the wagons. One, W. H. McKay, who was driving one of my teams, doubled his soldier coat over his head and followed the horses. One stone struck him on the wrist and came near breaking it. However we recovered all our animals.

We arrived at Julesburg the 7th of July, and laid over three days. Our company when we left there, numbered 13 wagons and 17 men. We stayed at Big Springs the first night, 18 miles from Julesburg. The next day a train of mules, freighters from Salt Lake, who had been to Platte City for freight, on their way back, on camping for noon were attacked by the Indians, who came over the Bluffs and drove off all

their mules, 63 head. Nine men followed them and had a fight with the Indians, and the Indians drove them back and went away with the mules.

We arrived safely at Platte City July 13. It took us three days to cross the South Platte, as the ferry boat was very small. We left Cotton Wood July 18.

The only fight we had on the road, was two days before we left Plum Creek. We were attacked about 4 o'clock P. M. We put whip to our horses and mules, and they kept firing their shots at us, most of which hit our animals, and the blood was covering their sides. We found we were obliged to camp. We formed our corral, and every man, woman and child, that could, was brought into the fight; getting blankets and quilts to cover the animals, with the animals foaming with rage, suffering from their wounds. The fight lasted till darkness came on, and the wind raising, the enemy retreated under the cover of the night. In the fight we lost no men, women, children, or animals. We washed the animals with salt and water, which killed the poison.— (Our enemies were the *green headed horse flies*, by the millions!)

Through the blessing of God we arrived, all safe, sound and well, at this city, July 28. Our company have separated here for all parts.— We expect the other company here the last of the week. I expect to remain here till they arrive. What part I shall go to, I dont know at present. We had the happy privilege of meeting our beloved brethren, Briggs, Elvin, and others, to give us good advice; and post us concerning the country. My desire and prayer is, that God will bless you and all those who labor in the cause of truth.

NEBRASKA CITY, Neb., July 30, 1867.

FROM BRO. A. M. WILSEY.—I thought I would write a few lines; to inform you that I am laboring in the cause of eternal truth, in company with Bro. H. P. Brown, at Waverly and vicinity. We are endeavoring to get a hearing among the people, and I think that there is somewhat of an interest excited, and I think will continue. Bro. Brown is a diligent, good man, and is exerting a good influence here, and in the country round about. Considering the opposition that generally prevails, I think that my feeble efforts, since I came here, have not been altogether in vain.

Bro. Brown has baptized some few, and they are, as I think, good saints. There are many more believing, that I hope will soon start in the path of obedience.

We preach twice every other Sunday in town, at a hall Bro. Brown has hired, and twice every other Sunday in the country, besides here after evening meetings in town.

I have been, and intend to, visit some of the converts and those that are believing, and lay before them the principles of eternal life. I have been with one of the saints up north, 25 miles, to a place called Charles City. There I talked with some, with seeming acceptance. I also found an old sister, Ira J. Patton's widow, with her family around her. When I first commenced to enquire with regard to their faith, they appeared to be dumb, but after a little a smile came across their countenances, and they seemed glad that I called. I was much blest. I talked with them about an hour and left them, feeling better than when I entered. They wanted me to call again.

The territory assigned me at the Conference is rather large. I think I shall have as much as I can do in this part through the season. I hope to be the means of doing some

little good, at least. My desire is to labor for the good of the cause. I make no calculation about coming home. I hope to be led by the Spirit, and of being the means of doing much good.

If any one wishes to address me by letter, they can direct to this place.

WAVERLY, Bremer Co., Iowa, July 29, '67.

SELECTIONS.

[From the Hope of Israel.]

Spiritual Gifts.

We will now examine Paul, to the Eph., in ivth chapter and 8th v. Wherefore he saith: "When he ascended up on high, he led captivity captive, and gave gifts unto men." Well, what kind of gifts did he give unto men? The 11th verse tells us of some that he gave. "And he gave some, apostles; and some, prophets; and some, evangelist; and some, pastors and teachers;" corresponding exactly with the testimony he bore to the brethren at Corinth. What were these gifts placed in the church for? Let the apostle tell, then we shall all know; 12th verse: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." At what time did this glorious object receive its fulfilment, when did the saints become perfect? when did the work of the ministry close? and when did the body of Christ no longer need edifying? If some one will tell precisely at what time in the past, these things took place, then I will tell you when the gifts that God placed in the church ceased; so that we need not be left in doubt upon so vital a point any longer. I had rather, however, that none of those who deny the operation of the spirit in these gifts, would attempt to give the precise time, for I very much prefer the testimony of one who

"spake as he was moved by the Holy Ghost." The 13th verse tells us that they are to continue "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ." Here is a state of perfection brought to view, which the church has never yet arrived at; neither will they, until "that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13: 10. "For now I see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 12th verse. This time is evidently in the future, as all the connection clearly proves.

We will go to 1st Thes. v. 16-21. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.— Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good." You will readily discover by a reference to the chapter under consideration, that this language is addressed specially to those living in the last days, and are looking for the great and terrible day of the Lord. The prophet declared that he hated every false way; now if all prophecies given in these last days are false, why does the apostle enjoin it on us not to hate or despise them? but he tells us to "prove all things, and hold fast that which is good;" to prove all things, I understand to mean things spoken by the prophets, of the day to which the language refers; This is one of the means by which to distinguish between the true and the false. How can we prove them? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." 2nd

Let us now return to the last clause

of the 18th verse of Mark xvi.—
 “They shall lay hands on the sick, and they shall recover.” Paul recognizes the gift of healing, among the gifts of the spirit. 1st Cor. xii. 9–30. We find this gift more fully brought to view in James v. 14–16: “Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed.—The effectual fervent prayer of the righteous man availeth much.”—I understand this scripture to apply to the gospel age, from its beginning even unto its close. Says Jesus: “Lo, I am with you alway, even unto the end of the world.”—Here is indubitable evidence that as long as the church exists, with its elders and its sick, just so long the gift of healing will be perpetuated; and not only so, but the apostle goes still further, and says: “if he (the sick,) have committed sins, they shall be forgiven him.” Nearly all agree with James, that “the prayer of faith shall save the sick.” I would that they not only agreed with James, but also with Paul, and our Lord Jesus Christ.

We will introduce one more testimony, from Acts ii. 38; “Then Peter said unto them: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” 29th verse: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The gift of the Holy Ghost is promised to them that are afar off, perhaps as far as the nineteenth centu-

ry; especially, if the Lord our God should call any that far off.

What shall we say more? Time would fail us to speak of all the testimony in favor of the perpetuation of Spiritual Gifts, contained in the Scriptures of divine truth. Let us conform to its sacred Scriptures in all its holy teachings, and not endeavor to make the scriptures conform to our preconceived or present views, unaided by the spirit or by revelation. God did work with his people anciently, confirming the word with signs and wonders; and I earnestly hope to see the time when he will work again with his people in power and demonstration of the spirit. These gifts God placed in the church for “perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith;” &c, &c. Lord keep them there till they have accomplished that whereunto they are sent, is our prayer.

V. M. GRAY:

MARION, IOWA.

Sayings of the Great and Good:

COMPILED BY W. C. LANYON.

“Wisdom is better than rubies, and all things that may be desired are not to be compared to it. * * * The fear of the Lord is the instruction of wisdom, and before honor is humility.

“Think of the Lord with a good heart, for he will be found of them that tempt him not; and showeth himself unto such as do not distrust him.

“Froward thoughts separate from God.

“Into a malicious soul wisdom shall not enter.

“Wisdom is a loving spirit. Love righteousness.

“Beware of murmuring, which is unprofitable, and refrain your tongue from backbiting.

“Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands.

“The souls of the righteous are in the hands of God, and there shall no torment touch them, in the sight of the unwise they seemed to die, and their departure is taken

for misery ; but they are in peace, for though they be punished in the sight of men, yet is their hope full of immortality ; and having been a little chastened, they shall be greatly rewarded ; for God proved them, and found them worthy for himself.

“Blessed is the eunuch which with his hands has wrought no iniquity, for glorious is the fruit of good labors.

“As for the children of adulterers, they shall not come to their perfection, * * their last age shall be without honor ; or if they die quickly they have no hope, neither comfort in the day of trial.”—*Wisdom of Solomon.*

A PSALM OF LIFE.

“Tell me not in mournful numbers
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real ! Life is earnest !
And the grave is not its goal ;
Dust thou art, and dust returnest,
Was not written of the soul.

Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labor, and to wait.”

—*Longfellow.*

“Blessed is he that believeth in the word of God, and is baptized without stubbornness of heart ; yea, without being brought to know the word, or even compelled to know, before they will believe. Yea, there are many who do say, if thou wilt show unto us a sign from heaven, then we shall know of a surety ; then we shall believe. Now I ask, is this faith ? Behold, I say unto you, nay ; for if a man knoweth a thing, he has no cause to believe, for he knoweth it. And now, how much more cursed is he who knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression ? Now of this thing, ye must judge. Behold, I say unto you, that it is on the one hand, even as it is on the other, and it shall be unto every man according to his work.”—*Alma.*

“Behold, I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me ; and my Father sent me that I might be lifted up upon the cross ; and after that I had been lifted up upon the cross, I might draw all men unto me ; that they may be judged according to their works, whether they be good or whether they be evil ; and for this cause have I been lifted up ; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall

come to pass, that whoso repenteth and is baptized in my name, shall be filled ; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he who is also hewn down and cast into the fire, from whence they can no more return, because of this justice of the Father, and this is the word which He hath given unto the children of men.

“And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words ; and no unclean thing can enter into his kingdom ; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith ; and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment ; repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.”—CHRIST.

CONFERENCES.

Abridgment of Conference Minutes.

A District Conference was held at Amboy, Ill., June 21, 22, 1867, Z. H. Gurley, Pres., N. C. White, Clerk, when the following missions were appointed : Thos. Hougus to Morris and the vicinity of Mission Branch ; Bros. C. Williams and J. P. Dillen to continue on their former mission ; Bros. John Landers and Jacob Doan to Paradise, Ill.

Resolved, That this Conference deeply deplores the seeming negligence of many of the elders in this division, in obeying that solemn commandment in B. of C. 17: 13, which says :

“The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint ; and said conferences are to do whatever church business is necessary to be done at the time.”

As we are commanded to see that the law is kept, we give it as our solemn conviction that the individuals violating this command are in transgression, unless necessitated so to do ; and unless speedy repentance follows it will be the imperative duty of this Conference to deal with them as such.

The next Quarterly Conference was appointed to be held at Fox River, Ill., Sept. 20, 1867.

An Annual District Conference, for Canada, was held in Lindsley Branch, C. W., July 13, 14, 1867; Geo. Cleveland, Pres., Geo. W. Shaw, Clerk. A discourse was delivered on the death of Bro. Moses Shaw.

Buckhorn Branch reported 22 members, including 2 elders, one died. Jos. Shippy, Pres., Geo. Cleveland, Clerk.

Lindsley Branch reported 27 members, including 1 of the seventy, 2 elders, 2 priests, 1 teacher, one died. Asa Vickery, Pres.

The next Conference was appointed to be held on the second Saturday and Sunday in October, 1867.

MISCELLANEOUS.

The Semi-Annual Conference will be held at Union Grove, Harrison county, Iowa, Oct. 6, 1867.

Don't fail to remember where it is.

NOTICE.—Inasmuch as the motive that actuated my poor attempt to express, in poetry, the wants of the family of a noble servant of God, has been by some misunderstood because my name was appended to it, justice to myself, and also to the saints among whom I live and labor, demands that I should say that I was not referring directly or indirectly to my own family or myself. I thank God, and my brethren and sisters, that my family have not wanted for bread, and if I ever see the necessity of complaining, it will not be through the pages of the *Herald*. My object in attempting to write that poem was purely and only for the welfare of another family within the limits of my labors. Some typographical errors have crept in, which every one will see; otherwise it expresses the feelings of my soul for the welfare of those who were represented to be in distress.

CHARLES DERRY.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present No. of the *HERALD* is 137. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many No's. you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows how many No's. you *owe* for.

When any person has sent money for the *HERALD* which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

\$2.00 each—W. Barker 153, A. Crum 154, E. Crum 144, R. Smith 156.

\$1.00 each—M. Millington 139, M. E. Duncan 132, R. Lyle 147, I. Fletcher 144, B. R. Robson 139, N. P. Penick 147.

Various sums—\$13.00 G. Bellamy (for others) 144, \$3.00 A. Falconer 132, \$1.50 G. Montague 144, \$1.50 M. A. Black 145.

DIED.

At Harlan, Shelby Co., Iowa, Aug. 6, 1867, at 4: 15 A. M., CHARLES EDWIN, infant son of Nathan and Susan J. Lindsey, aged 5 mo's. and 8 days.

His funeral will be preached by Elder Chas. Derry, in the Twelve Mile Grove Branch, Harrison Co., Iowa, at the Meford school house, on Sunday, Sept. 22.

"And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, Absalom, my son, my son!"—2 Sam. 18: 33.

At his father's residence, near Blenheim, Canada West, WILLBUR, oldest son of George and Charlotte Cleaveland, aged 21 years, 2 months and 5 days.

He leaves a wife and child to mourn his loss.

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.

TRACTS OF TWELVE PAGES.—Plan of Salvation—Letter on the Latter Day Work—Fullness of the Atonement.

Four copies for 15 cts, or 100 for \$3.

VARIOUS OTHER publications are advertised in the *HERALD* of June 1, 1867.

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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LATTER DAY SAINTS'

HERALD.

WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN.—Prov. 29 : 2.
HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE.—Book of Mormon

No. 6.—Vol. 12.] PLANO, ILL., SEPT. 15, 1867. [WHOLE No. 138.

—For the Herald.
The Latter Day Work.
BY MATILDA RODGER.
"I love our martyr'd Prophet," is often on
my tongue;
I'm not ashamed to own it, ten thousand
souls among;
He was a noble spirit, of Joseph's royal
and blood,
And by divine commandment, a Seer on
earth he stood.
What glorious hidden treasure, he opened
to our sight!
What words of lasting pleasure, by him
were brought to light;
Old Lehi's buried record, which in ob-
livion slept,
And sacred is the history, upon its pages
kept.
'Tis call'd the Book of Mormon, a priceless
boon on earth,
A mine of matchless wisdom, a gem of
purest worth,
Within its long covers, our Savior's
words we find,
With many a promised blessing, to elevate
mankind.
It tells us how the mighty, through faith
in Christ have died;
It speaks of war and bloodshed, through
selfishness and pride;
Unfolds the darkened mystery, of Indian
savage life,
Who once were fair and lovely, and free
from angry strife.

Upon the hill Cumorah, that ancient Ne-
phite wept,
Alone in bitter sorrow, he mourned for
them that slept,
And prayed the Heavenly Father, He
would with sov'reign care;
Protect from every evil, the plates con-
cealed there.
Not all the high born monarchs, in earthly
power arrayed,
Could have revealed the wonders, within
that mountain laid;
No human skill had power these relics to
survey,
'Till God's appointed hour, in this the
latter day,
From heaven, His throne of glory, the
Lord to Joseph spoke,
Dispersed the clouds of darkness, his
earthly fetters broke;
He showed to him the history of Ephraim's
fallen race,
And bade him to remove it from that long
resting place.
Bright messengers of glory are sent to
every clime,
To herald forth the story, revealed in
latter time;
To every living creature, on mountain,
hill and dell,
On island, sea and river, the new born
tidings tell.
To rouse the slumbering nations, who
long had dormant lain;

To publish free salvation, they crossed
the raging main,
To warn us of the judgments that should
o'erspread the land,
And preach the ancient gospel, was God's
divine command:

No more shall Judah's children, be pointed
at with scorn,
Nor sink beneath the burden which they
so long have borne;
No more a hiss and bye word, where they
may chance to roam;
The Gentile power has ended, that day is
past and gone.

The Jews no longer tarry, they now are
going forth;
The lost ten tribes of Israel will sally from
the north;
Jerusalem shall flourish, in ancient
beauty rare,
And Christ, their true Messiah, shall plant
his footsteps there.

The happy day is dawning, which many
did foretell;
Our Prophet gave the warning, then bid
the saints farewell;
He was a faithful witness, till he was
call'd away,
To rest among the blessed, till the resur-
rection day.

WATSONVILLE, Santa Cruz Co., Cal.

Great Contrast.—No. 1.

A SELECTION OF TEXTS FROM KING JAMES'
TRANSLATION OF THE BIBLE, CONTRASTED
WITH THE CORRESPONDING TEXTS IN THE
INSPIRED TRANSLATION OF JOSEPH SMITH,
THE SEER.

ARRANGED BY ISAAC SHEEN.

Having received all the proof sheets of
the New Testament, we will extract texts
from it first, and from the Old Testament
afterward.

I do not expect to present more than a
few, (comparatively), of the numerous
texts which are rendered materially dif-
ferent in the two books.

In this article the italicised words are
words which are not in the other version,
and the words which are in brackets show
what is in the text in the Inspired Trans-
lation.

"The angel of the Lord said: * * *
Thou seest the foundation of a great and
abominable church, which is most abomi-
nable above all other churches; for be-
hold, they have taken away from the gos-
pel 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 Gen-
tiles: 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 plain-
ness which is in the Lamb of God; because
of these things which are taken away out
of the gospel of the Lamb, an exceeding
great many do stumble, yea, insomuch that
Satan hath great power over them."—*Book
of Mormon, 1st Nephi p. 19.*

King James' Translation.—Then was Jesus
led up of the Spirit into the wilderness, to
be tempted of the devil. Mat. iv. 1.

Inspired Translation.—Then Jesus was
led up of the Spirit, into the wilderness,
to be with God.

K. J. T.—Then the devil taketh him up
into the holy city, and setteth him on a
pinnacle of the temple, and saith unto him,
If thou be the Son of God, cast thyself
down. Mat. iv. 5, 6.

I. T.—Then Jesus was taken up into the
holy city, and the Spirit setteth him on the
pinnacle of the temple: Then the devil
came unto him and said, If thou be the
Son of God, cast thyself down.

K. J. T.—Again, the devil taketh him up
into an exceeding high mountain, and
sheweth him all the kingdoms of the world,
and the glory of them; and saith unto
him, All these things will I give thee, if
thou wilt fall down and worship me. Mat.
iv. 8, 9.

I. T.—And again, Jesus was in the Spirit,
and it taketh him up into an exceeding
high mountain, and showed him all the
kingdoms of the world and the glory of

thou, And the devil came unto him again, and said, All these things will I give unto thee, if thou wilt fall down and worship me.

K. J. T.—And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Mat. v. 40, 41.

I. T.—And if any man will sue thee at the law, and take thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt go with him twain. Mat. v. 42, 43.

K. J. T.—Judge not [unrighteously] that ye be not judged. [but, judge righteous judgment.] Mat. vii. 1. (2).*

K. J. T.—Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Mat. vii. 22, 23.

I. T.—And then will I say, Ye never knew me; depart from me ye that work iniquity. Mat. vii. 23.

K. J. T.—Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, [servants,] and harmless as doves. Mat. x. 16. (14).

K. J. T.—For whosoever hath, [receiveth] to him shall be given, and he shall have more abundance; but whosoever hath not, [continueth not to receive,] from him shall be taken away even that he hath. Mat. xiii. 12. (10, 11.)

K. J. T.—For whosoever shall save his life shall lose it; and whosoever will lose his life for my sake shall find it. Mat. xvi. 25.

I. T.—Break not my commandments for to save your lives; for whosoever will save his life, in this world, shall lose it in the world to come. Mat. xvi. 27, 28.

K. J. T.—Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, [that they may not ask amiss,] it shall be done for them of my Father which is in heaven. Mat. xviii. 19.

K. J. T.—Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid

*The figures which are thus within a parenthesis, are the numbers of the verses where the text may be found in the Inspired Translation.

you observe, that observe and do; but do not ye after their works; for they say and do not. Mat. xxiii. 1-3.

I. T.—All, therefore, whatsoever they bid you observe, they will make you observe and do: for they are ministers of the law, and they make themselves your judges. But do not ye after their works; for they say, and do not. Mat. xxiii. 2.

K. J. T.—For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Mat. xxiv. 21.

I. T.—For then in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.

K. J. T.—For as the lightning [light] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Mat. xxiv. 27.

K. J. T.—And he shall send his angels with a great sound of a trumpet, and they shall gather together [the remainder of] his elect from the four winds, from one end of heaven to the other. Mat. xxiv. 31. (40.)

K. J. T.—Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Mat. xxiv. 34.

I. T.—Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. Mat. xxiv. 35.

K. J. T.—For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. Mat. xxv. 29.

I. T.—For unto every one who hath obtained other talents, shall be given, and he shall have in abundance. But from him that hath not obtained other talents, shall be taken away even that which he hath received. Mat. xxv. 29, 30.

K. J. T.—And he said unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you; and unto you that hear, shall more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. Mark iv. 24, 25.

I. T.—And he said unto them, Take heed what you hear; for with what measure ye mete, it shall be measured to you; and unto you that continue to receive, shall more be given; for he that receiveth, to him shall be given; but he that continueth not to receive, from him shall be taken even that which he hath. Mark iv. 20.

K. J. T.—And it came to pass on the second Sabbath after the first, [this] that he went through the corn fields. Luke vi. 1.

K. J. T.—If ye love them *which* [only who] love you, what *thank* [reward] have ye? for sinners also love those that love them. [do even the same.] Luke vi. 31 (33.)

K. J. T.—And if ye do good to them *which* do good to you, what *thank* have ye? for sinners also do even the same. Luke vi. 32.

I. T.—And if ye lend to them of whom ye hope to receive, what *reward* have you? for sinners also lend to sinners, to receive as much again. Luke vi. 34.

K. J. T.—Take heed therefore how ye hear: for whosoever *hath*, [receiveth] to him shall be given: and whosoever *hath* [receiveth] not, from him shall be taken even that which he seemeth to have. Luke viii. 18.

K. J. T.—But as they sailed, he, (Jesus) fell asleep: and there came a storm of wind on the lake; and they were filled with *water*, [fear] and were in *jeopardy*. [danger.] Luke viii. 23.

K. J. T.—For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. Luke ix. 24.

I. T.—For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it.

K. J. T.—In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, [them, who think they are wise and prudent,] and hast revealed them unto babes. Luke x. 21. (22).

K. J. T.—But rather give alms of such things as ye have; and behold all things are clean unto you. Luke xi. 41.

I. T.—But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also.

K. J. T.—And whosoever shall speak a word against the Son of man, [and repenteth] it shall be forgiven him: but unto him that [who] blasphemeth against the Holy Ghost, it shall not be forgiven him. Luke xii. 10 (12).

K. J. T.—But rather seek ye [to bring forth] the kingdom of God, and all these things shall be added unto you. Luke xii. 31 (34).

K. J. T.—When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk

in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are. Luke xiii. 25-27.

I. T.—Therefore, when once the Lord of the kingdom is risen up, and hath shut the door of the kingdom, then ye shall stand without, and knock at the door, saying, Lord, Lord, open unto us. But the Lord shall answer and say unto you, I will not receive you, for ye know not from whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, ye know not from whence ye are.

K. J. T.—If any man come to me and hate not his father, and mother, and wife and children, and brethren, and sisters, [or husband,] yea, and his [their] own life also, [or in other words, is afraid to lay down their life for my sake,] can not be my disciple. Luke xiv. 26.

K. J. T.—The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Luke xvi. 16.

I. T.—The law and the prophets testify of me; yea, and all the prophets who have written, even unto John. Since that time the kingdom of God is preached, and every man who seeketh truth presseth into it.

K. J. T.—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was [no more than] our duty to do. Luke xvii. 10.

K. J. T.—And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within [has already come unto] you. Luke xvii. 20, 21.

K. J. T.—And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them [men]. I tell you that [he will come, and when he does come] he will avenge them [his saints] speedily. Luke xviii. 7, 8.

K. J. T.—Unto every one that hath [who] occupieth shall be given; and from him that hath not, [who occupieth not] even that he hath [received] shall be taken away from him. Luke xix. 26 (25).

K. J. T.—The children of this world marry, and are given in marriage; but they which [who] shall be accounted worthy to obtain that world, and the [through] resurrection from the dead, neither marry nor are given in marriage. Luke xx. 34, 35.

K. J. T.—There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, [as] the sea and the waves roaring. Luke xxi. 25.

K. J. T.—Verily I say unto you, this generation, [the generation when the times of the Gentiles be fulfilled,] shall not pass away till all be fulfilled. Lu. 32.

K. J. T.—Of his fulness have all we received, and grace for grace. John i. 15.

I. T.—Of his fulness have all we received, even immortality and eternal life, through his grace.

K. J. T.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—John i. 18.

I. T.—No man hath seen God at any time, except he hath borne record of the Son; for except it is through him, no man can be saved. John i. 19.

K. J. T.—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; [that he was Elias,] but confessed, saying, I am not the Christ. John i. 19, 20 (20, 21).

K. J. T.—And they asked him, *What then?* Art thou Elias? And he saith, I am not. John i. 21.

I. T.—And they asked him, saying, *How art thou then, Elias?* And he said, I am not that Elias who was to restore all things.—John i. 22.

K. J. T.—And [on] the third day [of the week,] there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called and his disciples, to the marriage. John ii. 1, 2. (It is claimed by some that this event is represented in the foregoing text, to have transpired three days after Jesus was baptized, and that in other texts it is represented that Jesus went immediately into the wilderness after he was baptized.)

K. J. T.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. [the faith of his disciples was strengthened in him]. John ii. 11.

K. J. T.—After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. John iii. 22. (This is contradicted by the following.)

K. J. T.—Jesus himself baptized not, but his disciples. John iv. 2.

I. T.—He himself baptized not so many as his disciples. John iv. 3.

K. J. T.—Judge not according to the appearance, [your traditions,] but judge righteous judgment. John vii. 24.

K. J. T.—I am the door of the sheep. [fold]. All that ever came before me [that testified not of me], are thieves and robbers; but the sheep did not hear them. John x. 7, 8.

K. J. T.—The prince of this world cometh and hath nothing in me. John xiv. 30.

I. T.—The prince of darkness who is of this world, cometh, but hath no power over me, but he hath power over you.

Cheerfulness & Contentment.

To suffer cheerfully, is said to be the greatest proof of true courage, and the inspired Psalmist exhorted to “serve the Lord with fear, and rejoice with trembling.” Now there seems to be two kinds of cheerfulness or rejoicing, and also two kinds of fear; and the wrong kind of each we are all apt to be too much given to. When we are in healthful and prosperous circumstances, we are generally too much given to foolish expressions, unwise actions, and much laughter, which we learn from the pure words of God to be sin.

Again, we are more subject to the fear of weak, erring, short-sighted mortals, than the fear of Him who is strong to save, mighty in wisdom, knowledge and power, and rich to bless. We are all apt too much to fear to offend man in our dress, our words and actions; but not enough to fear Him in the same, unto whom we are so accountable from day to day.

There seems to be a great pleasure in the cultivation of the right kind of fear. It is like unto a creek which runs into the river of true cheerfulness or rejoicing, with prayer and praise to the Lord, and contentment with our every lot.

What are the best of mortal beings, of themselves? Surely, we are like the withering grass and the fading flowers, yea, and like the chaff which the wind driveth away, aside from that assistance which comes only from the centre and fullness of all purity, of all strength, of all perfectness.

Then wisdom, even to the governing ourselves unto cheerfulness and contentment, serving the Lord in His fear, and rejoicing in Him and His promises, speaking thanksgiving to Him, and exerting ourselves to exhort and encourage others on the way of life—although our efforts so to do doth often make our frail natures to tremble from head to foot—are evidently of more import than much zeal in other things, and he who runs fast, neglecting to observe them, is not making so much headway up the mountain of holiness as he who walks with slow and measured steps, bearing every trial and enduring every temptation with quiet patience and singing instead of murmuring.

How truly it is said, by one of old, of wisdom :

“Wisdom is glorious and never fadeth away; it is easily found of such as love and seek it. I love wisdom better than health or beauty, and choose to have her instead of light, for the light that cometh from her never goeth out. Wisdom is the breath of the power of God, and a pure influence flowing from the glory of the Almighty. She is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.”—Wisdom of Solomon, Apocrypha O. Tes.

Then it seems that it is wisdom for us, as God's people, to cultivate every thing that is strengthening and encouraging in our warfare, for the great reward which we understand that we have the privilege of attaining unto, inasmuch as we are valiant for the truth, and do not be ashamed at all times and under every changing circumstance of life, to acknowledge the hand of the Lord in all things and in all our ways, however things may go amiss with us or the world frown upon us. And O what a great promise we have, if we be found so doing, delighting in the law of the Lord and trusting in Him, our Redeemer, with a good heart and with singleness of

eye, that He will direct all our paths and fill us with light and prosper us in all our ways.

How seldom it is that we can fully realize that we actually have such very great privileges. But, if we could always feel that we had such great things in store for us if we prove faithful, then we would not be tried in all things, nor be the poor and afflicted people whom God has chosen for His own, that a pure and a holy people He may have when He comes.

Then we must expect to be tried in faith, in body and in mind; and as the saying is true, “in time of peace prepare for war,” so also, I think that in time of health we should prepare for sickness; in time of prosperity, for adversity; and in times when all things go well with us, and we feel glad in God, and happy in hope, for such seasons of misery as we have got to have and which are sure to come, because of disappointments, failures, etc., to prove us whether or no we will endure and stand, or give up and fall. “He that thinketh he standeth, let him take heed lest he fall.”—“They conquer who endure.” “No sweat no sweet.” And if we desire the sweet, we have got to have the bitter; and if we take it willingly—not with a sad countenance, but bear the dose with all the cheerful patience we can exercise—then the sweet that we will get will be the sweetest and the best.

It has been well said by one who feared the Lord, and who labored much in mortal weakness, with the powers of man and Satan to contend with, and one who, like our example, (Jesus,) both suffered and died for righteousness sake, even Joseph the Martyr, that:

“Satan strives just as much to push us beyond the mark, as he does to keep us from coming up to it.”

And this is the way he seems to

work a great deal about cheerfulness and sadness, for if he can not get us to be much given to folly, pride, light mindedness, etc., he will try to get us to be cast down or discontented. Either extreme will lead to darkness and indolence, giving up our faith, and turning our springs, with which we are entrusted, to help increase the stream of wickedness, instead of turning them to help swell the stream of goodness which flows to the boundless and fathomless ocean of perfect joy and peace beyond the tomb. Then how we should labor when things go well with us, so that when times of trial come we can bear them without murmuring, and get new strength and determination to prepare by much prayer, meditation and exhortation, yea, and cheerfulness with contentment to endure the next that comes, and the next the same, till we shall be able to exercise such firm faith in God as will bring down such blessings from heaven as we need and desire; that the yoke may be easy and every burden light, according to the promise of our Savior, because of our strength to bear, which will make a heavy weight to be light. K.

Equality.

Believing that all men and women are born equal, to enjoy the blessings of creation, and that our heavenly Creator never designed that one person should accumulate wealth to the injury of another; hence the two great commandments given to man by His beloved Son, to "love God with all thy heart, and thy neighbor as thyself," does away with the principle of selfishness and self aggrandizement. That all intelligence having come from the Giver of all good, for the use of man, for his enjoyment and happiness, and not for the exaltation of one being over another, or to use that intelli-

gence to oppress his fellow being and keep him in bondage. Our beloved Savior has declared that "if you are not one, you are not mine." We may ask, what does this mean? We answer, equality in all things. That is to say, if we are not equal in earthly things, we can not be equal in heavenly things, all spiritual being typical of earthly, and all earthly being typical, or a similitude, of that which is heavenly. Hence, why do we pray that the will of the Father be done on earth as it is in heaven, or can we find one spiritual commandment that is not temporal or practical? Believing this, as we do, we can not believe that the rich man, with the title of man, possessing palaces, mansions, houses and lands, carriages, horses and servants, can love his fellow man as himself; or why did our Savior say it was harder for a rich man to enter the kingdom of heaven than for a camel to go through the eye of a needle?

It seems impossible for the wealthy to love the poor as themselves. If they did, they certainly would use a portion of their riches, and the intelligence they are in possession of, to alleviate their condition, and raise them to an equality with themselves. On the other hand, can the poor man love the rich as himself, when the social order of society precludes him from the blessings of the rich, having often to eke out a miserable existence with arduous toil, scarcely able to sustain life in himself and family?

There must be something wrong in the order of society, somewhere, when the social order of society, with the monopoly of riches, puts at defiance the commandments of God. It seems time that this selfish system was revolutionized, and some better system established, that will ameliorate the condition of the human family and put man more on an equality, that he may be able to

love his neighbor as himself, and enjoy the blessings of creation, for which the great God has created him and all the universe; to give glory to God in the highest, and peace and good will to man on the earth.

H. S. S.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, Sept. 15, 1867.

JOSEPH SMITH, *Editor.*

There will be a Two Days' Meeting held at Plano, Ill., commencing on Saturday, Sept. 14, 1867.

A cordial invitation is extended to all.

The Semi-Annual Conference will be held at Union Grove, Harrison county, Iowa, Oct. 6, 1867.

Don't fail to remember where it is.

In the minutes of the St. Louis Conference, last published, the name of Chas. W. Lange should have been in the list of elders reporting. It was unintentionally omitted.

Pleasant Chat.

We are just home from attending the Elders' Conference near Batavia, Ill., at Bro. Philo Howard's.

It rained very heavily Friday night, and Saturday the prospect was very poor for a good attendance; but the saints kept coming in by twos, threes, and the dozen, till on Sunday there was quite a large gathering.

Bro. Howard had applied for and obtained the use of the Baptist meeting house, in the neighborhood, and twice on Sunday was the house filled to listen to the preaching of the word. The meeting of the brethren was marked throughout by the presence of the Spirit, in peace, joy and comfort.

We recommend to the elders presiding, and also to all the elders throughout the

church, to be on their guard against iniquity in those who may be travelling in their midst.

If any man comes into your midst and is guilty of iniquity, and it comes to your knowledge, do not let him officiate in the ordinances of the church, to the injury of the flock. Be extremely careful all ye travelling ministry, for the devil is seeking to destroy you.

The spirit of apostacy is a very subtle one, and its very first overtures are made through the self-love of the victim. Jealousy, envy, and pride, are ready helpers, and when the person can be made to think that all others are wrong in their views of church affairs, and themselves only right, they are ripe for the whisperings of Satan, which take them away from the church.

Some have staked their hopes of salvation on the personal perfectness of others. These have failed them, and their hopes are broken. They should have thought to perfect themselves first, and then look for it in others.

The church must not, can not suffer the practice of iniquity, and the disregard of virtue by those holding authority, to mar the fair proportions of our celestial hope.

Iniquity, is no less iniquity, practiced by a great man, than it is practiced by a man of less note.

The brethren would do well to wake up a little to the consideration of their preparations for that which is coming.

Preparations are of two kinds, precautionary and remedial. The precautionary are of course first, and these should be made at once.

These measures for us consist in a thorough repentance of our dilatoriness, and carelessness, and a cleansing from the effects of them.

We earnestly recommend to all the saints, to turn out to the meetings, both the weekly and the quarterly. Sustain the good men by rallying round them, and by your silent or outspoken rebuke recall the wandering, who are honest to a sense of their condition.

There is much to encourage us all in the general aspect of the work. But there is needed a few more elders who can and will go into the distant fields to labor.

The book department is not overly active, owing doubtless to local causes. We shall soon have new supplies, when we trust for an increased activity.

It is a serious mistake for the brethren to suppose that the office can furnish them books to sell without receiving returns from them. Paper, printing material, printing and binding, must all be paid by the office for every book obtained, and there are some accounts for books furnished, of three, four, and five years standing, which ought to have been paid to the office long ago.

Some brethren have written for lists of books which we have felt unwilling to send, because of this dilatoriness on the part of others to make proper returns. Besides, the lists sent for were too large in amount, for the office to lay out of so long as is required.

Will those brethren who have had books on sale, please consider that they are hereby requested to account for them at their earliest convenience; and not be offended at this request?

Division is unbecoming, but if perfect agreement is not had at once, be patient, and humble; careful not to dispute, bearing and forbearing one with another, until agreement is reached.

Abstract questions of doctrine are poor subjects for disputation, and doubtful disputations are foolish and unprofitable among the saints.

Brethren, let the spirit of peace rest with you now, and henceforth.

OUR QUERY COLUMN.

Question.—Is it not the duty of every member of a branch, to receive and acknowledge the labors of the president, though he be performing the duties assigned to the priest, teacher and deacon, his legal co-laborers as branch officers?

Ans.—Undoubtedly yes, unless the president is, in his labors entirely ignoring

the existence of those officers. Where there are none of these officers it is the duty of the president to fill their duties himself so far as he can; and is the duty and should be the privilege of the saints under his charge to sustain him in it.

Q.—If an elder keeps and sells, "lager beer" (and occasionally on the Sabbath) is it not an offence? And if so, is it a sufficient one to excommunicate him from the church, if he repent not?

A.—We consider it a grave offence, the selling of intoxicating drinks, at any time. The selling upon Sunday is simply an aggravation of the crime. The degree of guilt which is to attach to it will depend upon the local opinion of the branch to which he belongs. For our part, he is to us as the drunkard, and his title to our regard and fellowship we consider very precarious.

Q.—Is it within the jurisdiction of an Elders' Quarterly Conference, to take cognizance of the acts of the President, of the district we presume, [Eh,] when his acts are believed to be contrary to the law of God, and the good deportment of a President of a Quarterly District Conference?

A.—The elders have an undoubted right to inquire into the acts of any member of the church in the district, including the President; and have a right to proceed for that purpose in the legal way. The right to try, would depend upon the standing of the President.

LITTLE FOLKS.

The Goblet of Water.

Will you please bring me a glass of water, Jennie?

Yes sir, quick as I can. Here it is.

Thank you, Jennie, that is beautiful.

What makes you say please and thank you to me, and which is beautiful?

One at a time, Jennie, can not you guess why I say please and thank you to you?

But I'm such a little girl, uncle. That is nothing; it is right to say

those kind little words to every one; and then I say them to you because I wish you to say them to me, and to your ma, and to every body. This glass it is that is beautiful.

Why, that is nothing but a glass of water!

I know that, but let us set it down, right here on the corner of the table, where this little ray of sunshine may shine into it. Ah! see the little rainbow colors at the bottom of it, the merry sparkles all through the glass, the shimmering bubbles on the surface, and the bead like drops round the brim. Is it not beautiful?

Why yes, I never thought of that.

We must learn to use our eyes, Jennie, for the purest pleasure we shall enjoy in life will be in looking at the works of God and man. Describe this glass to me, Jennie.

Describe it, I can not, uncle, look at it yourself.

I am looking at it, but I wish you to tell me all about it. Is it dull and soft?

No, it is hard, clear and bright.

Is it bright of itself?

No, the sunshine makes it bright.

Let us learn a lesson from this. Though we may not be very beautiful or finely formed, yet, if we only let cheerfulness and goodness shine from our hearts, as this glass reflects the sunlight, it will lend grace, animation and beauty to every feature.

But the light shines into the glass.

Yes, but it immediately shines out again. Goodness is not very natural to us, but must be admitted into our minds, when its influence will immediately be directed outward to all around us. This glass is large and round at the top, tapering delicately towards the bottom, where it spreads out round again, forming a firm foundation to hold the goblet upright; we should adorn our head with large stores of knowledge, and stand easily and firmly upon a good

foundation of right principles, and show a firm unyielding resistance to the approach of all evil, as the glass presents a hard unbending surface to the touch. Is the glass rough, Jennie?

No, it is smooth and polished.

This adds to its beauty. Do you see that bur in the garden yonder, and tell me it is beautiful?

O no, it is so rough and thorny. What makes baby sister's cheeks so pretty?

Because they are so soft, round and smooth.

Smooth, that is it. Then let us make our words, oh, so soft, gentle and kind, for they are more pleasant than the fruits of the south; and rough, harsh, unkind words, pain more and leave their irritating effect in the mind longer than the poisonous prickles from the hateful bur. How is it with the water Jennie?

It is very clear and pure, uncle.

It is indeed. Our minds are unto God like this water. If there is any stain of sin upon them, He beholds it as easily as we could see a stick, bug, or any impurity in the water; let us purify our minds to meet His eye.

The water is growing warm, uncle. So it is. Well, you drink first.

After you do, uncle.

I would not wish to drink first, but the spirit shown forth in your preferring me first is more beautiful than the rose. Put away the glass, and remember the lesson taught by the GOBLET OF WATER. ABEL.

CORRESPONDENCE.

FROM BRO. THOS. W. SMITH.—I seat myself this afternoon to report progress. The people are very deeply interested. No other themes are talked of, in the field or on the road, but the "last sermon." "It is Bible," "it is truth," is the almost unanimous decision. The people are

believing by scores, and some have obeyed. Some more are ready and many are almost persuaded to become Christians, and more still are investigating.

Calls come from every quarter. But so it is in other places—in other states. We preach day and night, averaging three sermons a day. Our congregations are often very large, more than can fill the house. We are invited to the houses of the people. "Come and talk with us, we want to hear more on this subject," say they. We do not get any time to read the N. Y. Ledger, or talk about our brother's faults.

I wish you to see if there can not be some good elders sent here to labor this fall. We will collect all the we can now, and let the seed germinate in others. I expect several will be baptized next Sunday. Bro. Briggs baptized three last Sunday. HOPKINS, Allegan Co., Mich., Aug., 16, '67.

FROM BRO. W. W. BLAIR.—On coming to this city in July last, with Bro. E. Robinson, to attend to the stereotyping of the New Translation, we found a branch of the saints organized under the presidency of Elder N. H. Ditterline.

They had been organized for some six years, holding the view that Sidney Rigdon was the only legal representative of the presidency of the church; and while they had no confidence in the effort that Elder Rigdon and his associates are now making, they nevertheless looked for him to ordain his successor at an early day. Thus they have been looking, and waiting, watching and praying, until of late.

Soon after the arrival of Bro. Robinson and myself in the city, we attended some of their meetings, and a privilege being offered us to speak, we bore a few words of testimony to them in regard to the Re-organization. We asked the privi-

lege of holding a meeting among them, to explain our views and position at length. It was granted, and we proceeded to explain the teachings of the scriptures in regard to lineal priesthood, and to cite the promises to the "seed" and "posterity" of the Martyr. Bro. Robinson then gave an outline of Elder Rigdon's claims and leadership, from the time he professed, in Nauvoo, to be the "guardian" for the church, until his final "hegira" from Green Castle, Pa., more familiarly known by some as "the valley."

He told them how that, at Pittsburg, Pa., Elder Rigdon professed to set up the "little stone," kingdom of Dan. 2: 35, 45, which the revelation of Oct., 1831, (sec. 65,) and many others in the D. & C., says was set up fourteen years before. He also told them of Elder Rigdon baptizing them out of all former organizations, thus rejecting and abandoning the church organized under the Martyr. He furthermore told them of the "grand council" of 73, at the head of which was Elder Rigdon and his counselors, and that in this council they cut off offending members without reference to the order appointed in the law of God, and in direct violation of that law. He also told them of Elder Rigdon's revelations and prophecies that proved false, as for instance, his prophecy that Christ would come in person to the "barn," where they were holding their protracted conference.

By this time the people began to think that Elder Rigdon might not be the man of God they thought him to have been, and they undertook a thorough investigation of the matter. We told them to read for themselves, the law and the promises, and ask the Lord, in faithful prayer for wisdom and a correct understanding; and also for a testimony through the Spirit as to wheth-

er young Joseph was his father's rightful successor.

A few nights afterward we attended one of their prayer meetings, and Bro. R. and myself took part in the exercises. Two of the branch opposed our position, and one of them seemed quite harsh and bitter, advocating the idea that Elder Rigdon, and he only, was the successor of the Martyr.

Hitherto this man had exercised an almost unlimited control in the minds of the members, but he was doomed to see his counsel and advice fall harmless to the ground.—Many of the members had sought unto God by prayer for the needed wisdom and the desired testimony, and the Lord had heard and answered them; and they believed God rather than man, notwithstanding the man was one whom they loved and honored. One after another of the members arose and bore their testimony, and expressed their faith in the Reorganization, until at length one arose and spoke in tongues. The opposing elder professed to interpret it, when he was straightway rebuked by the Spirit through the one who spoke the tongue, and told that, if he spoke, (to interpret,) to speak by the Spirit or not at all. He turned to the person who spoke the tongue, and asked if what he had said (interpreted) was true or false; and the reply was, that it was false. The person then declared to the congregation how that she had sought by prayer to God for the testimony of His Holy Spirit, as to whether young Joseph was his father's successor, and the Lord had now given her testimony that he was. And thus it was that in their hour of need, when they had faithfully sought unto God by prayer, He proved to them "a present help."

On the 21st. of August I rebaptized Bro. N. H. Ditterline, and on

the evening of the 22d we proceeded—after confirming Bro. Ditterline, and ordaining him by vote of the members present, to the office of an elder—to organize the "Philadelphia Branch," consisting of 10 members, including 5 elders; N. H. Ditterline, Presiding Elder. Some more have expressed a desire to unite with us, and we hope to have an addition of eight or ten more, in a short time, and that finally a great work may be done, and a large church raised up in this city.

We have taken a nice and commodious hall, and are having some pleasant and interesting meetings. We have increasing congregations of attentive listeners. At times the word is declared in power, and in the demonstration of the Spirit, and at all times we have the liberty of the Spirit.

We ask the saints to remember in their prayers the work of God in Philadelphia.

The work of stereotyping the New Translation is progressing finely, and the plates will probably be ready in about six weeks.

The Lord seems to have the work entirely in his own hands, for He has raised up to us kind friends in the stereotypers, and printers and book binders, men who seem to take a deep interest in the book and in the church.

PHILADELPHIA, Pa., Aug. 26, 1867.

FROM BRO. W. J. BOLLYNE.—*Dear Bro.*—The gospel here is onward. There is a great work being done around Birmingham. We are baptizing almost every week, and the saints are rejoicing in the glorious gifts of the gospel.

Truly do they thank God that He has enabled you to withstand the temptations of the Brighamite church; and that you have come forth to offer them again the pure law given to your father.

The Brighamites are losing ground here. They are fast turning to the side of truth. But they say they have been told by their elders that you will desert your post, and follow Brigham. We ever pray that you may stand faithful to God and His people.

Bro. Geo. Hatt has done a good work here. He has been untiring in his labors; for the good of the saints and the work of God. He has proven by his walk that he is a man of God. The saints are anxiously looking for Bro. J. W. Briggs. For there are some large branches, and they are longing for the time to come when they will be organized in conference, and be able to meet together in that capacity.

In a place called Chasetown, in Staffordshire, the meetings are largely attended by strangers, in numbers varying from one thousand to fifteen hundred people.

There are few preachers here.—I now conclude, praying God to bless the saints everywhere.

BIRMINGHAM, Eng., July 19, 1837.

SELECTIONS.

Wisdom and Promises.

COMPILED BY W. C. LANTON.

"What a world of gossip would be prevented, if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults."

Three things appear to be uninjured by the fall—the song of birds, the beauty of flowers, and the smile of infancy—for it is difficult how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the paradise we had lost, and point us to *that which we can regain.*"

"Thousands of men breathe, move, and live—pass off the stage of life—are heard of no more. Why? They do not a particle of good in the world, none were blessed by them as the instruments of their redemption. Not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, oh man immortal? Live for

something! Do good, and leave behind you a monument of virtue that the storms of time can never destroy; write your name in kindness, and love, and mercy on the hearts of thousands; you may come in contact with year by year. You will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as the stars of heaven."

Dr. Chalmers.

"He that turneth many to righteousness, shall shine as the stars; and as the brightness of the firmament for ever and ever."

Bible.

"Pack your cares in as small a space as you can, so that you can carry them yourself, and not let them annoy others."

"Consider how few things are worthy of anger, and thou wilt wonder that any but fools will be in wrath."

"A mild answer to an angry man, like water cast upon fire, abateth his heat, and from an enemy he shall become thy friend."

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth and his law must be fulfilled. But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full for ever." *Jacob, B. of M.*

"For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries * * * of my kingdom; * * * the wonders of eternity shall they know, and things to come; * * * their wisdom shall be great and their understanding reach to heaven; and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." *B. of C.*

A Sweeping Plague in Kansas

[Kansas Correspondence Cincinnati Gazette, July 18.]

You are already aware that the grasshoppers, or Egyptian locusts, totally destroyed the crops of winter wheat sown in the autumn of 1864, in nearly all parts of this State, and in the southern part of Nebraska and the western part of Missouri! They are known to have come from the vicinity of the Rocky Mountains, due west of us,

and to have passed over half that distance without alighting. They arrived here early in September. All the wheat that had been sown was eaten to the ground at once, and all sown after their arrival was destroyed likewise. They not only ate it down at once, but continued to do so until the grain rotted, and their work was so thorough that many fields of from fifteen to sixty acres of as beautiful and regular a stand as one would wish to see, was completely annihilated, so that not a single blade remained. They deposited their eggs everywhere, but more particularly on newly ploughed land. As soon as the spring opened they began to hatch in places most exposed to the sun, and as soon as the warmth became greater they hatched out in all localities. From the time they were hatched until their wings came out sufficiently for them to fly, they fed upon almost every form of vegetation. Moving in herds, they would devour onions, cabbage, corn, potatoes, smartweed, dog-fennel, tansy, radishes, wheat, oats, etc., but did not so completely destroy any one important crop this spring as they did the wheat last fall. The grasshopper moves altogether by hopping, for about six weeks. When its wings are ready to come out, it sheds an entire outer coat and seems to expand in an hour or two to a third more than its size just previous.—After shedding this coat they seem a little sick or clumsy, and move about somewhat sluggishly. A little exposure to the sun soon gives them the use of their wings, and as soon as a general movement is made they can fly hundreds of miles without alighting. During the week ending about the 4th of July the great mass of them took their departure in a north-easterly direction; you may hear of them in Iowa and Illinois, and woe to the section of the country they visit. This is the first time since the settlement of this country that they have been known to visit it, and we believe that no part of our broad land is secure from their ravages.

Since these insects have left us we can form some idea of our prospects for a crop. Of spring wheat but a small breadth of ground was sown—merely as a last resort—nearly all of which was more or less injured; but few fields were totally destroyed, so that of the breadth sown there is about half a crop. Of oats about the same may be said. Of potatoes much more than usual were planted, and although nearly all are more or less injured the crop promises well. Of corn

many did not plant as they would, through fear of the insects, and nearly every field was somewhat depleted by them, but we have had such copious and timely rains that an abundant crop is consequently expected. Ground intended in the spring for corn, but failed to be planted, is being largely sown in buckwheat, so that the breadth of the ground devoted to that crop will be unprecedentedly large. As to its prospects, of course, we can say nothing, except that the ground is in excellent condition to receive the seed. All kinds of garden vegetables that were not destroyed are growing luxuriantly. Of fruit, wherever there is a tree or bush of proper age, it is loaded with fruit of its kind. Currants, cherries, plums, pears, apples, peaches, and every thing else promise an abundant yield.

The preparation for sowing another crop of wheat is on quite a large scale, which will only be limited by the difficulty of obtaining seed.

[From the Philadelphia Evening Star, June 10, 1867.]

Indian Traditions in Connection with the Bible.

There are many striking similarities and analogies among the peculiar tenets of the Indian belief with those of our own, which go a great way to strengthen the opinion entertained by some writers that the North American Indians are of the lost tribes of Israel. Nor is it alone in the mere forms and ceremonies observed by them, but in their traits of character, manners and customs as well, that evidence of this kind may be found. The Indians have a tradition among them to this effect, that five parts of the nation out of ten passed over a great river. They also have one of the flood, a good book, tower of Babel, dispersion of the people and confounding of language. One of the tribes assert distinctly that the Good Book which the white man has was once theirs. They also have a tradition of the creating of man in the garden of Eden, and that the woman Eve, came from heaven. Instead, however, of that portion relative to Cain, killing his brother Abel, they have one of the Great Spirit, killing his brother. They have also another which strongly resembles the brazen serpent in the wilderness. They say that the angels, or good spirits, used to come down and talk to their wise men on the high mountains. They were told to offer sacrifices, burn tobacco, buffalo and deer bones. It will be observed that these traditions have a

Most wonderful resemblance to passages in Scriptural history, and could not have been the invention of the wise men of their tribes. The Ottawas say that there are two great Beings who rule and govern the world, and who are at war with each other. The one they call Manetto, the other Machemaneto.

Any one acquainted with hieroglyphical writing, will discover therein a most extraordinary similarity to that of the symbolical writing of our North American Indian, specimens of which are in the museum at Washington City. A war dispatch, giving an account of one of their expeditions, has the same emblematical figures as has that of the Egyptians as used 1550 B. C. There is also the same symbolical writing, or letters, on their buffalo and other skins. The word Abba, with the Greek Indians, has the same meaning as Abba in Hebrew. Abe means Abel; Kenaar—Canaan; Awah—Eve.—There is certainly more in these coincidences than can be attributed to chance. Some of the Indian laws, crude and savage as they are, bear a striking resemblance to those of the Romans. The history of the Huron tribes, furnishes several illustrations of this fact. If our space permitted we could show a still more remarkable connection between their customs and language and those of the people who have furnished the world with that Book whose authors were the Scribes selected by Deity. The very figures of Indian rhetoric can be traced to those of other ages. Phrases that have been termed poetical, and truly so, have their counterpart in the Bible. Many others are strikingly Roman, if not classical. There is one phrase which has descended among them for ages, and of whose origin they themselves have no idea, which goes to show that, wild and uncivilized as they are, poetry and philosophy are at least a portion of their inheritance; it is this: "Bury the hatchet, to smoke the calumet of peace."

MISCELLANEOUS.

Abridgment of Conference Minutes:

A Quarterly District Conference was held at DeSoto, Neb., Aug. 6, 1867; Z. S. Martin, Pres., Thos. J. Smith, Clerk.

Missions appointed.—Jas. Hodges to the vicinity of Florence; B. V. Springer and Thos. J. Smith to Dodge Co.; Elijah Webb and R. Shackleton to Rockport, Fort Calhoun, and as far west as DeSoto; John Taylor and M. V. B. Smith to the head

waters of New York Creek; Stephen Butler (after he was ordained an elder) and E. U. Cannon to Cummin City, Tekama, and Arizona Bottom.

REPORTS OF BRANCHES.

Florence: 21 members, 5 elders, 1 priest, 1 teacher, 1 deacon, 1 removed.

DeSoto: 45 members, 1 of the seventy, 7 elders, 3 priests, 1 teacher, 1 deacon, 9 baptized, 8 received by letter.

Columbus: 20 members, 7 elders, 1 priest, 1 teacher, 1 received by vote, 6 removed, 1 cut off.

Scandinavian: 35 members, 4 elders, 2 priests, 3 teachers, 2 deacons, 5 baptized, 8 received by letter.

Omaha: 16 members, 3 elders, 1 priest.

Adjourned to meet in DeSoto, Neb., on the first Saturday and Sunday in Nov., 1867.

INFORMATION WANTED.—Can any one inform John Scott, box 518 Nebraska City, Neb., of the whereabouts of Wm. Davies, from North Shields, England, who was last heard from in California? They would confer a favor.

NOTICE.

At Kittle River Branch, Decatur Co., Iowa, Aug. 18, 1867, at the residence of George Morey, the bride's father, by Elder Austin Cowles, Mr. HYRUM G. HALL, to Sister MARTHA A. TRUMAN, of Pleasant Plain, Iowa.

NOTICE.

At DeSoto, Neb., June 15, 1867, Mrs. ABIGAIL PALMONTEER, aged 69 years. Funeral service by the writer, June 24, from Job 19: 23-27.

"Nor pain, nor grief nor anxious grief,
Invade thy bounds. No mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose."
B. V. SPRINGER.

In Wayne Co., Ill., Aug., 26, 1867, Sister ELIZABETH CLEMENS.

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To find how your account stands.

The present No. of the HERALD is 138. The No. which follows your name is the No. to which you have paid.

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\$1.00 each—L. Richmond 148, L. Liston 150, Mrs. Savery 129, Mr. Evans 144, O. Smith 148, A. Shults 96, J. H. Vinson 148, A. Delap 156, G. H. Hillard 148, P. M. Corless 146.

Various sums—\$16.70 Z. J. Warren (for others,) \$25.80 T. J. Andrews, (for others.)

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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. 7.—Vol. 12.] PLANO, ILL., OCT. 1, 1867. [Whole No. 139.

—For the Herald:

Thoughts Suggested by Reading 1 Cor. xiii.

BY MRS. ALICE E. COBB.

Here is an old pattern which long hath been lost.

Unused and unlent for this many a day:
It is the type of a garment without labor or cost,

And the person who cut it has long since passed away.

It is hundreds of years since this pattern was new,

And most strangely preserved all this time hath it been;

It was then called a cloak, and they say it is true

That exactly it fitted both women and men.

It hath a hood and a visor, with lens for the eyes,

Which magnify not, but make errors appear

Less frightful in shape, less enormous in size,

And it even makes slander grate less on the ear.

It may by all races, classes and sexes be worn;

Alike it becometh peer, princess and page;

It never gets threadbare, nor dingy, nor torn,

But grows brighter and nicer by usage and age.

A most elegant mantle, how ample its folds!
And it suiteth all seasons, all countries, all zones;

It protecteth its wearer from calamity's colds,

And likewise from the hot rays of anger's high tones.

A most beautiful garment! not costly, but rare;

The style's oriental, antique, and yet new;

Let us don it, dear brethren, for our every day wear,

Here is the very old pattern, I will send it to you.

It may be easily sent, Paul prepared it for mail,

For which, and for cutting, no honor he claimed;

So nicely tis labelled, that it never can fall,

And it Charity's mantle quite plainly is named.

Paul sent it to Corinth, a city near Tyre,
In an epistle addressed to those of like faith;

In the chapter thirteenth you will find it entire;

"Put it on as a garment," my brethren, he saith

SOLDIER VALLEY, Iowa, July 15, 1867.

Great Contrast.—No. 2.

A SELECTION OF TEXTS FROM KING JAMES' TRANSLATION OF THE BIBLE, CONTRASTED WITH THE CORRESPONDING TEXTS IN THE INSPIRED TRANSLATION OF JOSEPH SMITH, THE SEER.

ARRANGED BY ISAAC SHEEN.

In this article the italicised words are words which are not in the other version, and the words which are in brackets show what is in the text in the Inspired Translation.

K. J. T.—And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts vii. 59.

I. T.—And they stoned Stephen; and he, calling upon God, said, Lord Jesus receive my spirit.

K. J. T.—They that were with me saw indeed the light, and were afraid: but they heard *not* the voice of him that spake to me. Acts xxii. 9.

K. J. T.—The men which journeyed with him stood speechless, *hearing* a voice, but seeing no man. Acts ix. 7.

I. T.—And they who were journeying with him saw indeed the light, and were afraid; but they heard *not* the voice of him who spake to him.

K. J. T.—What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because unto them were committed the oracles of God. Rom. iii. 1, 2.

I. T.—What advantage then hath the Jew over the Gentile? or what profit of circumcision, who is not a Jew from the heart? But he who is a Jew from the heart, I say hath much every way; (&c.)

K. J. T.—But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) Rom. iii. 5.

I. T.—But if we remain in our unrighteousness and commend the righteousness of God, how dare we say, God is unrighteous who taketh vengeance? (I speak as a man who fears God.)

K. J. T.—For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? and not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come? whose damnation is just. Rom. iii. 7, 8.

I. T.—For if the truth of God hath more abounded through my lie, (as it is called of

the Jews,) unto his glory: why yet am I also judged as a sinner? and *not* received? Because we are slanderously reported. And some affirm that we say, (whose damnation is just,) Let us do evil that good may come. But this is false.

K. J. T.—But to him that *worketh not* but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 5.

I. T.—But to him that *seeketh not to be justified by the law of works*, but believeth on him who justifieth *not* the ungodly, his faith is counted for righteousness.

K. J. T.—For *until* the law, sin was in the world: but sin is not imputed *when there is no law*. Rom. v. 13.

I. T.—For *before* the law sin was in the world; yet sin is not imputed to those who have no law.

K. J. T.—But not as the offense, so also is the free gift. Rom. 5: 15.

I. T.—But the offense is not as the free gift, for the gift aboundeth.

K. J. T.—Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For [in so doing] sin shall not have dominion over you. Rom. vi. 13, 14.

K. J. T.—But God be thanked that ye were [are not] the servants of sin, but [for] ye have obeyed from the heart that form of doctrine which was delivered you. Rom. vi. 17.

K. J. T.—For when we were in the flesh, the motions of sins, which were *by* [not according to] the law, did work in our members to bring forth fruit unto death. Rom. vii. 5.

K. J. T.—The commandment which was ordained to life, I found to be unto death. For sin, taking occasion *by* the commandment deceived me, and by it slew me, Wherefore the law is holy, and the commandment holy, and just and good. vii. 10-12.

I. T.—When I believed not the commandment of Christ which came, which was ordained to life, I found it condemned me unto death. For sin taking occasion, denied the commandment, and deceived me; and by it I was slain. Nevertheless I found the law to be holy, and the commandment to be holy, and just, and good.

K. J. T.—For we know that the law [commandment] is spiritual: but I am [when I was under the law, I was yet carnal,] sold under sin. Rom. vii. 14.

K. J. T.—For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I. Rom. vii. 15.

I. T.—But now I am spiritual; for that which I am commanded to do, I do; and that which I am commanded not to allow, I allow

not. For what I know is not right, I would not do; for that which is sin, I hate. Rom. vii. 14, 15.

K. J. T.—If then I do [not] that which I would not, [allow,] I consent unto the law that it is good [and I am not condemned.] Rom. vii. 16. (17.)

K. J. T.—Now then it is no more I that do it, [sin,] but [I seek to subdue that] sin which dwelleth in me. Rom. vii. 17. (18.)

K. J. T.—For I know that in me, (that is in my flesh,) dwelleth no good thing: for to will is present with me: but *how* to perform that which is good, I find not, [only in Christ.] Rom. vii. 18. (19.)

K. J. T.—For the good that I would, I do not: but the evil which I would not, that I do. Rom. vii. 19.

I. T.—For the good that I would *have done when under the law, I find not to be good; therefore I do it not.* But the evil which I would not do *under the law, I find to be good; that I do.* (20, 21.)

K. J. T.—Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. Rom. vii. 20.

I. T.—Now if I do that *through the assistance of Christ, I would not do under the law I am not under the law; and it is no more that I seek to do wrong, but to subdue sin that dwelleth in me.* (22)

K. J. T.—I find then a law, that when I would do good, evil is present with me. Rom. vii. 21.

I. T.—I find then *that under the law, that when I would do good evil was present with me.* 23.

K. J. T.—[And if I subdue not the sin which is in me, but with the flesh serve the law of sin;] O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 24. (26.)

K. J. T.—I thank God, through Jesus Christ our Lord. So then, [that so] with the mind I might serve the law of God; *but with the flesh the law of sin.* Rom. vii. 25. (27.)

K. J. T.—And if Christ be in you [though] the body is dead [shall die] because of sin; *but [yet] the Spirit is life because of righteousness.* Rom. viii. 10.

K. J. T.—For the creature was made subject to *vanity* [tribulation] not willingly but by reason of him who subjected *the same* [it] in hope. Rom. viii. 20.

K. J. T.—And we know that all things work together for good, to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the [his own] image of his Son. Rom. viii. 28, 29.

K. J. T.—If God be for us, who can be [prevail] against us. Rom. viii. 31.

K. J. T.—Let every soul be subject unto

the higher powers. For there is no power [in the church] but of God; the powers that be are ordained of God. Rom. xiii. 1.

K. J. T.—He beareth not the sword, [rod] in vain: for he is the minister of God. Rom. xiii. 4.

K. J. T.—For, for this cause pay ye *tribute* [your consecrations] also: [unto them;] for they are God's ministers, attending continually upon this very thing. Rom. xiii. 6.

K. J. T.—In the name of our Lord Jesus Christ, when ye are gathered together, and *my spirit*, [have the Spirit,] with the power of our Lord Jesus Christ, to deliver such an one unto Satan. 1 Cor. v. 4, 5.

K. J. T.—All [these] things are [not] lawful unto me *but* [and] all [these] things are not expedient. All things are [not] lawful, *but* [therefore] I will not be brought under the power of any. 1. Cor. vi. 12.

K. J. T.—Flee fornication. Every sin that a man *doeth* is *without* the body; *but he that committeth fornication, sinneth against his own body.* 1. Cor. vi. 18.

I. T.—Flee fornication. Every sin that a man *commiteth* is *against* the body of Christ, and he who committeth fornication sinneth against his own body.

K. J. T. (See 1. Cor. vii. 5.)

I. T.—Depart ye not one from the other, except it be with consent for a time.

K. J. T. (See verse 9.)

I. T.—But if they can not abide, let them marry; for it is better to marry than *that any should commit sin.*

K. J. T.—All things are lawful for me; *but* all things are not expedient; all things are lawful *for me, but* all things edify not. 1 Cor. x, 23.

I. T.—All things are *not* lawful for me, *for* all things are not expedient; all things are *not* lawful, *for* all things edify not.

K. J. T.—Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? *But covet earnestly the best gifts. And yet shew I unto you a more excellent way.* 1 Cor, xii. 29-31.

I. T.—*I say unto you, Nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts.*

K. J. T.—I protest *by your* rejoicing which I have in Christ Jesus our Lord, I die daily. 1 Cor. xv. 31.

I. T.—I protest *unto you the resurrection of the dead; and this is my* rejoicing which I have in Christ Jesus our Lord *daily, though I die.*

K. J. T.—There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory of the terrestrial* is another. 1 Cor. xv. 40.

I T—Also celestial bodies, and bodies terrestrial, *and bodies teſtial*; but the glory of the celestial one, and the terrestrial another, *and the teſtial another.*

K J T—For all things are for your ſakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. 2 Cor. iv. 15.

I T—For *we bear* all things for your ſakes.

K J T—For we muſt all appear before the judgment-seat of Chriſt, that every one may receive *the things* done in *his* body, according to *that* he hath done, whether *it be* good or bad. 2 Cor. v. 10.

I T—For we muſt all appear before the judgment-seat of Chriſt, that every one may receive *a reward of the deeds* done in *the* body; *things* according to *what* he hath done, whether good or bad.

K J T—Wherefore, henceforth *know* we no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet *now* henceforth know we him no more. v. 16.

I T—Wherefore, henceforth *live* we no more after the fleſh; yea, though we *once lived* after the fleſh, yet *ſince* we have known Chriſt, now henceforth *live* we no more after the fleſh.

K J T—Brethren, I beſeech you, be as I am; for I am *as ye are*: ye have not injured me at all. Gal. iv. 12.

I T—Brethren, I beſeech you *to be perfect* as I am *perfect*; for I am *persuaded* as ye have a *knowledge of me*, ye have not injured me at all *by your ſayings*.

K J T—And be renewed in the *ſpirit of your mind*. Eph. iv. 23.

I T And be renewed in the *mind of the Spirit*.

K J T—For me to live is Chriſt, and to die is gain. But if I live in the fleſh, *this* is the fruit of my labor. Yet what I ſhall chooſe I wot not. Phil. i. 21, 22.

I T—But if I live in the fleſh, *ye are* the fruit of my labor. Yet what I ſhall chooſe I know not. For me to live is *to do the will of Chriſt*; and to die is *my gain*.

K J T—If by any means I might attain unto the reſurrection of the *dead*. iii. 11.

I T—If by any means I might attain unto the reſurrection of the *juſt*.

K J T—The acknowledgment of the mystery of God, *and of the Father*, and of Chriſt. Col. ii. 2.

I T—The acknowledgment of the mystery of Chriſt, *who is of God, even the Father*

K J T—Forbidding us to ſpeak to the Gentiles, * * * for the wrath is *come* upon them to the uttermoſt. 2 Theſs. ii. 16.

I T—*Coming* upon them to the uttermoſt.

K J T—Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath ſeen or can ſee. 1 Tim. vi. 16.

I T—Whom no man hath ſeen nor can ſee; unto whom no man can approach, *only he who hath the light and the hope of immortality dwelling in him.*

Letter to a Friend. No. 1.

DEAR JAMES:—You and I were once brethren in the ſame church, and were warmly attached to each other. Together we have journeyed many a mile; together we ſtood up in defence of what we both believed to be the truth. A change has taken place. You ſtill hold our former views; I am an elder in the Reorganized Church of Jeſus Chriſt of Latter Day Saints. A warm and abiding ſympathy for my former brethren has kept me from diſcharging a ſolemn obligation which I owe to them and all mankind. You believe me honeſtly deceived, while I poſitively know you to be in error. For allowing my ſympathies to prevent my pointing thoſe errors, I crave your pardon, as I hope for forgiveness in the day of judgment.

You, and other Seventh Day Adventiſts, often quote and often preach from the following text:—

“I ſaw another angel fly in the miſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ſaying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worſhip him that made heaven, and earth, and the ſea, and the fountains of waters.” Rev. 14: 6, 7.

You claim that the prediction contained in theſe two verſes had its fulfillment in the preaching of Wm. Miller and his coadjutors; that an angel ſpoken of in revelation ſimply means a meſſage; that an angel ſpoken of as flying, represents the meſſage as going forth ſwiftly to the nations of the earth; that with *that* meſſage miniſters were ſent by the moſt ſpeedy means of conveyance, to the ends of the earth, and that papers and pamphlets containing the meſſage, were ſent to every land and clime.

Now, I enquire, what was the burden of Wm. Miller's message?

Ans.—A prediction or prophecy that a certain event was to transpire within a specified time. I, therefore, propose to try him and a few other Advent prophets and prophetesses by the word of God.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18: 22.

Let us try Wm. Miller by this passage. Did he profess to speak in the name of the Lord? If so, what did he prophesy? Did not he proclaim that the Lord Jesus would positively appear in the year 1843 or 1844? Most assuredly he did. Did the thing which he had spoken "follow" "or come to pass"? Certainly not. Then truly may we say, "*THAT prophet hath spoken presumptuously!*" The Almighty has positively commanded us not to fear him; therefore I can not believe that the message of Rev. 14: 6, 7, originated with, or had its fulfillment in, the preaching of Wm. Miller; and I think that a cry to beware of false prophets comes with very poor grace from those who believe or preach any such doctrine.

But, to return to our text, I ask, who was to bring this message? "An angel." What was the message he was to bring? "The everlasting gospel." To whom was this gospel to be preached? "Unto them that dwell on the earth, and to every nation and people." How was the gospel to be preached? "With a loud voice." What were those who carried the message to say? "Fear God, and give glory to him, for the hour of his judgment is come, and worship him who made heaven, and earth, and the sea, and the fountains of water."

Now, let me ask another question. Did Wm. Miller claim to

have seen or conversed with an angel? And again, did God, or an angel, commission him to preach that Christ would make his personal appearance in 1843, or 1844. You *dare not* answer in the affirmative. Then, if he held no communication with God or angels, he acted without authority, and was one of those false prophets of whom the Savior tells us to beware.

But you say Wm. Miller preached the gospel, notwithstanding he erred in respect to the time of the end. This I deny and will hereafter prove, although I acknowledge that he preached some glorious truths in respect to the "final restitution of all things," and that we are living in the day of "God's preparation," and in the generation that beholds the gathering signs of the coming of the Son of Man.

But here let me state a fact which has been kept from your ears. Wm. Miller learned all that he *knew* (not *what he guessed at*), concerning these precious truths, from a poor despised follower of Joseph Smith who received "the everlasting gospel" by the mouth of an angel from heaven. The man who taught Wm. Miller what he knew of the gospel, over and above what he learned from his orthodox creed, was Elder Jared Carter. This fact I had from his daughter, who says that she has frequently heard her father repeat the history of his travels with the Advent prophet. Elder Carter's widow also testified to the same thing. Both say that Miller confessed his faith in the doctrines of the Latter Day Saints, with the exception of their views of the holy priesthood, and that he contended that no one man held more authority, in this respect, than another.

Before leaving this part of the subject, I will quote a few items respecting your views of this message. In a discourse from Rev. 14: 6, El-

der Cranmer says :

"I claim that this prophecy was fulfilled by William Miller and his coadjutors."—*Hope of Israel*, Vol. i. No. 1.

"The Mormons claim that they started with this message in 1830."—*ib.*

Well, how do you prove that their claim is incorrect?

"No prophecy of scripture was ever fulfilled more than once. And when a prophecy is fulfilled it must be done *to the very letter*."—*ib.*

The argument, then, is this : The "Mormons" could not fulfill this prophecy in 1830, because it had been previously "fulfilled by Wm. Miller and his coadjutors." Eld. Jas. Watkins, in writing on the "Midnight Cry," (*Hope*, vol. i. no. 5,) asserts that the 1290 years (days) of Dan. 12 : 11, ended A. D. 1828, and then says :

"The question is asked, What transpired then? I know of nothing that we can apply this to but William Miller preaching the end of the world."

You and many of your co-workers publicly proclaim the same sentiments advocated by the two authors above named. But what are the facts in the case? *Ans*—Miller did not commence "preaching the end of the world" until 1831, seven years after the angel appeared to Joseph Smith, and proclaimed the speedy restoration of the ancient gospel, and the reestablishment of the church and kingdom of God, together with its priesthood, gifts, and blessings. One year *before* Miller commenced "preaching the end of the world," the Church of Jesus Christ of Latter Day Saints was fully organized. So, as "no prophecy of the scripture was ever fulfilled twice," the prophecy of our text was not fulfilled by "the preaching of Wm. Miller and his coadjutors;" and how an angel's message can be proclaimed unless an angel first brings that message, I leave you and your "coadjutors" to explain.

I asserted that Miller did not

preach the gospel. Now for the proof.

The gospel is made up of certain definite principles. They are "repentance from dead works, faith towards God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." See Heb. 6 : 1, 2.

Suppose we read the description of a genuine bank note, thus, "cars, depot, horses, men, state arms, portrait of Webster." A piece of paper is offered us, purporting to be a note on the bank whose genuine bills are thus described. We see the "cars, depot, * * state arms, portrait of Webster." All these are perfect. The bill looks well, but the "horses" and "men" are wanting. We will reject it, and say the paper is a base counterfeit. So with Miller's gospel. The *true* "doctrine of baptisms," and "laying on of hands," were left out of the bill. His gospel was therefore a counterfeit, and perfectly worthless. It is not *the* gospel preached by Paul. And though "an angel from heaven" should preach *such a* gospel, Paul would say "let him be accursed"!

Therefore, until we can find a much better account of the fulfillment of the prophecy of Rev. 14 : 6, than any Adventist has ever yet given, we will continue to sing :

"An angel came down from the mansions of glory,

And told that a record was hid in Cumorah,
Containing the fulness of *Jesus' gospel*,

And likewise a covenant to gather his people."

Yours, in defence of *the gospel*,
H. S. DILLE.

PLANO, Ill.

Companion to Quaker Lady's Dream.

If memory serves us rightly we have heard of a dream, if not we dreamed it ourself, however it does not matter which; the dream was as follows :

A pious saint, whose life had been very exemplary, and whose con-

science was at peace with God and man, dreamed that he died, and was borne to the gate of heaven. As he stood there listening enraptured to the sweet harmonies floating out upon the air, and falling so gratefully upon his ear, a messenger approached him of whom he asked admittance.

This said the messenger we will grant with joy, provided your likeness be found upon the walls of our mansion, for none can gain admittance here whose pictured face is not there. So saying he disappeared, and after an absence of some time, returned with a perplexed countenance, saying, I can not find it, though I have searched with care, therefore I dare not admit you.

Blank amazement settled upon the face of the waiting saint; while the messenger turned aside to hide his pitying gaze.

After a moment, gaining courage he said again:

Surely it must be there. See here is my passport fully made out and signed. It contains a description of my personal appearance; please examine it and look just once more, for it must be there.

There is one there, said the messenger, very much like you, but still there is a difference. I will take your passport and compare them.

In a brief time the messenger returned again and this time his countenance was severe, as he looked upon the trembling man before him.

How is this, he asked, you have wrongfully possessed yourself of another's passport, but it will not avail you. The likeness we have and this passport agree perfectly, but though you do resemble both, still you have but one perfect eye, while the other is bruised and blackened, and your nose is sadly flattened, while in the portrait it is perfect, and both eyes look forth with a glad clear light.

O! said the trembling saint, is that all? Pray then believe me, I am not an impostor, for these mischances befel me in a game of *base ball*, which one evening I took just for recreation.

Whether the gate was opened we know not, but when the saint awoke, he was repeating, "If thine eye offend thee, pluck it out," etc.

QUAKER.

[The reproof is acknowledged and the rebuke accepted.]

LITTLE FOLKS.

"What Can a Child Do?"

MY DEAR CHILDREN.—In my last I gave you a few examples of early devotion to the cause of God. I now wish to show you how you in your early days can be useful in that cause. I think I hear you ask the question, what can a child do?

I am going to tell you; sit down and listen attentively. A few days ago the earth was parched and dry, and many thought the crops of corn, wheat and potatoes would suffer for want of rain. The sky was bright and clear, and the sun's rays and dry winds were parching up the ground, when lo! a small cloud not bigger than a man's hand, made its appearance in the bright blue heavens. Some looked upon it as a sign of rain, others thought it was too little to bring any rain; but the little cloud kept sailing higher in the air, and seemed to increase in size, as though it had the power to gather all the vapors around it, and soon other clouds were seen floating in the sky, and sailing toward the first little cloud, as though it had waked them up, and they wanted to see what it had called them for; and soon they were all united and formed one large cloud which seemed to cover the whole heavens, and then little pearly drops of water came down, gently at first, as if to pre-

pare the earth for the mighty shower that was about to descend. Soon the pearly drops came down so thick and fast that the ground was covered with water, and the plants and flowers that were about to die, began to raise their drooping heads. The wheat and corn revived and grew, and every thing looked fresh and green, and those who thought their crops were all going to die, took fresh courage, and thoughts of gratitude to God took the place of fearful thoughts of grim visaged famine and hunger; in fine, those millions of little pearly drops made all nature smile again, and brightened its radiant coat of many colors. So you see small thin vapory particles, made a little cloud—the little cloud gathered other vapors, or small particles of moisture, which soon descended to the earth, not in one sweeping cloud, but in small drops of water, which had the effect to revive the whole earth, and bless both man and beast. This is an example of little means doing great good.

The great ocean, that sustains millions of living things, and bears thousands of great ships upon its bosom, is composed of small drops of water. This mighty globe that we live upon is composed of very small particles of matter, and yet it sustains unnumbered millions of beings. All the vast beauty and grandeur we see upon all the face of the earth, is derived from the ten thousand and infinitely small and varied hues we see in the grasses, plants and flowers, painted by the action of the sun's rays, which rays are composed of the tiniest particles of light, so small that you could not think it possible for such to be. Yet from such small means what mighty results. Yes, says one little reader, "but God made all these, and He makes them do all this good; but what can I do, I am but a child?"

True my dear, and the same God made you, and He gave all these things for your good; and do you not think He would make you as capable of doing good as the creatures that are to be your servants?

Now let me give you a few examples of how children can do good. You remember reading of Jeremiah the prophet, he was only a child like you when he went to teach the people of Israel the law of the Lord, and warned them of the evils that would come upon them if they did not turn and serve the Lord; yet his words were very mighty, and made many hearts glad no doubt, while others would not hear, but went on in their disobedience until the Lord sent the evils upon them which Jeremiah had spoken of.

Samuel was a child, and ministered before the Lord in the tabernacle or holy place. Timothy was a child and searched the holy scriptures, which by the grace of God made him wise unto salvation.

In the Book of Mormon we read of Nephi son of Lehi, who though a child in years, was obedient to the will of the Lord, and was made the instrument in the hands of the Lord in bringing their whole family from the land doomed to destruction to a land of peace and plenty, guiding them by the wisdom of God through the pathless wilderness to the mighty waters, and here he was prepared, through his early devotion to God, to receive instructions to build a ship, in which they might cross the mighty waters in safety, and by the power of God he brought them safe across the mighty deep, and established them in the land promised to the house of Joseph many hundreds of years before, where they became a great nation; and by his faithfulness in his childhood, and in old age, he secured eternal favors for himself and his posterity and all who would serve God upon this land.

We also have examples in our day which are worthy of imitation. Joseph Smith, when a boy about fourteen years of age, turned his mind to seek after God. He sought Him diligently until he had found Him, for while he was praying in the deep woods, an angel of the Lord appeared unto him, telling him his sins were forgiven, and he was called to be an instrument to bring about the eternal purposes of Jehovah in these last days in the establishment of His kingdom. From that time he set himself at work earnestly for God, and finally was the means in His hands of establishing a church of six members, and spreading the glorious gospel from his homestead to many parts of the earth, who had not known before the gospel of Jesus Christ in its power and beauty. As in the days of Jesus, the sick were healed; the heart broken made to rejoice, and thousands and tens of thousands rejoiced in the gifts of the Holy Spirit, as made known in the apostles' days, through the instrumentality of this poor, unlearned, but God fearing boy.

I once knew a poor boy who in his childhood was like Samuel, dedicated to the Lord by his pious mother; and his youthful mind was led to seek after Him, in humble prayer, determined to devote his days to doing good. When his youthful daily task was over, he often spent his time in visiting the poor and the aged, reading words of comfort and hope to them from the Bible, and in trying to persuade the young to serve the Lord, and endeavoring in his simple way to show them the necessity of devoting their lives to God. Many an hour that others passed in sleep, he used to pass in reading God's word, and praying that He might make him an instrument in doing good. While others sought the haunts of wickedness, to revel in sin, he sought the

abodes of the poor and the aged, that he might fill his mission upon the earth, and bless his fellow man. Since that day he has traveled thousands of miles, both by sea and land to do good to his fellow men, but the good that his feeble boyish labors have done, eternity must tell.

There is still one example more bright than all the rest, which must close this article. It is that of the ever adorable Jesus, our great Redeemer. His early history, as given in the Bible, is very brief, but enough is given to show that His early life was spent in doing good; for it is said: "The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." This could not have been the case if his youthful days had been devoted to folly, or even if they had been passed in idleness, hence we know that His early days were spent in doing good. It is the seeking after and the practicing of good that brings evidence and the favor of God. Jesus did this, hence at twelve years old we find him prepared to teach the learned doctors things which they never knew, and when His parents found him, He said: "Know ye not that I must be about my Father's business?" Think you that the learned were all that He sought to bless? "He taught the ignorant the way the true happiness to know, and how the vilest sinner may escape eternal woe." He cheered the downcast, relieved the oppressed, instructed the ignorant, soothed the pains of the wounded, and was a friend to the friendless. No wonder that He grew in favor both with God and men! The good *must* love him, for He did good.—The bad could hardly hate him, for He sought to bless them. My dear children, will you copy His example, and devote your early life to doing good? God will help you as willingly as He helped Jesus; He

will bless all your efforts be they ever so small; but remember it will require some sacrifice even from you, as well as it did from Jesus, but the things you are called to sacrifice are the vain and foolish pleasures of sin, and what you get in return are the joys of heaven and a crown of glory at the right hand of the blessed Redeemer. Despise not the day of small things; neither be afraid of exercising your little powers of doing good, loving words, good deeds. Earnest prayers, although from youthful lips and hearts, will, like the little cloud and the pearl drops of rain, do great good, so great that only eternity can comprehend it.— Doing good will write your name among the good and the great of all ages and nations, and secure you a crown of glory that will never fade away. Let the aim of your life be to do good. Y.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Tuesday, Oct. 1, 1867.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

Wanted, 10,000 subscribers for the HERALD, who will pay for it on time.

Wanted, a number of good men, who will canvass for the Herald, while they preach the Word.

Wanted, to see, the Latter Day Saint of twenty, or more years standing who is an habitual grumbler.

There is a promised possession. There is a way to obtain it. We have been trying to walk in that way for some time. We find it a difficult way. And one reason why we find it so difficult is that there is such a strong and wily adversary engaged in the laudable labor of throwing obstacles in our way, to keep us from securing the prize.

A very miserable consolation, is found

in the fact, that the same enemy is at the very same work with ever so many of our neighbors, brethren, and sisters. He succeeds, now and then, in getting one off the track; and then we are hurt, not so much by the direct blow, as by indirect ones.

Once in a while we get crooked; and then some one else is hurt and they very naturally cry out. Very frequently they are made to rejoice, and to feel glad, by the special manifestations of God's grace unto them, then we rejoice to see their joy and confidence. Sometimes we feel that we received of the mercy of God specially; then they rejoice with us.

In the harvest field, the idle fellow cuts the hindmost swath; and grumbles at the leader for going so fast, and can enjoy nothing but lolling in the shade. In the great harvest field there may be many laborers, and the idle chap, as usual, reaps the hindmost rank, and of course grumbles at those before him.

This is an obstacle, and the adversary throws it in the way of the work. Who will remove it?

There is a large amount of pride in our human nature; and this pride refuses to be made an ejected party through the offices of the gospel of Christ. The adversary is the prime mover in the matter, and does it in such a subtle manner that he makes us think that we are serving our manhood when it is our foolish pride that is gratified.

This is an obstacle thrown in our way to life; who will remove it?

We are poor in this world's goods, and although greatly to blame in the matter, we find it very inconvenient, and sometimes very annoying; envy, catching us off our guard, looks with an evil eye upon our richer neighbors and disturbs us in our way, so that we can not see it fairly. This is an obstacle thrown in our way by our wily foes; who will remove it?

The cares of this tenement of clay are thickening round us as we journey on in the life of it; and with these cares there

comes a longing to be free: this longing to be free makes us fretful at delays in our onward course, and being fretful we become dissatisfied with ourselves first, afterwards, our neighbors. And, not finding scolding ourselves either profitable, or gratifying, we scold them; when, they being human, retaliate; we, becoming irritated believe and charge them with evil. So it goes from bad to worse, and this is an obstacle thrown in our way; who shall remove it?

We are rich in this world's goods, and the love of it and the things of it is of such a blinding nature, that unmindful of our steps, we go staggering on our way.

This is an obstacle; who will remove it?

But there is one thing we came near forgetting. We love ourselves, our opinions, our impressions are to us the *law*, the imperative law, which is to govern us. Puffed up in this love, we overlook by far the height and depth, breadth and extension of our fellow men until we lose sight of them altogether, when stumbling over them, or their follies, vices, or short comings we are brought to a humiliating sense of our own want of excellence, only to be discouraged.

This is an obstacle; who will remove it?

The work is progressing rapidly in various localities. A renewed energy is discoverable in Northern Illinois, also in Missouri. Bro. Blair writes encouragingly from Philadelphia.

The readers of the *HERALD*, will notice in the list of deaths in this number, that of Sister Hodges. The brief notice of her death is but a poor tribute to her excellent worth in the latter day work.

Born in Bennington, Vermont, under the influence of Puritan principles, it was but natural that she should early seek the Lord. Her life and example were good. Aided by her companion in life, she became impressed that religion should be blessed by the blessings of the scripture principle. And when the news of the Book of Mormon, and the coming of

the angel reached their ears, they went to Kirtland, Ohio, and were baptized into Christ, Nov. 6, 1832.

Mother Hodges has seen the trials of this life as a christian should, with full faith and reliance upon the promise of God; never for one moment doubting the voice of the Spirit to her, though cast off by her family for her faith. As she did live, so lives she now; in the favor of her Master and in the peace of God.

May the excellency of her earthly life; the peacefulness of her departure; the certainty of her exaltation, comfort those who mourn, and spur us all to renewed diligence in the way of life. She rests from her labors and her works do follow her.

A two days' meeting at Plano, and a Quarterly Conference at Fox River have shown us, by their beneficial results that there is much, of good, in store for us yet!

Any one teaching polygamy, in the name of the church, is guilty of betraying the trust reposed in them; thereby bringing disgrace upon the church, and merited punishment upon themselves.

The saints are hereby requested to notify the First Presidency, or the President of the Twelve, of any who shall, in the name of the church, publicly or privately teach polygamy, or its cousins germain. We do not intend to be compromised by the action of persons who may hold connection with the church, who teach contrary to the well defined position of the authorities of the church, upon the doctrine referred to.

Those who are trusted by the church, to be its representatives abroad, must pay heed to this warning; for if found disregarding it, they must suffer the consequences. The church will lift the hand against them.

Our Query Column.

Question.—Can any one retain the spirit of Mormonism, and fellowship with other churches?

Answer.—If by "the spirit of Mormonism," above referred to, is meant the spirit

of the Latter Day Work, we answer that we believe no one can be actively alive to the work of the last days and hold standing and fellowship with other church organizations.

Q. In blessing babes, or children, is it proper for the elder to take the children in his arms, hold them on his hands, or lay his hands upon them as in confirmation?

A. Either method may be adopted as the Spirit may suggest, or the age and condition of the child may require. We believe the Savior took little children in His arms, and blessed larger ones by the laying on of the hands.

CORRESPONDENCE.

FROM BRO. C. C. REYNOLDS—*Bro. Joseph*:—Inclosed you will find \$5.10, for which you will please send some of your best bound Hymn Books, perhaps you had better send them by Express to Altona, in my name. The little branch here has grown to number twenty members. There are several more nearly ready for the water. May the Lord have the praise. Bro. Bronson is to be here next Sunday.

VICTORIA, Ill., Sept. 22, 1867.

FROM BRO. JAMES GRIFFIN—*Bro. John Landers*:—We have had some happy times together since you left us, but we have had many temptations and trials, and persecutions too, but thank God for that faith that will not shrink. I feel if we are faithful we will receive greater blessings than we have ever yet received. We had Bro. George Parker and his wife to see us last Sunday, and we had a glorious meeting; sister Parker both spoke and sung in tongues; the Spirit was with us in great power. Thank the Lord for His goodness. Bros. Sandy and Flagg are still strong in the faith.

Pray for us all, that the Lord may keep us faithful until we are called home. Give our love to all the saints, and may the Lord bless you.

GRAND MANAN, N. B., Aug. 27, 1867.

CONFERENCES.

Abridgment of Conference Minutes.

String Prairie Quarterly Conference was held Sept. 7, 8, 9. Alex. Strother's was chosen to preside, and J. H. Lake and R. Warnock, Clerks. There were 16 official members present. Farmington Branch reported 23 members, including 2 of the seventy, 6 elders, 1 priest, 2 teachers, 1 deacon, 2 removed; 1 added by letter; F. Reynolds, President; Stephen M. Moore, Clerk. Montrose Branch reported 45 members, including 4 elders, 1 priest, 2 teachers, 1 deacon; 4 baptized, 2 cut off; F. Borley, President, N. Shumake, Clerk.

Resolutions passed.—That we release Bro. Strothers from presiding over the String Prairie District.

That the district President has the right to silence any elder in his district, for teaching false doctrine, rebellion or heresy, and should investigate the case as soon as possible.

That the Priest of a branch has the right to preside over a business meeting when the Presiding Elder is not present.

Two-day meetings were appointed to be held at String Prairie the fourth Saturday and Sunday in October, and at Farmington, the second Saturday and Sunday in November.

Resolved, That we recommend brother W. Kinney to the Semi-Annual Conference, hoping he will be appointed to preside over this District.

Adjourned to meet at Montrose, the first Saturday in Dec., 1867.

At New Canton, Ill., a Quarterly Conference was held for the Pittsfield District.

Loren W. Babbitt was chosen to preside, and Thomas Williamson to act as clerk. Ten official members present.

Lamoine (Schuyler Co., near Rushville) Branch reported 16 members, 1 elder, 1 teacher; Bro. Kent, President. Atlas Branch: 12 members, 2 elders; H. B. Huffman, President; T. Lambert, Clerk. Elkhorn: 22 members, 1 high priest, 2 elders, 2 priests; 1 expelled, 1 baptized; L. W. Babbitt, President, L. L. Babbitt, Clerk. New Canton: 16 members, including 2 Elders; Daniel Bowman President, Reuben Hendricks, Clerk.

Bro. Jackson Goodale preached, after which 5 were baptized. Many people attended, and good order prevailed.

Resolved, That the presiding officers of each branch be requested to raise what

they can by way of donation for the Translation of the Scriptures, and forward the same to the Committee.

Adjourned to meet at Elkhorn, Brown Co., on the second Saturday and Sunday in November, 1867.

A Quarterly District Conference was held in the Lone Star Branch, Monroe Co., Al., Aug. 3 and 4, 1867. Bro. Thos. H. Waddel was chosen President, and A. J. Cato and G. R. Scogin, Clerks.

Bro. W. F. Booker as ordained an Elder, Bro. J. N. Hawkins and S. Brooks were ordained Priests, and Bro. John Partick, Teacher.

The Lone Star Branch reported 83 members, 4 elders, 2 priests, 3 teachers, 1 deacon; 13 baptized, 1 cut off.; John Booker, President, W. J. Booker, Clerk. Morning Star Branch: 17 members, 1 elder, 1 Teacher; 5 baptized; A. J. Cato, President and Clerk. Midway Branch: 10 members, 1 elder, 1 teacher; E. W. Cato, President and Clerk.

Resolved, That all the branches, and also all the scattered saints, belonging to this Conference, hold the first Saturday of every month as a day of fasting and prayer, that the Lord's work may prosper in this part of His vineyard.

In the evening the saints met for a fellowship meeting, in which the Spirit of God was greatly manifest in speaking in tongues and prophesying, which caused the hearts of all the saints to rejoice.

Sunday morning, preaching by Elder Waddel, to a large congregation, after which five were baptized.

Two colored brethren were ordained, Bro. Ells, Teacher, and Tyler McClamy, Deacon.

Missions appointed.—Elders G. R. Scogin and John Hawkins to Butler Co., Al.; Bro. E. W. Cato and W. J. Booker to Thompson Station; Bro. W. J. Booker to Concher County.

Resolved, That Bro. T. H. Waddel report the branches of the Alabama Conference to the General Conference, in October.

Adjourned to meet at the same place, on the first Saturday in January, 1868.

Batavia Quarterly Conference was held at Bro. Howard's, near Batavia, Aug. 31, 1867; Conference chose Z. H. Gurley, President, and D. H. Smith, Clerk.

Official members reporting.—High Priests: J. Landers, I. L. Rogers, P. Howard, W. Aldrich, A. G. Jones, J. C. Gaylord, G. Blakeslee, Joseph Smith; Elders, P. S. Wixom, F. Squires, C. Alderman, W. F. Randall, H. Bartlett, A. Delapp, R. War-nock, W. Vickery, J. Horton, D. H. Smith,

H. S. Dille, W. S. Taylor. Priest; Curtis Randall, T. J. Patrick, W. Bronson. Teachers: D. Howard, I. Cramer.

Resolved, That the names of children blessed, with the names of their parents, the names of the elders blessing them, and the date and place of birth and blessing be reported.

Branches reporting.—Boone County: 18 members, 3 elders, 1 priest, 1 deacon; W. F. Randall ordained an elder, Curtis Randall, a priest; W. F. Randall, President. Batavia: 49 members, 2 high priests, 2 elders, 1 priest, 1 teacher, 2 removed, 3 received by vote. Plano: 53 members, including 3 high priests, 1 of the seventy, 9 elders, 3 priests, 1 teacher; 2 baptized, 5 received by letter, 1 ordained an elder.

SELECTIONS.

A Christian View of Amusements.

Influence of the Theatre, the Ball Room, Cays and Wine-Drinking.

[Rev. T. L. Cuyler to the N. Y. Independent.]

The "amusement question" has excited an unwonted degree of attention lately, both in the pulpit and the press. Among those who discuss it we find no small diversity of opinion. Several readers of the *Independent* have requested an expression of my views on some of these controverted points, and they are certainly welcome to such of my impressions on these points as can be packed into a brief article.

1. I believe in a *cheerful* religion, and that the person who keeps God's commandments has a right to be happy. But, as I said in my last article on "Sunshine," cheerfulness must come from within; and a guilty conscience, and ungodly heart have no right to expect happiness, even amid scenes of exuberant merriment. If people would feed and enliven their souls with pure pleasures, they would have less hankering for the impure. What fills the ball-room, the gaming-house, and the drinking-saloon? The passion for *stimulation*—the thirst for gross enjoyments by those who never taste higher and purer ones. A healthy heart no more craves such indulgence than a healthy man requires the stimulation of alcohol.

2. I believe, too, that recreation is needful for the body and the mind. Wise people seek it wisely. One finds it in books, another in music, another in athletic sports and on horseback, another in boating, others, like Lyman Beecher and Dr. Bethune, in a fishing rod and a trout brook. A visit to a ball ground recreates one man; a visit to

a picture gallery recreates another. The comprehensive rule that I have always preached to my congregation is this; whatever makes the body healthier or the mind clearer and the heart purer is good recreation. On the other hand, whatever stimulates any passion is dangerous and hurtful amusement. I believe that this is a safe rule for every Christian conscience, and for parents to observe in deciding on the proper recreation for their children.

Now let these two simple rules be applied to the theatre, and the character of that amusement be judged accordingly. I do not refer to the occasional influence of an exceptional play upon an exceptional attendant on the exciting performance of the stage; but to the sum total of the influence of the whole theatre—both before and behind the curtain—on its habitual patrons. Does the play-house of America *habitually* elevate and purify the mind, or merely stimulate the passion? Is it sought out by its devotees for pure recreation, or for mere stimulation? Are Christian parents so hard-pushed for healthful entertainment for their children that they must take their daughters to witness the "Black Crook," and their sons to listen to the ribaldries of "Aminidab Sleek?" Have Christians a moral right to give their money to support an institution which panders habitually to the grossest appetites of human nature? Are conscientious young men made better, or are bad young men and women made worse, by frequent attendance at the theatre? These are fair, honest questions, to which the advocates to the modern play-house must return an answer.

3. The theatre must be judged by its *aggregate influence* on body, mind and heart. So-must promiscuous dancing. We no more deny that there is such a thing as innocent dancing in many a private parlor than we deny that there is innocent jumping of a rope. But what are the features of this amusement that both increase its fascinations and its dangers, and have awakened the conscientious opposition of thousand of our wisest people? Let me name a few of them. Many of the popular dances—especially those styled "round dances"—bring the two sexes into indelicate familiarities with each other. They stimulate animal appetites. Both the style of dress and the movements of the dance have a tendency to fire the passions. Again, the devotees of the ball-room keep late hours, and indulge in midnight convivialities of the table. The preparations for an evening assembly commonly consume a great deal of money, time, and thought; the participation in the gayeties of the dancing-hall leads to

frivolity and passionate excitements; the recollections of the scenes leave no pure satisfactions in a healthy mind. The ball-room is no place to make a young person healthier, happier, or purer; on the contrary, it has corrupted tens of thousands, and driven from their minds every serious thought.—The dance, like the theatre, must be judged by its *aggregate influence*; and I thoroughly believe that its influence is to stimulate the passions and to corrupt the conscience. If I were forced to decide whether there should be no dancing at all in the community, or *such* dancing as now makes up the aggregate of this amusement, I would instantly say, Let the whole thing be swept out of existence. Its evils infinitely overbalance the occasional recreation found under exceptional circumstances. When Christians are invited or importuned to give their countenance to an amusement so stimulating to passion, extravagance, and frivolity, let them take counsel of conscience and the Word of God; and they are always right when they can so act as to satisfy both. In disputed questions the Christian's place is on the *safe side*.—There are assuredly quite enough innocent recreations open to a follower of Christ without venturing over the line into amusements that are dangerous or *even doubtful*. If Christians do not keep up to a high standard, they will inevitably be dragged down into sinful and soul-wounding compliances with "the world."

4. A word or two now on "cards and wine-glasses." One of the correspondents of the *Independent* lately complained of me for coupling these things together. I did so purposely. Of course, I did not mean to assert that every drinker plays cards, or every card-player "tarries long at the wine." I meant that both are *dangerous*, and are equally dangerous; for the one leads to gaming, and the other to drunkenness. If no man handles cards, there will be no gamblers at the card-table; if no man tampers with alcoholic beverages, there will be no drunkards. When a young man becomes fond of cards, he is *on the road* toward gambling; when he grows fond of the social glass, he is *on the road* toward intemperance. I would not assert that *every* person who sets out on either of these two perilous roads goes on to the two terrible goals of ruin; but I do mean to assert that the one safe course is to keep out of both these roads entirely.

An eminent clergyman of N. Y., once said in a published discourse, that on coming into the parlor of a prominent and benevolent christian gentleman, on a certain evening, he found him sitting at a whist table with his family! He was surprised, but did not feel like censuring so good a man, who was sup-

posed to be acting conscientiously. The clergyman did not tell the whole story. He failed to tell us that the sons of that whist-playing christian *did not turn out well*. Many a well-meaning parent has given "an inch" to temptations, and his children have been emboldened to "take the ell." For myself, I confess that I tremble for the family whose domestic arrangements include the card-table and the wine-glass, I have never found them very valuable helps to household piety. On the contrary, I generally find that such evil spirits must be "cast out" before true religion gains full sway in heart and home. In conclusion, let me reiterate, that all amusements that stimulate the passions are dangerous; and those recreations only are to be commended, which either give health to the physical man, or vigor to the mind and purity to the immortal soul. "No man ever gets lost in a straight road."


Religion on Sunday.

The tides come twice a day in New York harbor, but they come only once in seven days in God's Harbor of the sanctuary.—They rise on Sunday, but ebb on Monday, and are down and out all the rest of the week. Men write over their store door, "Business is business," and over the church door, "Religion is religion," and they say to religion, "Never come in here," and to business, "Never go in there." "Let us have no secular things in the pulpit," they say, we get enough through the week in New York. There all is stringent and biting selfishness and knives, and probes, and lancets, and hurry, and work, and worry. Hear we want repose and sedatives, and healing balm. All is prose over there, here let us have poetry. We want to sing hymns and to hear about Heaven and Calvary; in short we want the pure gospel, without any wordly intermixture. And so they desire to spend a quiet Sabbath, full of pleasant imaginings and peaceful reflection; but when the day is gone all is gone, all is laid aside. They will take by the throat the first doctor whom they meet, and exclaim. "Pay me what thou owest. It is Monday." And when the minister ventures to hint to them something about their duty to their fellow men, they say. "Oh, you stick to your preaching. You do not know how to collect your own debts, and can not tell what a man may have to do in his intercourse with the world." God's law is not allowed to go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pursue it, pelting it with stones, as if it were a wolf escaped from a menagerie,

and shouting, "Back with you. You have got out of Sunday." There is no religion in all this. It is mere sentimentalism. Religion belongs to every day; to the place of business as much as to the church. High in an ancient belfry there is a clock, and once a week the old sexton winds it up; but it has neither dial plate nor hands. The pendulum swings, and there it goes, ticking, ticking, day in and day out, unnoticed and useless.—What the old clock is, in its dark chamber keeping time but never showing it, that is the mere sentimentality of religion, high above life, in the region of airy thoughts; perched up in the top of Sunday, but without dial or pointer to let the people know what o'clock it is, of Time, or of Eternity.—*Rev. H. W. Beecher.*

A Receipt for Happiness.

It is simple. When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done. A left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the starving—trifles in themselves as light as air—will do it, at least for twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently down the stream, of time to eternity. Look at the result: You send one person—only one, happily through the day; that is, three hundred and sixty-five in the course of the year—and supposing you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now worthy reader, is this not simple? We do not often indulged in a moral dose, but this is so small a pill that one needs no red currant jelly to disguise its flavor, and it requires to be taken but once a day, and we feel warranted in prescribing it. It is most excellent for digestion, and a producer of pleasant slumber.

 DOCTOR CUMMING has several times predicted the end of the world and fixed the day for it to come off, but his predictions have always been falsified—the world would, in spite of him, roll on in its accustomed course. The doctor now, however, is determined to atone for the past, and acknowledges that in his predictions he was mistaken. He says that in revising the calculations on which he based the announcement

of the world's ending in 1867, he discovered that he had overlooked figures which add something like a quintillion of years to the race which this mundane sphere has to run.—To see the real day of the end of the world, therefore, we must wait a short time longer.

MISCELLANEOUS.

ERRATUM.—In the HERALD of July 15, 1867, in the resolutions of the Twelve, the third resolution should read:

That the whole travelling ministry are under the First Presidency and the Quorum of the Twelve.

This correction was omitted by mistake heretofore.

INSTRUCTIONS ABOUT BOOKS AND TRACTS.—Do not send for any Hymn Books *except the best bound*, which will be sold at 75 cents each. Those persons who have sent for *common bound* Hymn Books and have not received them, should understand that we shall have none bound in that style for a long time. We are daily expecting to receive some of the *best bound* from the binders.—Several months will yet pass away before we shall have any copies of the Voice of Warning for sale. Do not send for tracts which were not advertised in the last number of the HERALD. We have for sale a bound work called "A Series of Pamphlets by Orson Pratt," price 75 cts.

WANTED.—By a widow, a home in some small family of Latter Day Saints, where she can work for her board. The lady has some means of her own. Address MARY BROWN, Wilmington, Ill.

DIED.

At Sandwich, Ill., Sept. 19, of general debility, LUCY HODGES, fourth daughter of Moses and Sarah Clark. Deceased was a native of Bennington, Vermont, aged 77 yrs. 9 mo.

At Saginaw, Mich., June 18, 1867, JOHN W. HUTCHINS, aged 29 years, 10 mo. 21 days. He died as he had lived, strong in the faith of Christ.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present No. of the HERALD is 139. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many No's. you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it *without delay*.

\$2 each—M. E. Campbell 159, J. Terry 161, H. Strong 151, E. B. Smith 161, D. Powell 159, A. Randall 156, D. Howard 183, H. Wight 161, J. Pett 163, C. Williams 158, A. Hayer 147, J. P. Dillen 147, H. Johnson 120, O. Jacobs 168, M. Madison 172, M. Lill 161, G. Ewing 144, M. Curtis 156.

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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. 8.—Vol. 12.] PLANO, ILL., OCT. 15, 1867. [WHOLE No. 140.]

Great Contrast,—No. 3.

A SELECTION OF TEXTS FROM KING JAMES' TRANSLATION OF THE BIBLE, CONTRASTED WITH THE CORRESPONDING TEXTS IN THE INSPIRED TRANSLATION OF JOSEPH SMITH, THE SEER.

ARRANGED BY ISAAC SHEEN.

K J T Unto the pure all things are pure. Tit. i. 15.

I T Unto the pure let all things be pure.

K J T Let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits and his ministers a flame of fire. Heb. i. 7, 8.

I T Let all the angels of God worship him, who maketh his ministers as a flame of fire. And of the angels he saith, Angels are ministering spirits. i. 6, 7.

K J T As I have sworn in my wrath, If they shall enter into my rest; although the works were finished from the foundation of the world. iv. 3.

I T As I have sworn in my wrath, If they harden their hearts they shall not enter into my rest; also I have sworn, If they will not harden their hearts, they shall enter into my rest; although the works of God were prepared, (or finished) from the foundation of the world.

K J T And in this place again; If they shall enter into my rest. iv. 5.

I T If they harden not their hearts they shall enter into my rest.

K J T Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. vi. 1.

I T Therefore *not* leaving the principles of the doctrine of Christ, let us go on unto perfection.

K J T [For this Melchisedec was ordained a priest after the order of the Son of God, which order was] without father, without mother, without descent, having neither beginning of days nor end of life. [And all those who are ordained unto this priesthood] but [are] made like unto the Son of God, abideth [abiding] a priest continually. Heb. vii. 8.

K J T For such an high priest became us * * * made higher than [ruler over] the heavens. vii. 26. (25.)

K J T Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins and then for the people's: for this he did once, when he offered up himself. vii. 27.

I T And not as those high priests who offered up sacrifices daily, first for their own sins, and then for the sins of the people; for he needeth not offer sacrifices for his own sins, for he knew no sins; but for the sins of the people. And this he did, once when he offered up himself. 26.

K J T For if he were on the earth, he should not be a priest, seeing that there are priests that offer gifts according to the law. viii. 4.

I T Therefore while he was on the earth, he offered for a sacrifice his own life for the sins of the people: Now every priest under the law, must needs offer

gifts or sacrifices according to the law.

K J T Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. 1 John iii. 9.

I T Whosoever is born of God doth not continue in sin, for the Spirit of God remaineth in him; and he can not continue in sin, because he is born of God, having received the Holy Spirit of promise.

K J T Whosoever sinneth hath not seen him, neither known him. iii. 6.

I T Whosoever continueth in sin hath not seen him neither known him.

K J T He that committeth sin is of the devil. iii. 8.

I T He that continueth in sin is of the devil.

K J T No man hath seen God at any time. iv. 12.

I T No man hath seen God at any time, except them who believe.

K J T These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may [continue to] believe on the name of the Son of God. v. 13.

K J T We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not. v. 18.

I T We know that whosoever is born of God continueth not in sin; but he who is begotten of God and keepeth himself, that wicked one overcometh him not.

K J T John to the seven churches which are in Asia; Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Rev. i. 4.

I T Now this is the testimony of John to the seven servants who are over the seven churches in Asia: Grace unto you, and peace from him who is, and who was, and who is to come; who hath sent forth his angel from before his throne to testify unto those who are the seven servants over the seven churches. Therefore I, John, the faithful witness bear record of the things which were delivered me of the angel, and from Jesus Christ the first begotten of the dead, and the Prince of the kings of the earth.

K J T Behold he cometh with clouds, and every eye shall see him, i. 7.

I T Behold, he cometh in the clouds with ten thousands of his saints

in the kingdom clothed with the glory of his Father. And every eye shall see him.

K J T I turned to see the voice that spake with me. i. 12.

I T I turned to see from whence the voice came that spake to me.

K J T Behold, I will cast her into a bed. Rev. ii. 22.

I T Behold I will cast her into hell.

K J T He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron. ii. 26, 27.

I T To him who overcometh and keepeth my commandments unto the end, will I give power over many kingdoms. And he shall rule them with the word of God.

K J T And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God. iii. 1.

I T And unto the servant of the church in Sardis write: These things saith he who hath the seven servants of God.

K J T And the heaven departed as a scroll when it is rolled together. vi. 14.

I T And the heavens opened as a scroll is opened when it is rolled together.

K J T Loose the four angels which are in the great river Euphrates. ix. 14.

I T Loose the four angels which are in the bottomless pit.

K J T Out of his mouth goeth a sharp sword, that with it he will smite the nations; and he shall rule them with a rod of iron. xix. 15.

I T Out of his mouth proceedeth the word of God, and with it he should smite the nations; and he will rule them with the word of his mouth.

K J T That ye may eat the flesh of kings, * * * and the flesh of all men, both bond and free, both small and great. xix. 18.

I T That ye may eat the flesh of kings, * * * and the flesh of all who fight against the Lamb, both free and bond, both small and great.

K J T And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth. xix. 21.

I T And the remnant were slain with the word of him that sat upon the horse, which word proceedeth out of his mouth.

K J T And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. Gen. vi. 1, 2.

I T And Noah and his sons hearkened unto the Lord and gave heed; and they were called the sons of God. And when these men began

to multiply on the face of the earth, and daughters were born unto them, the sons of them saw that their daughters were fair, and they took them wives even as they chose.—
Gen. viii. 1, 2.

K J T It repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 6.

I T It repented Noah, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart. Gen. viii. 13.

K J T The Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the infagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Gen. viii. 21, 22.

K T The Lord spake unto Noah, and he blessed him. And Noah smelled a sweet savor, and he said in his heart; I will call on the name of the Lord, that he will not again curse the ground * * * that seed time and harvest, and cold and heat, and summer and winter, and day and night, may not cease from man. Gen. ix. 5-7.

K J T The whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. Gen. xi. 1, 2.

I T The whole earth was of the same language, and of the same speech. And it came to pass, that many journeyed from the east, and as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there in the plain of Shinar. Gen. xi. 1.

K J T The Lord came down to see the city and the tower which the children of men builded. Gen. xi. 5.

I T The Lord came down, beholding the city and the tower which the children of men were building. Gen. xi. 4.

K J T The Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry, of it which is come unto me; and if not I will know. Gen. xviii. 20, 21.

I T The angel of the Lord said unto Abraham. The Lord said unto us, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will destroy them. And I will send you and ye shall go down now, and see that their iniquities are rewarded unto them. Gen. xviii. 19, 20.

(See the contrast between the two versions concerning Lot and his daughters.)

K J T God did tempt Abraham. Gen. 22: 1.

I T. God did try Abraham.

K J T I will harden his heart, that he shall not let the people go.

I T Pharaoh will harden his heart, and he will not let the people go. iv. 21.

K J T I will harden Pharaoh's heart. Ex. vii. 3; xiv. 4.

I T Pharaoh will harden his heart.

(The contrast in the four foregoing texts is like the following: Ex. vii. 4, 13; x. 1; 20, 27; xi. 10; xiv. 17.)

K J T Thou shalt not revile the gods. Ex. xxii. 28.

I T Thou shalt not revile against God.

K J T The Lord repented of the evil which he thought to do unto his people. Ex. xxxii. 14.

I T The Lord said unto Moses, If they will repent of the evil which they have done, I will spare them.

K J T The Lord plagued the people because they made the calf which Aaron made. xxxii. 35.

I T The Lord plagued the people because they worshipped the calf which Aaron made.

K J T He said, Thou canst not see my face: for there shall no man see me, and live. xxxiii. 20.

I T He said unto Moses, Thou canst not see my face at this time, lest my anger is kindled against thee also, and I destroy thee and thy people; for there shall no man among them see me at this time and live.

K J T I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen. xxxiii. 23.

I T I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen, as at other times; for, I am angry with my people Israel.

K J T And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? 1 Sam. xxviii. 9.

I T * * * wherefore then layest thou a snare for my life to cause me to die also, who hath not a familiar spirit?

K J T And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. 1 Kings iii. 1.

I T And the Lord was not pleased with Solomon, for he made affinity with Pharaoh, king of Egypt, * * * And the Lord blessed Solomon for the people's sake only.

K J T For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. xi. 4

For it came to pass, when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, and it became as the heart of David his father.

(The same contrast may be seen in verses 38, 39; and in chapters xiv. 8; xv, 35, 41; xix, 35.)

Education.

To be educated is to have knowledge, wisdom, and understanding, to possess instruction.

To have understanding is to have comprehension, conception, or appreciation of the quality, relationship, and use of the knowledge we possess. Understanding is the sense of the soul, it sees, it hears, it tastes, it feels. Wisdom is profitable to direct, in rendering useful and effective the knowledge we obtain, the understanding we possess.

Wisdom is the principal thing, it is the most important, and yet the most dependent. Without wisdom knowledge would as often prove a curse as a blessing; and wisdom without knowledge would be an engineer without an engine, a seaman without a ship, a mind without a body, and ways without means.

As the physical powers are to man's material being and welfare, so is knowledge to man's intellectual and spiritual being. As the senses of hearing, seeing, smelling, tasting and feeling are to the body, so is understanding to the mind or spirit. As the mind is to the body, so is wisdom to knowledge and understanding. And as there is a mutual dependency, one part upon the other in man as a physical being, so there exists a mutual dependency between knowledge, wisdom, and understanding. Wisdom is the sun, understanding is the light and life, and knowledge is the universe. They

are the head, the heart, and the body. Bless one and you bless all; develop one and you develop all; increase one and you increase all. If one suffers all suffer; if one rejoices all are made happy; and yet not to the same degree, for doubtless the one that first receives, retains the most; there the effects are most plainly seen.

To have education, then, in its broadest sense, and in its widest scope; is to have knowledge, to have understanding, and to have wisdom. To want these, or in other words to be without them, is to be an idiot—a fool. To be deprived of them is an indescribable misfortune; to negligently or wilfully deprive ourselves or others of them is a monstrous sin. They are life to the body, and light to the soul. They strengthen, they comfort, they direct. They are a light to lead, a power to defend, a glory to exalt. They are better than wealth, for they are its master; they are better than honor, for they beget it; they are better than the help of princes, for in the hour of greatest need they will aid us most.

Holy men of every age have realized the value of education, and have pressed its importance upon the attention of the people. The voice of God in the thunderings of Sinai, as well as in the gentle wooings of the Spirit, declare our need of education. The terrible captivities of God's people proclaim its value: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Hosea 4: 6. "Therefore my people are gone into captivity, because they have no knowledge." Isa. 5: 13.

The value and blessedness of education, are beautifully set forth in the Proverbs:

"A wise man will hear, and will increase learning." 1: 5. "The fear of the Lord is

the beginning of knowledge; but fools despise wisdom and instruction." 7v. "How long, ye simple ones, will ye love simplicity? and fools hate knowledge?" 22v. "For that they hated knowledge, and did not choose the fear of the Lord." 29v. "They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me." 28v. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee." 2: 10, 11.

"All the words of my (wisdom's) mouth, are in righteousness, there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions." 8: 8-12.

"Wise men lay up knowledge; but the mouth of the foolish is near destruction." 10: 14. "Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning." 9: 9.—

"There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel." 20: 15.

"By his knowledge shall my righteous servant (Christ) justify many." Isa. 53: 11.

Paul said to the Roman saints, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Rom. 15: 14.

He gloried in the knowledge which he possessed, and which was such a mighty aid in rendering him efficient in the ministry. He says:

"But though I be rude in speech, yet not in knowledge." 2 Cor. xi. 6.

Peter, as all are aware, earnestly exhorted the saints to get knowledge—to add it to their faith and virtue.

Nephi deplored the lack of knowledge—the ignorance of the sinners among his people. He says:

"I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be." 2 Nephi 14: 2.

Good men and women of every age have deplored the ignorance

and unbelief of the human family, and have freely spent their time and talents to improve their condition, and make them like their Maker, God, who is the fountain of all knowledge, wisdom, and goodness. No people have so much to stimulate them to receive and give in the matter of education as the children of the kingdom; for they are made the saviors of men, and the light of the world. Their field of labor is as broad as the earth, and their pupils as numerous as the children of men. Eternal interests are committed to their care, and the judgment day will demand an account of their stewardships. Education, instruction, learning, or whatever you may call it, is indispensable to qualify them for their exalted mission, and to fit them for a faithful performance of their exalted duties.

Hyrum Smith was not prepared to go and teach the word of the kingdom at first, notwithstanding he held the priesthood:

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit, and my word." B. of C. 10: 10.

The simple fact in this case, as in all others, is that every one must be fitted for their respective callings or pursuits. Fitness is obtained by suitable instruction, and knowledge, wisdom, and understanding, can alone furnish that instruction.

There are various sources from whence to obtain instruction, and all this instruction, if good, is traceable to God. It may come through nature, men, or books; yet it is primarily of God. Nature, men, and books, are but the channels through which it is communicated, or made manifest. God speaks in the thunders and lightnings of heaven. He speaks in the singing of birds. He speaks in all the vast machinery of the universe, and in the movements of the humble ant. He speaks by

the mouths of his servants, the prophets; and by the mouths of heathen kings. King Josiah "hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo." Every thing around, above, beneath, all have a voice. The past and present are trumpet-tongued in teaching. O, then, let us open all the avenues to our souls, and welcome wisdom with her train, welcome knowledge with her priceless stores, and understanding—heaven-born child, with all her light and glory. Any time is *good* to begin this work, but childhood is the *best*. We can train the tendril, but not the mature vine. We can give shape and direction to the tender twig, but not to the gnarled forest oak. We can govern the flowings of the sportive, babbling brooklet, but not of the mighty river. As the unsullied sheet, so the mind of youth is best fitted to receive the tracery of immortal truth and wisdom. Education should be given in the home circle, at school, in the sanctuary, at the sabbath school, at all times, and in all places.

The saints need education; they need and must have good schools; not only those in which to learn the elements, or first principles, but those in which they can search the height and depth, the length and breadth, of all that is good and useful. Those that engage in so good a work, will build to themselves a name better than that of princes, a monument more enduring than that of marble. The Lord is pleased that "little children" should receive instruction through schools. He said in 1831, B. of C. 55: 2:

"And again, you (W. W. Phelps) shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is *pleasing* unto me." If it is *pleasing* to God that little

children should receive instruction, it certainly is pleasing to Him that larger children, and men and women who have entered upon the arena of active life, should be thoroughly instructed—thoroughly educated in all that is good and great—in all things whereby they may glorify God, and bless mankind.

The extent of the education that God is pleased His ministry should have, may be learned by the commandment given to the elders in 1832, B. of C. 85: 21.

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

Here the Lord points out the magnificent library from whence the appointed education is to come. It embraces revelation, ancient and modern; history, past and present; astronomy, with all the arts and sciences in their widest scope. Surely here is an exhaustless fund of instruction, here is a field of instruction coextensive with the works of God and man, and we are *commanded* to accept of it, and occupy upon it. Then let the work of education be fostered and encouraged by all who are worthy to be called saints; and let us have schools where all these things can be taught. Some of these things befit the sabbath school, some the sanctuary, and some the school of the prophets, while others belong to the day

school, the seminary, and the private study.

Great things are required at the hands of parents in regard to rearing and training their children. God requires of them that they shall strive to make their children *intelligent*, and that they shall see that they are instructed in "light and truth." God says to the church in a revelation given May, 1833, B. of C. 90: 6.

"But I have commanded you to bring up your children in light and truth; but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered; you shall set in order your own house, for there are many things that are not right in your house."

It is earnestly to be hoped that the saints will awake to *all* their duties, and make themselves and children fully free. Our children, if fitted and prepared, will be called to build up the everlasting kingdom of our God and His Christ, with which the kingdoms of this world are not worthy to be named.

W. W. B.

Letter to a Friend.—No. 2.

DEAR JAMES.—We will continue the examination of Rev. 14: 6, 7.

I enquire, therefore, whom did John see? "An angel." What did the angel have in his possession? "The everlasting gospel." For what purpose did he have the gospel? "To preach." To whom? "Unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." What does this fact prove? That the people of the earth, of every nation, were destitute of the gospel. Why does it prove this? Because God would never commission an angel to preach that to the nations which they were already blessed with.

But how do angels preach? By bringing messages to God's chosen servants on the earth. God wished to send a deliverer to Israel. Hence He sent an angel from heaven with a commission to his servant Moses. He wished to send forth a proclamation of Messiah's coming reign. Hence He sent an angel with a commission for John the Baptist, who, by virtue of that commission, preached the good news of the kingdom at hand, in the wilderness of Judea. So we see the prediction contained in Rev. 14: 6, is in perfect accordance with God's method of doing business in former times.

You claim this prediction was fulfilled in the preaching of Wm. Miller and his coadjutors. But I ask, did the Almighty send an angel to Miller or any one of his coadjutors, authorizing them to preach the long lost gospel to the nations? You dare not say that He did. Did He, by an angel, send such a commission to Luther, Calvin, Wesley, or Alexander Campbell? You will answer, No. Did these men claim to preach the gospel? Yes, all of them. Where did they get their authority? They claimed to get it from the same source that you and every uninspired man claims to receive authority to preach the gospel. That is from the Savior's commission to His apostles.

But it is time that we make the enquiry, what is the gospel? Paul says, "it is the power of God unto salvation." To whom? "To every one that believeth." Hence Paul says:

"Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." 1 Thess. 1: 4.

When was the gospel made the power of God unto salvation? I answer when, and wherever men are divinely empowered to preach the gospel. The apostles could not preach "the power of God unto

salvation," until they, themselves, had received that power. Hence Jesus said to them :

"Behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24 : 49.

If Jesus sent the eleven to Jerusalem, and Saul to Damascus to receive the "power of God," where did He send Miller and all other *self-made* and *man-made* preachers to receive their authority? Does the commission given to eleven men in the land of Judea, to preach *the one* gospel, give authority to ten thousand different men, preaching six hundred opposing doctrines, to act in the name of Jesus Christ? James, you and I both know better!

But let us look a little farther into this "gospel," or "power of God unto salvation." Jesus says to the eleven apostles :

"Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned."

What are the signs by which we may know the gospel?

"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."

Then these signs are so many testimonies of "the power of God unto salvation," among believers. Did these signs follow the believers in Wm. Miller's preaching? If not, they did not believe the gospel.

Again, Miller did not couple baptism with faith as essential to salvation, hence he, like all other uninspired teachers, *borrowed, without leave*, a commission to which he had no claim, and then preached contrary to the instructions contained in that commission!

The gospel was called "the power of God unto salvation" because the Savior had said to those whom he sent to preach the gospel:

"Whosoever sins ye remit they are remitted unto them; and whosesoever sins ye retain they are retained unto them." John 20 : 33.

It required the same authority eighteen hundred years ago, to baptize, "*in the name of Jesus Christ* for the remission of sins," that it did to say to the man who was lame from birth, "*in the name of Jesus Christ* of Nazareth, rise up and walk." On the day of Pentecost none but "the eleven" had authority, under *this* commission, to preach the gospel, and none but they were authorized, by *this* commission, to tell the people what they must do to be saved, for Jesus had commissioned no others. Through them alone was the gospel "the power of God unto salvation." Others, however, were soon called to the ministry, and clothed with like power. But none could legally take "this honor unto himself, but he that" was "called of God, as was Aaron." And the gospel never was, and never will be "the power of God unto salvation," in the hands of any but a ministry called of God, "as was Aaron," that is by revelation, and by being ordained under the hands of men divinely commissioned for that purpose. Such a ministry, divinely commissioned, preached the gospel which was lost, and men endowed with the same power and authority must preach and administer the ordinances of the gospel restored by the angel of Rev. 14 : 6, 7.

Some among Seventh Day Adventists do claim to be divinely inspired; but as Gilbert Cranmer, after taking a vote of the church to see whether they would acknowledge *him* as an apostle, has since repeatedly declared that apostles, having once been set in the church, are no longer needed; as Ellen G. White, though claiming to receive revelations, rejects these officers of God's appointing; as Wm. Miller and his coadjutors never acknowl-

edged them; as every Advent prophecy on the time of the Savior's coming has failed, and as none of them dare administer *all* the ordinances, or preach *all* the principles of the gospel, we prove emphatically that the gospel of our text is not, and never has been in their possession.

Now as we find that this prophecy was not fulfilled in the preaching of Wm. Miller or any other Adventist, we must look for its fulfillment elsewhere.

Joseph Smith, the Martyr, claimed to have seen a heavenly vision, in his boyhood years, in which he was told that all denominations were in error, and bid to go not after them:

"And he received a promise that the true doctrine—the *fulness of the gospel*—should at some future time, be made known to him."—*Pratt's Works*.

Was not this precisely what the angel of Rev. 14 : 6, was to bring? You will answer, yes.

Dec. 21, 1823, an *angel* appeared to him again, and declared that God had sent him to communicate with him:

"Also to bring joyful tidings, that the covenant which God made with ancient Israel, concerning their posterity, was at hand to be fulfilled—that the great preparatory work for the SECOND COMING OF THE MESSIAH was speedily to commence—that the time was at hand for the GOSPEL, in its FULNESS, to be PREACHED IN POWER UNTO ALL NATIONS."—*Pratt's Works*.

I must request you, dear James, to read Rev. 14 : 6, 7, again, and carefully compare it with the above quotation, and you will see that John, in speaking of the *angel*, the *gospel*, the *preaching* and the *nations*, is repeating literal history, hundreds of years before the events transpired!

But you may ask me how I know that the story of the angel appearing to Joseph is true. I answer:

1. I have his testimony, and that is as much as you, or any other Bible reader have, from Moses and Zach-

arias, to prove that the one saw an angel in Mount Horeb, and that the other saw one in the temple at Jerusalem.

2. God bore witness through him, by restoring the *fulness* of the gospel—all its *six* principles, laid down in Heb. 6 : 1, 2—while every church, except the Latter Day Saints, reject a part of those principles.

3. God through him restored the powers, gifts and blessings of the gospel, by restoring all the authorities He formerly "*set in the church*."

On this last point, I will quote from a letter written by V. M. Gray, and published in your organ, the *Hope of Israel*, Dec. 10, 1863:

"1 Cor. xii. 26. 'And God hath set some in the church, first apostles; secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. God hath set them.' There can be no doubt about this language. Then they must remain in the church until God removes them from it, and I am unable to find where he has done it. Consequently I am bound to believe they will continue in the church until 'that which is perfect is come,' and we see Jesus face to face."

Nearly four years ago I put that letter of Bro. Gray's in type, and at the close I endorsed his sentiments in these words:

"*That's God's eternal truth.*"

I believe so to-day. And as no other people preach a *full* gospel, or have the gifts, authorities and blessings that God "*set in the church*," I conclude that in the coming forth of the Book of Mormon, and the proclamation of the gospel by the Latter Day Saints, is fulfilled the prediction contained in Rev. 14 : 6, 7.

Allow me also to add that thousands now living, as well as thousands who have passed away, have testified, from a *perfect knowledge* of the fact, that Joseph was a prophet of the Most High. And I beg leave also to bear *my* humble testimony

to this truth. You probably recollect the saying of Jesus:

"If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." Jno. 7: 17.

And if you, James, will be baptized by those having authority, and receive the gift of the Holy Ghost by the laying on of hands, you can also know and testify to the truth of what I have written.

Yours in defence of the gospel.
H. S. DILLE.

PLANO, III.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Tuesday, Oct. 15, 1867.

JOSEPH SMITH, *Editor.*

BRO. JOSEPH SMITH has not returned from the Semi-Annual Conference, therefore this number has no editorials in it.

LITTLE FOLKS.

DEAR CHILDREN.—In my last I gave you a treatise upon the subject of the Kingdom of Christ, by showing my young readers what it took to constitute a kingdom; giving them to understand that the kingdom of heaven, and the kingdom upon earth, must both be organized according to one pattern.

Also giving a word of encouragement unto those who are willing to break loose from their sins. Showing them that it mattereth not how abandoned they may have been, there is a hope for those that are contrite, in the kingdom of our Lord and Savior Jesus Christ, by overcoming all their evil ways.

Now my young brothers and sisters, you who have entered into the everlasting covenant, and sealed that covenant by going down into the waters of baptism, and received the gift of the Holy Ghost, whereby you became heirs unto all the prom-

ises made unto the sons and daughters of faithful Abraham, and if you do the will of God upon earth "as it is done in heaven," you thereby become lawful heirs unto all the glory of His kingdom, and you pray "thy kingdom come, thy will be done on earth as it is done in heaven." Therefore we will endeavor, by the grace of God, to show our young readers how His will is done in heaven, for He has enjoined it upon all those who have entered into His covenant, to do the same upon earth; and we aver that His will is done in heaven by obedience unto law. God has but one law, and that is an eternal principle, one that can never be changed; for God is unchangeable, therefore the law remains the same from eternity unto all eternity, whether we are in heaven or upon earth, we are all subjects unto one law, and it is binding upon every intelligent being, old or young, rich or poor, bond or free, religious or irreligious; all are held amenable unto the law of God. If you go down into the pit, then justice will retain you until the demands of the law are satisfied. All the angelic throng who surround His throne are governed by the same law; it can not be otherwise, for the word of the Lord is the law, and the Lord being unchangeable in His character, the law, of necessity, must be unchangeable also; and when His will is done on earth, as in heaven, it will be because we are governed by the same law, and the law being perfect in itself, can not possibly admit of two faiths, or two baptisms, but will ultimately bring its adherents into a oneness, and "if you are not one, you are not mine," saith the Lord.

After God in His wisdom has restored unto the children of men a prophet, or mouthpiece, whereby His will can be made known unto them, He will hold all men respons-

able for their compliance or non-compliance unto His law; therefore the law must of necessity be one which every child who has arrived at years of accountability can comprehend, one easily understood, one adapted to every soul, under all circumstances and conditions in life. One founded upon justice and truth. Justice, for God is just; love, for He is the fountain of love and truth; and justice and judgment are around His throne; and no soul can escape the law. If we go down into the sea, it is there; or into the grave, it is there; for the law will say unto the grave give up, and to the sea hold not back.

Then my young brothers and sisters be wise whilst you are young. Adhere unto the word of the Lord as you would unto life; to depart from it is death. Jesus saith, "I am the bread of life." You, the children of the kingdom, are called upon to do His will upon earth as it is done in heaven, for God has deigned to make you His honored instruments in rolling forth His kingdom. Many have been called, but few are chosen, because of their departure from the law. Calling that pure and holy which God said was abominable in his sight, they sought not to do the will of the Father upon "earth as it is done in heaven," but their own exaltation; and unless they repent, it will lead them down to destruction and death.

Come then, ye lambs of the flock of Christ, whose hearts are tender, who hate iniquity but love the truth, will you strive to do the will of the Father upon earth as done in heaven, by keeping the law?

I think I hear some of the young readers of the *Herald* say, "I will;" others, "so will I, but we are young, and know not the requirements of the law."

Jesus said, "suffer little children to come unto me, and forbid them

not, for of such is the kingdom of heaven."

Jesus does not think any "too young or too old to serve Him, but says "to-day, if you will hear His voice, harden not your hearts." And the law requires you to love one another, cease to find fault, as you would be done by. If you love not your brother whom you have seen, how can you love God whom you have not seen? When back-biting, or speaking reproachfully of a brother or sister, you are not doing the will of your Father which is in heaven. Then how careful the children of the kingdom ought to be to watch their words, letting their conversation be such as becometh the children of the Most High; for you are chosen to be the light of the world. Then "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And in this hour of God's judgment, when He shall say unto the famine, "pass through the land," if the children of the kingdom are doing His will upon earth, can pray in confidence, "give us this day our daily bread." I consider that this prayer was given expressly for this instruction, and the benefit of the children of the kingdom, therefore is binding upon every one of them. And the next is one of the grand fundamental requirements of the law, "forgiveness." "Forgive us our trespasses as we forgive those who trespass against us." Jesus said, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Herein is a rule laid down whereby all the children of the kingdom can measure their standing before the Lord. Therefore let us pray, "Lead us not into temptation, but deliver us from evil,

For thing is the kingdom, and the power, and the glory, forever. Amen." ELIZA.

CORRESPONDENCE.

FROM BRO. O. B. THOMAS.—I know not what apology to offer for not having sooner told you of the rich blessings we here, have received, and are still receiving at the hand of the great Giver of all good.

You may perhaps remember the organization of a little branch of the church in this place, last February, of only six members, who were baptized by our dearly beloved Bro. E. C. Briggs, who also organized the branch. Sometime near the last of July, Bro. Briggs came to us again, accompanied by another faithful "laborer in the vineyard," Bro. Thos. W. Smith. They preached again the truth in our neighborhood. Many were anxious to hear. Some came from a distance to hear the first sermon. Solicitations were then given them to preach in two other school houses, in our township, of which they accepted, and good attendance and attention were given, notwithstanding that haying and harvest were not yet over.—

While some would not endure sound doctrine, the most admitted the preaching to be the truth. Right souls were not only led to believe, but to obey the gospel, and were added to the number of the little branch, which now numbers fourteen members. The preaching was in power and demonstration of the Spirit, and we enjoyed much of the presence of the Spirit while the elders were with us, and since their departure

Hopkins, Allegan Co., Mich., Sept. 12.

FROM BRO. C. E. BROWN.—The church at Fall River is gaining, from all I can hear.

The branch in Dennisport is do-

ing well. They are having good meetings. The brethren are mostly fishermen. They are now away from home. I expect to hold our next Conference there. And I wish to say, through the HERALD, that in consequence of the brethren being from home, and as they will be until the latter part of November, and wishing to see them all together, the Conference will be held Nov. 23, 24, 1867.

Bros. Smith and Webster have worked manfully in Boston, and have succeeded in organizing a branch in the metropolis of New England. We have a good hall, in which to hold meetings. It is pleasantly situated on Washington Street; and I see no reason why, after earnest labor and patient waiting, there may not be a large branch raised up in Boston, although this is a place where much harm has been done to the cause. But we hope to heal the wound in time. We need to be remembered by all the saints in their prayers; that we may do good in the east. It is no small matter to get a hearing in the New England States.

SOUTH CANTON, Mass., Sept. 16, 1867.

FROM BRO. L. W. BARRITT.—As the progress of the kingdom of God is something dear to all true L.D. Saints, I thought a few words from the Pittsfield Conference would be acceptable, being a portion of God's heritage not often heard from. Although we are somewhat isolated from the rest of the church and kingdom, and have not been privileged of hearing from the travelling council of the church, yet I can truly say the cause is moving onward.

I visited Lamoine Branch, Schuyler Co. I found them in rather a low state, as Bro. Kent had moved to Rushville, and left them without a president. I baptized one on Saturday, and on Sunday, at 11 A.M., preached to a large and attentive

congregation of people; and at 4 P. M. also instructed them in the theory of the kingdom of God, blessed nine children, and left them rejoicing and feeling much better than when I found them. I have baptized two in Quincy, and organized a branch of the church, of six members; one priest, one teacher; Elder John McKnight, President, Aug. 18, 1867. An interest has been aroused in the hearts of many, and I think will terminate in their uniting with the church.

The elders in the district are doing good, to the extent of their circumstances.

The Elkhorn Branch has 23 members, all alive in the Redeemer's cause. We have baptized two men, who will, I think, assist in moving the work in this part of the district. We are building a house to worship God in. As we are deprived of the school house, we shall have it ready for our fall Conference, Nov., 9, 10, 1867. We have invitations, or calls to preach, on every hand; more than we can possibly fill.

Elkhorn, Ill., Sept. 20, 1867.

CONFERENCE.

Abridgment of Conference Minutes.

CRESCENT CITY Quarterly District Conference was held at Crescent City, Iowa, August 24, 25, 1867. Jarius Putney was called to preside, and James Caffall to be Clerk.

Officers present—1 of the seventy, 8 elders, 1 teacher.

Elders Reporting—O. McIntosh, Jarius Putney and George Wright.
Branch Report—Council Bluffs, 43 members, including 10 elders, 1 priest, 1 teacher; 4 received by letter, 2 baptized. James Caffall, President; A. Saunders, Clerk.

Resolved, That presidents of branches be requested to present an account of all monies collected by freewill offering, or otherwise, to the Quarterly Conference.

Resolved, That the elders and priests where their labors are not required in the branches, consider it their duty to do all

they can to spread the gospel, when and where opportunity offers.

Resolved, That Elder Howard Smith's mission be continued.

Resolved, That the next Quarterly Conference be held at Union Branch, Keg Creek, the last Saturday and Sunday of November, 1867.

LITTLE SIOUX Quarterly District Conference was held at Little Sioux, Iowa, Sept. 7, 8, 1867. Eld. D. M. Gamet, President, Donald Maule, Clerk.

SUNDAY MORNING, SEPT. 8.

Elders reporting—Colby Downs, H. Halliday.

Preaching by Elder Colby Downs.

AFTERNOON SESSION.

Elder H. Dylte preached a very appropriate discourse, followed by Elder J. Crabb.

Resolved, That this Conference adjourn to meet on the first Saturday and Sunday in Dec. 1867, at the School House at Six Mile Grove.

FOX RIVER, Ill., District Conference was held in Fox River Branch, Sept. 20, 21, 22, 1867. Elder Z. H. Gurley, Pres., N. C. White and Isaac Sheen, Clerks.

Elders John Landers and Edwin Caddwell addressed the Conference.

Official members present—1 of the twelve, 5 high priests, 3 of the seventy, 12 elders, 2 priests and 2 teachers.

Officials reporting—Of the twelve, Z. H. Gurley; high priests, John Landers, A. H. Jones, Jacob Down, Joseph Smith, Isaac Sheen; of the seventy, L. Richmond, Geo. Barick; elders, L. Lightfoot, J. T. Dillen, Jos. Morrill, Jotham T. Barrett, Chas. Williams, P. S. Wixom, Chas. Noble, Mad. Madison, Oden Jacobs, Thos. Housgus, Geo. Shaddiker, Jas. Woolhelm, John Leonard, Jos. Robinson, E. Banta.

AFTERNOON SESSION.

The reports of the Presidents of Antioch and Mission branches, for their branches, were rejected, because their reports had not been adopted by their branches.

Resolved, That we recommend that when elders neglect to attend our District Conferences, a reasonable excuse, or a confession of wrong doing and a determination to do better, is requisite.

Resolved, That we recommend to all the elders and members of this church to labor zealously to extend the circulation of the T. L. D. SAINTS HERALD.

Resolved, That the next Quarterly Conference

services be held in Missions Branch, commencing on the Saturday before the full moon in Dec., 1867.

Resolved, That we adjourn to meet at 7, P. M.; next day at 10 A. M.; in the grove of the meeting house yard, and at 2 P. M.

St. Louis Quarterly Conference was held at St. Louis, Sunday and Monday, Sept. 8, 9, 1867.

SUNDAY 10 A. M.

Conference organized by choosing Elder H. Hazzledine as President, and Elders Chas. Hall and Chas. W. Lange, Clerks. Elders: D. S. Jones, John Sutton and Hazzledine preached.

SUNDAY AFTERNOON.

After some very appropriate remarks suiting the occasion, by Bro. Forscutt, the holy sacrament was administered.

Seven were baptized and confirmed.

EVENING SESSION.

Bro. Forscutt delivered a discourse to a vast and very attentive congregation.

MONDAY, 9 A. M.

Minutes of last Conference read and accepted.

The following elders reported: Geo. Bellamy, Geo. Hall, — Perks, Daniel M. Wellyn; J. Molineaux, Jno. E. Richards, Chas. Hall, W. Izutt, W. Hazzledine, Chas. W. Lange; Chas. Perry, and — Thorpe.

Bro. Forscutt gave in a cheering report of his labors, especially in Wayne Co., Ill. The Lord had greatly blessed him in his labors, he having brought into the church twenty precious souls, and organized two branches, there being now three branches, with a prospect of a larger increase. Reported having preached sixty-three sermons and baptized twenty-six.

REPORTS OF BRANCHES.

St. Louis: 184 members, including 1 high priest, 18 elders, 6 priests, 3 teachers, 3 deacons. Chas. Hall, President; J. Dungee, Clerk.

Gravois: 36 members, 1 high priest, 4 elders, 3 priests, 3 teachers, 2 deacons. Wm. Hazzledine, President, J. Wilson, Clerk.

Dry Hill: 41 members, including 8 elders, 1 priest, 2 deacons; 1 baptized. — Wm. Gittings, President; Jno. E. Richards, Clerk.

East St. Louis: 13 members, including 2 elders, 1 teacher; 3 removed by letter, 1 baptized. Geo. Hayward, President; Daniel Powell, Clerk.

Carbondale: 27 members, including 6 elders, 2 priests, 2 teachers; 5 removed

by letter, 5 received by letter. John Sutton, President; Wm. Williams, Clerk.

Alma: 9 members, including 1 elder, 1 priest. Benj. S. Jones, President; W. Wilson, Clerk.

Wood River: 7 members, including 2 elders; 1 baptized; 2 cut off. Thos. R. Allen, President.

Chester: 5 members, including 1 elder. Jasper Tinsley, President.

Hannibal: 12 members, including 1 elder, 1 priest, 1 teacher; 3 removed by letter. John Taylor, President.

Whereso: 14 members, including 6 elders, 1 priest; 2 removed. Jho. Mantle, President; Jas. F. Wilson, Clerk.

Spanish Pond: 6 members.

Alton: 17 members.

Union Mines: 15 members.

Wayne County—three branches—54 members.

Total number of members in the St. Louis District 453; generally in a flourishing condition.

A letter from Bro. Robinson was then read by Bro. James Anderson before the saints, requesting from them the loan of \$2000, to be applied to the printing and publishing of the New Translation of the Bible.

AFTERNOON SESSION.

Missions appointed:—Bro. Dan'l Llewellyn and Jno. E. Richards to Union Mines; Bro. Jho. Molineaux to Caseyville.

Bro. W. Williams and — Orton to Alma Mines.

Bros. Bellamy and Roberts to Spanish Pond.

Bros. Noah N. Cook and Stephen Blackie to Gravois.

Bros. W. Smith and Geo. Hall to Venice.

Bro. Clark, a roving mission.

Bro. Geo. Hayward to Duquoyne.

Bro. Mark H. Forscutt, having volunteered to visit Franklin and Nodaway Counties, Mo., it was

Resolved, That this Conference sustain him in those missions.

Auditor's report of Bishop James Anderson received and accepted.

Cash on hand, June 8, '67; \$407.70

Paid out since last report, 342.90

Balance in hand, \$64.80

Resolved, That Bros. Abram Reese and Geo. Hicklin be recommended to the ordination of the office of elder, in their respective branches, from this Conference.

Resolved, That Wayne Co., and immediate surrounding counties, be formed into a separate district of the St. Louis Conference, with Elder T. P. Green as President.

Resolved, That a committee of three be appointed to audit the Bishop's accounts for the next Conference; said committee to consist of Bros. Geo. Bellamy, C. Hall, and Francis Dungee.

Resolved, That Bro. Forsettt represent this Conference at the General October Conference, looking to the Bishop for the defraying of his travelling expenses to and from said Conference.

Resolved, That this Conference adjourn to meet again the second Sunday in Dec., 1867, at 10 A. M.

BROOKFIELD CONFERENCE was held at Brookfield, Ohio, Sept 29, 1867. Bro. Wm. A. Williams was chosen President, and Wm. Lewis, Clerk.

Officials present.—10 elders, 2 priests, 1 deacon.

Resolved, That Bro. Wm. Jones and Bro. John Jones be ordained to the office of elder.

Resolved, That Wm. D. Williams act as Treasurer of this Conference, and Bro. Jno. Lyman, Secretary, with the hope that every one of the saints will give as much as circumstances will permit, to help on the work.

Bro. Jno. McMullum preached, followed by Isaac Phillips and Morgan Williams.

AFTERNOON SESSION.

Brookfield Branch reported 9 elders, 2 priests, 1 deacon, 43 members, total 55; 12 baptized; 2 cut off, 1 ordained an elder.

Mineral Ridge not reported.

Resolved, That Bro. Wm. Hopkins continue to act as Book Agent of this Conference.

Bro. Fletcher Adams preached.

EVENING SESSION.

Preaching by Bros. Jno. R. Lewis and Geo. Moore.

Resolved, That we adjourn to meet three months from date.

SELECTIONS.

Evidences of an Ancient Civilization in Michigan.

The Grand Traverse Herald publishes the following interesting communication over the signature of T. H. C.:

"I noticed in your issue of March 15th, an article headed a 'Western Wonder,' a descriptive sketch of a walled lake in Wright county, Iowa. Michigan also contains proofs of one having been peopled by an enterprising set of men, fully equal to that of Iowa. One proof is Walled Lake in Oakland county, town of West Bloomfield. There is a lake 4000, or more, acres in area, with two walls from four to ten feet high, built across the

east end of the lake some 20 feet apart, and the space between is filled to the top of the walls with dirt and stones. The walls are about half a mile long. The country east of the lake is a low flat piece of land, timbered now with a heavy growth of ash, elm, and swamp oak, with some other varieties interspersed. There was, 16 years ago, several white pine trees growing on and between the walls, some of them two feet in diameter.

The water in the lake is some four or five feet higher than the land east of it, and a break in the walls or dam would inundate the whole country for a long distance. The stones used to construct the walls seem to have been quarried, as they are in large square blocks, or slabs, except where the action of the water has worn and crumbled them. There is no quarry of stone known to me within many miles of the lake. There is plenty of cobble-stone a few miles north-east of the lake. The road now runs past the east end of the lake on the dam, or walls, evidently the purpose for which it was constructed, as there are other evidences of stone or paved roads built about the same period, and probably by the same race of people. One exists in Van Buren county, town of Decatur, through which passes a large swamp from north-east to south-west, some two miles wide and thirty miles long.

A portion of the swamp in Decatur seems once to have been a lake, to the extent of perhaps 3,000 acres. There is a stone road some 20 feet wide on the top, running across near the middle of what was once a lake, from north-east to south-west, a distance of some two and a half miles long. The road now lies from two to six feet below the surface most of the way, and seems to have been built in the water, which is now grown over with a turf of grass, strong enough to be perfectly safe for pedestrian exercise. I have tried it in many places with a pole, and found the turf to be about three feet thick, with water under, but to what depth I have never been able to determine, as I could find no bottom. I could easily determine the locality and width of the road by the same means. This road must have been built at an immense expense of labor, as there is no stone within five or six miles of it; and to have filled that lake to the depth of at least 20 feet, and probably in some places 100 feet, with material brought from the distance those stones must have been brought, is a job but few would care to undertake in this age of progress. Who the people were, or at what age they lived, is as yet a matter of conjecture."

SENATOR WADE ON THE MORMONS.—A Washington dispatch says:—Senator Wade

writes to a friend in this city, that he will introduce, the first day of the next session, a bill to repeal the act organizing Utah as a Territory. He says the action of the Mormons in denouncing the Government as tyrannical and unjust must be punished by a prompt suppression of polygamy. Having abolished slavery, Senator Wade says the next great measure of the radical party is to abolish Mormonism.

Aerolites.

A violent explosion was heard at L'Aigle, in Normandy, and at a distance of eighty miles round L'Aigle, at one o'clock in the afternoon of the 28th of April, 1803; a few minutes before the explosion was heard a luminous meteor appeared in the air, and the explosion heard at L'Aigle was caused by the bursting of the meteor. Two thousand stones fell at L'Aigle, upon trees, pavements and the roofs of houses, so hot as to burn the hands when touched, and one person was wounded by a stone upon the arm. The shower extended over an oval area of thirty miles long, and six miles wide, close to one extremity of which the largest stones were found. A very similar shower of stones fell at Strimem, between Vienna and Prague, on the 22d of May, 1812, when two hundred stones fell upon an oval area of eight miles long by four miles wide. The largest stones in this case were found, as before, near the northern extremity of the ellipse. The third stonefall occurred at Orgueil, in the south of France, on the evening of the 14th of May, 1864. The area in which the stones were scattered was eighteen miles long by five miles wide, and the largest stone was picked up at the eastern extremity of the area. Lastly, at Kuyanhinza, in Hungary, on the 9th of June, last year, an aerolite, weighing six hundred weight was deposited, with nearly one thousand lesser stones, on an area measuring ten miles in length by four miles wide. The large mass found, as in the other cases, at one extremity of the oval area, and a luminous meteor, followed by a loud explosion, accompanied the stonefall, which left a smoky streak, visible in the sky for nearly half an hour.—*Ex.*

MISCELLANEOUS.

HYMN BOOKS (best bound) are now on hand. Price, 75 cents each. Those who have sent money for common bound Hymn Books, and have not received them, are hereby again requested to understand that we shall have none for sale but the best bound.

A NEW TRACT of eight pages, called

"Great Contrast," which contains a selection of texts from the common version of the Bible contrasted with texts from the Inspired Translation, is now for sale.

MARRIED.

At the residence of the bride's father in Council Bluff City, Pottowatomie Co., Iowa, June 21, 1867, by Elder James Caffal, Bro. DAVID CHAMBERS to Miss MARY ANN MCKEE.

DIED.

At Gartside's Hill, St. Clair Co., Ill., after 8 days illness, SARAH, daughter of George and Elizabeth Hicklin, aged 1 year, 3 months and 26 days.

Now she's gone, we'd not recall her
From a paradise of bliss,
Where no evil can befall her,
To a changing world like this.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present No. of the HERALD is 140. The No. which follows your name is the No. to which you have paid.

If the No. paid to is greater than the present No., the difference shows how many No's. you have paid for in advance. If the No. paid to, is less than the present No., the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been receipted, in it at the proper time, they should write, to us concerning it *without delay*.

\$2.00 each—J. J. Kaster 159, M. D. Scribner 149, J. Norton 162, T. C. Birkett 163, Mrs. E. J. Holmes 172.

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VARIOUS publications are advertised in the HERALD of Sept. 15, 1867.

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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. 12.] PLANO, ILL., NOV. 1, 1867. [Whole No. 141.

A Gloomy Spell.

For some days past the citizens of Detroit have, to a great extent, realized the woful situation in which the poet Hood found himself, which he describes as follows:

- No sun—no moon!
- No morn—no noon—
- No dawn—no dusk—no proper time of day—
- No sky—no earthly view—
- No distance “looking blue”—
- No road—no street—no “t’other side the way”—
- No end to any row—
- No indications where the crescents go—
- No top to any steeple—
- No recognition of familiar people—
- No courtesies for showing ‘em—
- No knowing ‘em—
- No travelling at all—no locomotion—
- No go,” by land or ocean—
- No mail—no post—
- No park—no ring—no afternoon gentility—
- No company—no nobility—
- No news from any foreign coast—
- No warmth—no cheerfulness—no healthful ease—
- No comfortable feel in any member—
- No shade—no shine—no butterflies—no bees—
- No birds—no fruits—no flowers—no leaves—

No vember.

Count that day lost whose low descending sun viewed from thy hand no worthy action done.

Future Punishment.

We intend in this article to compare the testimony of the Book of Covenants with the Book of Mormon in reference to future punishment. We shall however, merely make an addition to the remarks which were made, and evidences which were presented by Bro. W. W. Blair, in his communication called, “Harmony of the Bible, B. of M., and D. & C.” The B. of C. contains the following description of future punishment:

“I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself, retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth; yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment; but it is written endless torment. Again, it is written eter-

nal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore, eternal punishment is God's punishment. Endless punishment is God's punishment." B. of C. 18: 1, 2.

We will now compare this quotation with the following from the B. of M., a part of which Bro. Blair quoted:

"Because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death; and then cometh the judgment of the Holy One upon them." B. of Mormon 4: 2.

In both of the foregoing quotations, the words "endless" and "eternal" are used in a limited sense. In the quotation from the B. of M., the cessation of life in the bodies of men, from their death to their resurrection, is called "an *endless* sleep, from which (endless) sleep all men shall be awoke by the power of God, when the trump shall sound," and that band of death which binds the bodies of men in an *endless* (that is unceasing) sleep until their resurrection, is also called an "eternal band of death." The quotation says that they shall be "redeemed and loosed from this *eternal* band of death, which death is a *temporal* death." It appears that this sleep is called *endless*, and the bands of this death are called *eternal*, because they are *unceasing*

from the death of the body to the resurrection of it. As the dead will be awoke from an *endless* sleep, why should we say that the wicked will not be delivered from *endless* punishment? As the *eternal* band of temporal death will be loosed, why should we say that the wicked will not be loosed from *eternal* punishment?

We will now show that there will be a way of escape from hell; that "hell must deliver up their dead," and that "hell must deliver up its captive spirits," for Nephi said:

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel." 2 Nephi 6: 4.

When the captive spirits shall be delivered up from hell and thereby escape from it, their punishment in hell will then have an end. Until that time it will be continued without intermission. One of the definitions of the word *eternal* in Webster's Unabridged Dictionary is, "continued without intermission," and thus the word should be understood where "eternal punishment" is spoken of in the B. of M.; otherwise the B. of M. contradicts itself, for how can hell deliver up its captive spirits, and how can there be a way for their escape from hell, if their punishment shall at no future time have an end. It must have an end with them when they shall have escaped from hell. One of the defi-

nitions of *endless* by Webster is "ceaseless," so the punishment of the wicked will be *ceaseless* until they shall be delivered and escape from hell. Their punishment is eternal and endless also, because it is that kind of punishment which always will be inflicted on transgressors. Penitentiaries continue more than *one* generation, but no man is punished in them longer than *one* generation.

Because the wicked will be delivered from eternal punishment, shall we say that there is no profit in serving God and keeping His commandments? No indeed. Before their deliverance shall come, great and long will be their punishment. It will be "as a lake of fire and brimstone," and some of the wicked will neither receive terrestrial nor celestial glory, and none of them will ever receive celestial glory.

"They shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end." B. of C. 76 : 7.

In this respect their punishment will never have an end. In this respect it is *emphatically eternal and endless*, as those words are defined in their primary sense. Surely it is an awful destiny to be banished from the presence of God and Christ worlds without end. This never-ending and inevitable destiny will be theirs, while those who shall have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb, "shall dwell in the presence of God and his Christ for ever and ever." "These are they whose bodies are celestial." B. of C. 76 : 5.

ISAAC SHEEN.

Letter to a Friend.—No. 3.

DEAR JAMES.—You, as well as myself, acknowledge that God is unchangeable. You, and thousands of others, who disagree with me in other respects, admit that "the gifts and callings of God are without re-

pentance." A majority of Seventh Day Adventists, and many Adventists of every class, believe that the signs which Jesus said should follow those who believe the gospel, of right belong to the *one true church* in all ages of the world. But to-day I intend to prove that Adventists of every class, like sectarians of every name, are destitute of the word of God, and that they all are famishing for want of the bread of life! This may seem a bold and unwarranted assertion, but now for the testimony.

"Behold, the days come, saith the Lord God, that I will send a *famine* in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8 : 11.

I have heard you preach from this text. You explained it to mean that the time would come when men would be destitute of Bibles and preachers. Another Advent leader has said that this will be fulfilled when the saints are "caught up to meet the Lord in the air," and *take their Bibles with them!* That then, in that time, will these words be fulfilled :

"They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." 12v.

But perhaps we can prove that there have been very many just such famines as the one here described. If I remember correctly there was one in the days of Eli. We read ;

"The word of the Lord was *precious* in those days." 1 Sam. 3 : 1.

Why more precious than in former days? Is not the law of the Lord always precious to the saints? Had not the children of Israel then the five books of Moses, also the books of Joshua and Judges? Certainly. Then why was the *word of the Lord* more precious than in the days of Moses, before these books were written? The record answers :

"There was no open vision." *ib.*

That's the reason, James. And Solomon says :

"Where there is no vision, the people perish : but he that keepeth the law hap-
py is he." Prov. 29 : 18.

Then the reason why the word of the Lord was precious in the days of Eli was because the people were perishing for want of revelations! There was "*a famine in the land.*" Don't you suppose that poor King Saul was near famishing for the word of the Lord, when he wandered in search of it, and when it is said :

"When Saul enquired of the Lord, the Lord answered him not, neither by *dreams*, nor by *Urim*, nor by *prophets*?" 1 Sam. 18 : 6.

But in this time when the word of the Lord was so precious, it is said that the Lord spoke to Samuel, and that twice he mistook the voice of the Lord, supposing that Eli called him, because

"Samuel did not yet *know* the Lord, neither was the word of the Lord yet *revealed* to him." 1 Sam. 3 : 7.

"And the Lord appeared again in Shilo : and *revealed* himself in Shilo by the word of the Lord." 21v.

We put by the side these texts a declaration of the Savior :

"This is life eternal, that they might *know thee, the only true God, and Jesus Christ, whom thou hast sent.*" Jno. 17 : 3.

And again :

"No man *knoweth* the Son, but the Father ; neither *knoweth* any man the *Father*, save the Son, and he to whomsoever the Son will *reveal* him." Mat. 11 : 27.

Also a declaration of Paul :

"No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12 : 3.

I now tie all these texts together, and we have these facts :

That men are famishing for the word of God, perishing for the want of visions, not knowing God for the want of revelations, being destitute of eternal life for the want of that knowledge which the Holy Ghost, alone, can give! Horrible famine! Millions starving for the word of God with the Bible in their hands! Well does the Lord say :

"My people are destroyed for the lack of knowledge." Hosea 4 : 6.

What knowledge did they lack ?

The first verse declares there was "no knowledge of God in the land."

They had the written word. So had little Samuel before the Lord revealed Himself to him. So had the Pharisees in the days of Jesus. But if the words of Jesus and Paul are true, no man can know either the Father or the Son in any other way than Samuel and Paul did—that is by revelation.

Now God reveals Himself either directly by word of mouth ; by angels ; or by the Holy Ghost. By some one of these three means we must receive the word of God. The want of the word, thus revealed, would produce just such a famine as Amos describes. The Holy Ghost makes known the word of God, first, to the divinely constituted authorities of the church ; secondly, to every individual member of the same. For instance, the Holy Ghost falls upon Peter, authorizing him to say to the multitude :

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 38.

Numbers receive the word with gladness, and are baptized. Peter and John lay their hands upon them for the gift of the Holy Ghost. The Holy Ghost manifests His presence, and His approval of what has been done, by distributing among the believers a variety of gifts.

"For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; but all these worketh that one and self same Spirit dividing to every man severally as he will." 1 Cor. 12 : 8-11.

God has sent forth His Spirit in their hearts. He acknowledges them

as His sons and daughters. They cry "Abba, Father!" They know both the Father and the Son by direct revelation. And Jesus says "this is eternal life."

What have these people received? The word of God. How have they received it? From a man having authority from Jesus Christ. How did he receive the word? By the Holy Ghost. Did the people at first know the word? Peter preached to be true? No, they simply believed it. After they had received the Holy Ghost they knew the word which Peter preached to be true. But was there no danger of their being deceived? Yes; "many false spirits are gone out into the world." If they judge by their feelings alone they may mistake a lying spirit for the Holy Ghost. But this Spirit confesses "that Jesus Christ is come in the flesh." This is like the Spirit of God. But any spirit can assert this. This Spirit confesses to all the principles of the gospel of Christ, not even excepting baptism, and the laying on of hands for the gift of the Holy Ghost. This is another strong presumptive evidence in His favor. He then goes further and distributes among them the gifts and blessings named in the above quotation, and confirms the word "by signs following." Mark 16: 3-20. The believers recollect that Jesus has said "these signs shall follow them that believe." Mark 16: 17. They know the word of God, thus, confirmed, and feast upon it, without any danger of "a famine of hearing the words of the Lord," while one, endowed with authority, like Peter, is in their midst.

Peter was one to whom Jesus had said, "feed my sheep." What was his office? An apostle. I showed in my last that "God hath set some in the church, first apostles, secondly, prophets," etc.; and that none but those whom God hath set in the

church have authority to "feed the flock of God," and the want of these officers would produce such a famine as is named in our text. Hence David in the midst of such a famine, exclaims:

"We see not our signs: there is no more any prophet: neither is there any among us that knoweth how long." Ps. 84: 9.

Jeremiah on the same subject, laments thus:

"The law is no more, then prophets also find no vision from the Lord." Lam. 2: 9.

Ezekiel also says:

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision from the prophet, but the law shall perish from the priest, and counsel from the ancients." Ezek. 9: 26.

"Therefore night shall be unto you, that ye shall not have a vision; * * the sun shall go down over the prophets, * * * yea, they shall all cover their lips, for there is no answer from God." Mi. 3: 6, 8.

These texts prove that the famine of Amos 8: 11 will be caused by the people not "hearing the word of the Lord," by visions and revelations through the regularly constituted officers of God's appointment. Adventists have neither the officers or the gifts of the gospel, and hence they have as little of the word of the Lord as had Israel in the days of Eli, when "there was no open vision." No Samuel speaks to them! No prophet's voice is heard among them. Destitute of the word of God, they perish by the famine!

"But, hold on," says the S. D. Adventist, "we have visions."

Through whom? "Ellen G. White."

I am compelled to reject those visions: 1. Because God never has called a woman to lead the church. 2. They have neither apostles or prophets. 3. The gifts of the Spirit are not manifest in their meetings.

And, James, a false prophecy in regard to the result of the late rebellion; a change of position from principles said to have been given by direct revelation; the fact that you lack both the officers of the church

and the manifestation of the Spirit, all prove that *you, too, are suffering from this terrible famine!* I pity you from the bottom of my heart, and will try and send you an occasional slice from the rich dainties on our Master's table.

But come, James, and behold plenty in the midst of famine. The Church of Jesus Christ of Latter Day Saints, unlike every other one on earth, has all the officers of God's appointing. Among them alone are all the gifts of the gospel manifested. They hear the word of God, as did Samuel, and they feast on fresh revelations of His will. I can myself testify to having witnessd all the different manifestation of God's power named in 1 Cor. xii. We see the *signs* and *know* the people of God. I quote the testimony of one brother on the subject of healing. It is taken from our Semi-Annual Conference report, published in this number. It reads as follows:

"Sick administered to, 46. * * * Of the 46 administered to, who were sick 15 were *instantly healed*, 19 commenced to recover from the time of administration, 12 were administered to upon whom the ordinance had no perceptible effect, though *all* have subsequently recovered either entirely or in part."

Elder M. H. Forscutt, who gave this report, has sacrificed hundreds of dollars in the work, and is a man of unquestioned veracity. Remember this is the report of only one elder for six months, and that very many others might be given. Can all the Adventists on earth combined present *one* such report? I think not. But I mention this, not to boast, but, if possible to awaken in your mind an interest in what I *know* to be the truth.

Want of space forbids my adding more, therefore with the warmest wishes for your prosperity, and a sincere hope that you may soon come to a saving knowledge of the truth, I close this series of letters,

and bid you, dear James, an affectionate FAREWELL.

Your brother, H. S. DILLE.

A Contrast.

In noticing the contrast between the two *test books*, viz., the inspired and uninspired translations of the scriptures, it reminds me of the still greater contrast which is manifest between ancient and modern preaching, since the days that inspiration ceased.

Now the text, or proverb that "money makes the mare go," is much better suited for a foundation to fashionable orthodoxy, than is that text which is found in holy writ, forbidding the disciples to take money in their purses when sent to preach.

Not many months since one of the uninspired hirelings, a Methodist preacher, while delivering one of his missionary sermons, said to his audience, emphatically, "the gospel is required to be carried into all the world, to every creature," and said he, "it can not go there without money, and we dont want the money to burn in your pockets."

"What is the chaff to the wheat, saith the Lord?" Jer. 23:28.

My answer to this question is, it is in comparison like as an uninspired ministry when contrasted with the ministry of Jesus Christ. Or it is as the false prophets of olden times, when compared to such men as wrote the Holy Bible. In short, it is as an hireling preacher, who goes at the call of *money*, Baalim like, instead of going as the Lord sent His ministry, without purse or scrip. One says the gospel calls for money to make it go, by saying it can not be preached without money. Jesus made a prohibitory law as regarded money, and said, "That they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse."

Mark 6: 8. Is it not a *contrast*? Why then do these uninspired, "false teachers," take their texts from the word of inspiration? Why not take it from a truthful maxim that "money makes the mare go"? This text might save them much trouble by way of spiritualizing, in order to get around the force of God's word. We should all know why they do not. Because they would then lose their sanctity as Reverends, and Divines.

I know that He who sent them without money, afterwards asked them on returning home if they had lacked anything, and when they confessed that nothing had been lacking, He said, "now he that has no sword, let him sell his garment and buy one," &c. But this provision was not made for the purpose of settling down over any pastorate to command a yearly salary. Nor was it in order to divide them two by two, to run around some little appointed circuit, having each a sword of his own, to use without permission or commandment; for inspiration then, as now, oft proceeds from different sources, and so Peter was inspired to fight, but his Lord being present forbid it. That very kind of inspiration was, and is now, natural to mankind, human nature being one and the same, in all generations, why should not the divine nature be as unchanged and necessary as ever?

But no swords were provided for Christ's ministry until after their mission to the Jews as ambassadors was fulfilled. The gospel was taken from them, and their destiny sealed until the fulness of the Gentiles comes in. Jesus wept over Jerusalem, saying, "your house is left unto you desolate." So Paul and Barnabas, knew as we do, that the gospel was sent into all the world, to every creature; and much better than many now do. They knew

when and where to preach it, for Paul says that while on their journey they were forbidden of the Holy Ghost to preach it in Asia; and when they assayed to go into Bythnia, the Spirit suffered them not; but a vision or voice of a man, called them over into Macedonia. From this circumstance they assuredly gathered that it was the mind and will of God that they should go there. But now men can know where to go independent of visions and revelations from God, not knowing of any power on earth to remit or retain sins, but for money now, the "mare" will go any where, yes, every where, and no Spirit, or Holy Ghost, will stand before them forbidding, nor informing. Is there not now a contrast in the ministerial functions of the ministry, as well as in the inspired and uninspired translations of the sacred oracles?

Inspiration from the Almighty called the ministry formerly. Money calls them now. But the contrast is a radical one, so far as the ministry is concerned. The comparison between the inspired and the uninspired ministry, is as the light of midday compared with midnight, when every star is beclouded. "Damnable heresies" now pass for orthodoxy, and a God without body or parts is exalted against Him whose "back parts" the God of Abraham, of Isaac and Jacob revealed to Moses, many centuries before He sent His first begotten Son into the world. This *no body*, without body or parts, is a creature of the imagination, and so strange a god is he, that no Jew or Gentile ever heard of him till since the days of inspiration had gone by, and the "canon of scripture was full." So after men denied the possibility of any more new revelations from on high, they went down below and got this one. Now they are fulfill-

ing a prophecy of divine inspiration toward the scattered Jews, in requiring them to worship this "strange god," which neither they nor their fathers had ever seen or heard of till since their dispersion. What a contrast between Him who showed to Moses His "back parts," and that god who has no parts to show! Surely no one need hope or fear, lest they should see his face or feel his hand.

But one word more, and I will forbear for the present. If all are impostors who get up, or who obtain a new revelation, since the days of inspiration ceased, need any man be at a loss to determine or to know whether or not *they* are impostors who persuade men to worship *nothing*? God is a Spirit, but no where in the book of holy inspiration is it said that He has neither body nor parts; therefore that much is a new revelation entirely, which flatly contradicts all the revelations that God ever gave concerning himself or His Son Jesus Christ.

The Son too was a Spirit, who said, "Lo, a body hast thou prepared me." Yea, an incorruptible body—a body which never did nor never will see corruption; therefore those do deny the Son, who say He has no body, and they also deny the Father. They have no *Mediator*, for Jesus is made "one new man," who is a perfect representative of both God and man.

This *man*, Christ Jesus, who has a body and parts, the Catholics and Methodists have disowned as their God, for they say there is but one living and true God, consequently this Christ is not their Savior, for they have another one whom they worship, who is without any body; yes, without a resurrected body.—Does anybody need to have the antichrist more clearly revealed?—This is the evangelical orthodoxy of which all Protestants and Catholics

are fond.

Jesus Christ's moral image and likeness resembled His Father's, and so also did His natural image resemble both God and man, before and since the fall, therefore if *he* had seen the *Father* who saw *Christ*, how say those sectarians that God has no body or parts? Is this true of Jesus? If not, it is not true of any body; but all such worshipers are idolators. Look at it, and turn from it, all who will be saved.—Come to Jesus, who has a body, and all parts necessary to *one* perfect man. J. S. COMSTOCK.

L. D. SAINTS' HERALD.

PLANO, ILLINOIS.

Friday, Nov. 11, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

How great offense may be given against the law of God, as held by the church; or in other words, for how trivial offenses are we justified by the gospel, in depriving a member of his standing in the church?

Are all transgressions against the rules of good christian behavior, crimes sufficiently penal in their character to justify the church in withdrawing the hand of fellowship from those committing them?

We have thought the consideration of these questions might, very profitably, be entered in upon by every persistent law keeper.

That every one ought to be law abiding, is certain; but that every one should be administrators of the law, is questionable.—Few are sufficiently unblamable to be called to be exact dispensers of justice; and, as in the great judgment, the motive of the heart shall make part in the turpitude of the crimes committed for sentence; and, as the punishment will correspond with the crime, in kind and degree; so also ought to be our judgment here.

It is scarcely proper to inflict the punish-

ment meet for the crime of murder, upon the taking a few dollars of this world's goods, unlawfully from our neighbor. Neither is the punishment of a breach of the peace so grievous in its infliction, as that of adultery. And yet in the present state of public opinion in the church, that although there are degrees in crimes committed against the rules of the church, there is but one degree of punishment, and that is, expulsion—or *cutting off*, as it is more elegantly named by some.

We hear very little about the first and second admonition, the private rebuke, or the public reprimand; but a readiness to keep the law, by bringing other offenders to justice, finds the provisions of remedy in citation, trial, and the penalty of expulsion.

Few men exhibit the feelings of repentance, under the pressure of rigid enforcement of law; and fewer still are rendered better by expulsion. In fact, few can exercise repentance if a feeling to crush them appears anywhere among the administrators of the law.

There should be always present in the minds of the officers of the church, that saving and building up is their legitimate labor, not throwing down and destroying. One saved, is one gained to the kingdom; one crushed and lost, is one lost to the kingdom; and it may be that condemnation may attach for unwise action upon the nature of the charges preferred against individuals.

It frequently occurs, that no charge preferred against persons in supposed transgression, until it is done out of a motive of personal spite, or extreme jealousy in the law; and where this is the case no real good to the individual tried results.

While the saying remains true, "that offences must needs come," it would be by far better in nine cases out of every ten, that the offense should be borne with by the ones wronged, than that they should lose the spirit of peace which frequently is lost, by following the offender to punishment.

Christ forgave those who sinned against Him before forgiveness was asked of Him, praying the Father while in the agonies of death, to mete out forgiveness to them by

whom His death was wrought. How many follow Christ in this part of His example?

He did absolute good to His enemies, not because of positive obligation through a rule of law, but by virtue of innate and cultivated divinity; and His example He exhorts all to follow. The object placed before us to incite us to obtain the possession of all the christian virtues, is the sublime perfection of the life of Christ, with the command to follow Him, clearly implying our ability to do so, if we chose. Who chooses so to do must not only pray for his enemies, but he must forgive those of his brethren who sin against him. There is no use in our saying we love our enemies, while for a small offense we turn away a brother.

The work is not altogether in the back ground in western Iowa. The Conference passed off pleasantly. However the major part of the business was of a local nature.

There is a need of freer intercourse between the elders and other officers of the church, that a better understanding respecting local labor may be reached. Many who can not take missions to distant places, can labor in "the regions round about," and can do great good by so doing.

The New Translation will be ready for beginning to distribute some time in November. So at least is the present prospect.

The Committee are succeeding in making satisfactory loans, which will enable them to reach the issue of five thousand copies.

Let the brethren be patient, enduring, and faithful, and there can be no fear of a failure of the cause for us.

Love peace and insure it; love gentleness and cultivate it; love virtue and practice it. Avoid temptation and the places where it lurks, and it can do you no harm.

CONFERENCES.

Semi-Annual Conference.

Minutes of a Semi-Annual Conference of the C. of J. C. of I. D. S. held at Union Grove, Harrison Co., Iowa, Oct. 6, 7, 8, 1867.

MORNING SESSION, OCT. 6.

Conference was called to order at 10 A. M., by Elder Chas. Derry, and organ

fixed by electing, unanimously, for President, Bro. Joseph Smith; for Clerk, Elder Mark H. Forscutt; for Assistant Clerk, Elder Wm. H. Kelly.

The officers elect took their places.

After singing and prayer, the President arose, and after making a few salutatory remarks, in which he referred to the sublime and dilligence-inspiring promises relating to the glorious work to be hereafter given to the sanctified—a reward to be obtained only by a continued and faithful adherence to every principle of right, couched in, or contemplated by the law of God—read par. 3, sec. 17, B. of O., from which he descanted lucidly and forcibly for about forty minutes. In speaking of the cloud of witnesses for the truth, of both ancient and modern times, and in drawing the parallel between them, the eloquence of inspiration was manifested by the speaker, and felt by the congregation. His remarks on the different states and conditions of mind and feeling in which counsel and reproof are received, were, to the refractory, pungent and cutting; but to the obedient, the self-conqueror, cheering, encouraging, soul-reviving. Age and experience in the work of God should bring increased power with God; but we often find the mere novice in the work outstripping the experienced, and this because of the diligence, the self-sacrifices, the watchfulness, and prayerfulness of the one on the one hand, and the apathy, the listlessness, the laggardness of the other on the other hand. This apathy must be overcome, and Israel must awaken, and be active in the Lord's work. Inaction will not do; for the time is at hand when none will be able to stand but those who keep the commandments. The saints must keep their bodies, their passions, in subjection, or they will be overcome by them. Temptation is not a sufficient excuse for sin. The spirit was implanted in the body that it might subdue and redeem it. We are, in a great degree, the architects of what will be our own fortune and position hereafter. There is not, can not be any thing promised legitimately by any man, as pertaining to the hereafter, higher than those blessings promised by the Lord Jesus Christ and His apostles, and attainable through the gospel. If any man makes promises of any other nature than those made by them, and found in the word of God, he should be told that he promises without proper authority. Life, everlasting life, is the greatest gift that God can bestow upon us. In the course of our ex-

perience here, we may have, and doubtless will have, persecutions from without, as well as fears and trials from within; but, swerving not, neither to the right hand nor to the left, our course must be onward, right onward, counting the allurements of this world and the obstacles thrown in our way, whether by persecutions from the open enemy, connivances of a secret foe, or the misapprehension of friends, as unworthy of consideration, compared with the excellency of the glorious prize promised to the faithful in Christ Jesus. The path of temptation should be avoided. He that goes in the way of temptation is liable to fall. He would like to see the day when the funeral sermon of all evil in the kingdom of Immanuel could be preached; when there would not be a laggard in Israel; when coldness and apathy should be strangers to the breasts of saints; when contention, envy, malice and self-love, should be no more incentives to action; when the love of God would be the in-dwelling and ruling power of every heart. But these things will not be yet. We too often smoke the glass we look through, and every thing looks dim. At present it is a conflict. We have been called into the field to take part, an active part, in the great spiritual warfare, and we must continue to fight the good fight. Angels laid their glory down at the feet of Jesus; and we must lay self by, and work for God; the battle yet rages; the victory by and by. The retreat has never sounded. Each one must do his part. Each one must be able to preach the funeral sermon of evil in his own heart. We have covenanted with the Lord. We shall be called to account for the manner in which we have kept our covenants. He had never seen the day, no, nor the hour, since he united himself with God's people that he could lay aside, conscientiously, the cares and responsibilities of his position to rest; neither did he ever expect to see such a time while the carnalities of our nature are unsubdued, or there remained a sinner to be warned unto repentance. Yet he rejoiced; for, though the battle may be severe and the conflict last till death, we are assured that when our bodies are conveyed to the grave, we shall enter into our rest, and our works shall follow us. We receive in this life a portion, as the earnest of our reward; there we shall receive a fulness. Some will have but the crumbs, others the loaf. Every man will receive the reward lived for by him.

Elder Wm. H. Kelly followed with a

brief address on the necessity of looking forward to the great hereafter; for if our only reward consisted in that obtainable here, we are certainly looking in the wrong direction, for there is but a poor prospect of reward from the despised people of God. If fame or preferment were our object, we, many of us, might have obtained them in what are called the higher circles of the world. To some of us, inducements have been held out by the world; but we seek a glory to be revealed hereafter, and therefore choose rather to suffer affliction and poverty with the people of God than dwell in luxury and ease with the ungodly.

Father Wheeler Baldwin made a few very practical, pertinent, and affecting remarks; bringing tears to many eyes—joy to many hearts.

AFTERNOON SESSION.

The President delivered a lengthy and argumentative discourse on the Divine Economy, from Ps. xv. 1-3. He reasoned on the connective character of God's dealings; the nature and fulness of the gospel and the consistency of its principles; the joy that springs up within the soul of him who experiences a consciousness of having performed his duty in relation to them. He treated on baptism; the conditions and faith necessary as prerequisites to it; the blessings consequent upon the properly receiving it; the promises, connected with the gospel, hinging upon it.

Elder Chas. Derry then followed in a similar strain, and endeavored to stamp upon the minds of unbelievers a conviction of the necessity of adherence to the cause of Christ; of the wisdom and goodness of God as manifested in the gospel scheme.

MORNING SESSION, OCT. 7.

A few introductory remarks were made by the President; the minutes of the last Annual Conference called for, and read by the Clerk.

Resolved, That the minutes as read be sustained and approved.

Two were then confirmed who had been baptized, Elders Derry and Conditt officiating.

Officers present—1 of the First Presidency, 1 of the Twelve, 9 High Priests, 76 Elders, 12 Priests, 7 Teachers, 5 Deacons. Total 125.

DISTRICT REPORTS.

The St. Louis District was represented by Elder Mark H. Forscutt, as being, spiritually and numerically in a tolerably good condition. In most places there was a spirit of enquiry relative to the work.

In some localities the desire to hear preaching is very intense; many more openings than there were laborers to fill them; many more calls than respondents. In Wayne Co., Ill., there was a very fine opening for a faithful man. While there, the Delegate had held meetings every day in the week, and the longer he stayed, the more intense became the excitement to hear. Three branches were organized there, and some good faithful men left there, but they needed efficient help. In Franklin Co., Mo., the cry was from the people, by letter, "Send us a good faithful preacher who will preach us the truth, and stay long enough to see the fruit of his labors." In Nodaway Co., Mo., the cry is, "Send us an elder capable of preaching to us and organizing us into a branch." There was a cry from every quarter; and laborers are needed. There had been an addition of over a hundred members to the St. Louis Conference during the past six months, and the prospect is now brighter than ever before. Financially the work is not in so good a condition as it might be. There was a lack of confidence. In two branches of the Conference there were some difficulties that had been, apparently, amicably and satisfactorily adjusted before, but it seemed that the healing was not very permanent, for the sores had broken out afresh. Minor and personal difficulties had also occurred; but they were not very serious. The general features of the work were pleasing, and with the prayers of the faithful, the avoiding of contention, and a faithful ministry, there was no doubt in his mind but that St. Louis Conference would yet shine as a brilliant star in the firmament of God's kingdom.

The Southern Nebraska District was reported by Elder Robert C. B. Elvin. He had not, as President of that District, travelled so much as he would have liked to have done, had circumstances permitted. Where he had been, the people shewed a disposition to hear. There was some difficulty existing in the Nebraska City Branch, and he would like that some measures should be adopted to have it settled, either by committee, or otherwise. The Camp Creek branch was in a better condition now than when he was appointed President. There was, in some places, a spirit of enquiry. Many had been to the city to make enquiries in relation to the work, and regretted he could do no more. He had obeyed the gospel for the truth's sake, and not for position. He not only did not seek additional responsi-

bilily; but he desired to be relieved of that which he held, as a Conference or District President. He hoped that the Conference would release him, and roll the burden of the presidency on to other shoulders. He would still desire to labor and to preach the gospel, and aid the work in its progress.

The Fremont District was reported by Eathan Wheeler Baldwin. The work, generally, was prosperous. There was quite a number of scattered members in the District, not yet in an organized capacity; but all, so far as he was informed, were firm and steadfast in the work. He was confident that he had been sustained by the prayers of the saints. He is now seventy-five years of age and came into the church thirty-five years ago. Since he had been in the church, boys had been born who had entered the field as elders in Israel. He had stood by the Martyr in his day, and he thanked God that he had now the opportunity to stand by his son. He desired to keep on the harness until his days in this mortal state should be ended that, like the might labor to the last, and then go home as a shock of corn fully ripe, and ready to be gathered into the Master's granery. Some difficulties had occurred in his District, which he wished to see adjusted before he turned over the presidency of the District to a successor. When the time should come that he vacated his post, he wished to turn it over free from all incumbrances. He referred to an early revelation concerning the fulness of the scriptures, and desires to preach the same when the New Translation of the Scriptures shall come forth.

The Rottawattomie District was reported by Elder Jarius Putney. There are some branches that seem to possess spiritual life in themselves; but there are others that need frequently encouraging and building up from without, or they lack diligence. He had labored to the best of his ability, and intended still to do so; but the brethren are not all so diligent as they should be. The saints, generally, seem to be firm in the faith, but many of them also lack diligence. He had labored as a minister of Christ at about the rate of thirty Sabbaths in the year, besides on some of the week days. He desired to work for the Lord; but felt incompetent for his present position. Bro. Howard Smith, though his family had been supported in another District, had labored some and efficiently in the Rottawattomie District. He would, for the

work's sake, desire to be released, and have a more competent man appointed in his place.

The Central Nebraska District was reported by Elder Zachariah S. Martin. He considered the District was now in good condition. He thought a year ago that the saints of the C. N. District were fortified against all innovations; yet there had some little troubles crept in. There were some singular manifestations among them; that of some professing to be in good standing in the church, to be free from all hardness, and to have a correct understanding of doctrine, while in their conduct they gave evidence directly to the opposite. The church in his District had increased in numbers during the past year; the saints were generally strong in the faith, and the work was generally prosperous. He expressed his faith in the work and his desire to labor for its promotion; but he wished to be released from his present field of labor, that he might devote himself more effectively elsewhere.

The Decatur District was reported by Elder A. W. Moffatt. There was but one branch in the District. There had been but little preaching done outside. New preachers drew large audiences, and the work seemed to revive; but when they left the interest soon died out again. The saints there all believed the doctrines of the gospel, and were united.

President Joseph Smith, in the absence of delegates from the places named, reported as follows:

In Minnesota, Southern Wisconsin and Northern Illinois, there was a great cry for help. In all his experiences, he never knew the power of the Spirit to be bestowed in so great a degree as of late, and especially in preaching the word; and his experience was that of many of the oldest members of the church. There had been some apostacy in the Nauvoo District; but those who had left us were too well known to injure materially the work, or the saints. Minnesota called for preachers. Indiana wanted laborers. The Pittsburg brethren were doing a good work; and the spirit of their mission was with them. The same enquiries after the truth were manifest in other places; and an opening offered in West Virginia. Bro. Newkirk is preaching in Wisconsin. From England and Wales the cry comes for preachers; "but," they write, "send us missionaries who can stay with us two or more years; for we are a poor people, and can not afford the means necessary to

pay the expenses of missionaries who only stay with us a few months." He had been preaching in Illinois since last in Western Iowa, and had been blessed in his labors. If a man would take this gospel and preach it in humility and in the spirit thereof, and *it only*, he would succeed. He reported the prospect of an issue, at no very distant day, of five thousand copies of the New Translation. It was expected that by from the 6th to the 10th of the present month the plates would be finished, and that by the 15th of November the printed copies will commence to be issued from the binders' hands, ready for distribution. The New Translation will prove a blessing to those who receive it in a proper spirit; but there is sufficient in the King James' translation to condemn the world. He cautioned the brethren against the improper criticism of King James' translation, and desired them to remember that it contains the truth of God, notwithstanding its errors.

AFTERNOON SESSION.

The Harrison Co. District was reported by Elder S. Condit. He and his brethren had labored for the promotion of the Master's cause, and had held two-days meetings in all the branches. A general good feeling had been manifest throughout the District. The Galland's Grove District was reported by Elder Thos. Dobsón. There were three branches in the District. There were some faithful brethren in the District but not sufficient for the magnitude of the work.

ELDERS' REPORTS.

Elder James Caffall had not filled the mission appointed him at the Spring Conference, because he had had to labor to support his family. He had preached considerably nevertheless, and desired still to do so, but could not give himself wholly to the work of the ministry, unless support could be secured for his family.

Elder James Kemp had travelled some little in Southern Nebraska, but not so much as he could have wished. He had been compelled to labor to support his family, and this had hindered him from devoting himself to the work, as he had wished to have done.

Elder Chas. W. Lange reported by letter. He had preached both in public and in private, in German and in English, through the St. Louis Conference [District,] and in St. Louis.

Elder Mark H. Forscutt handed in the following written report of his labors during the last six months, to the President:

Baptized, 64; confirmed, 38; ordained, 11; married, 1 couple; children blessed, 29; branches organized, 2; sick administered to, 46; sermons and addresses delivered, 150. Of the 46 administered to who were sick, 15 were instantly healed, 19 commended to recover from the time of administration, 12 were administered to on whom the ordinance had no perceptible effect, though all have subsequently recovered either entirely or in part.

Elder Wm. Litz reported his having filled a mission to Alabama and spoke eulogistically of several brethren and of some branches from whom he had received pecuniary aid during his mission.

Elder Thomas H. Waddel had accompanied Elder Litz from St. Louis to Alabama. There had been some difficulties, but all was now settled. He had been blest in his labors there, and had, during his mission, extending over a period of less than one year, been greatly blest. He had baptized 55, and organized 8 branches. An encouraging interest was manifest in the work, and when he left, he left the brethren in tears, fearing lest they should be forsaken. He had had invitations to preach; had accepted them, and had done all he could for the work. He had never eaten any idle bread, and he was desirous to return South to labor, and to have some other brethren accompany him.

RELEASES.

Elder Chas. W. Lange was released from his mission to the Germans. Elder Dexter G. Hartwell and Elder J. Craven released from their mission South. Elder Robt. C. B. Elvin from the Presidency of the Southern Nebraska District.

WHEREAS, in the opinion of this Conference, it is inexpedient that an Apostle of the Quorum of the Twelve should have special local jurisdiction, except as the exigences of foreign missions may require, be it

Resolved, That each member of that quorum now holding presidency involving such jurisdiction, be and is hereby released.

Resolved, That the same rule be applied to the Quorum of the Seventy.

Resolved, That Bro. Dobsón be ordained a high priest.

Elder Dobsón was ordained by Elders C. Derry and I. L. Rogers.

APPOINTMENTS TO MISSIONS.

Elder Samb. Longbottom to England.
Elder Wm. H. Kelly to Minnesota.
Elder Eli B. Clothier to Michigan.

Elder Thos. J. Smith and J. Jemison to Missouri.

That the mission of Elder Thos. Waddel be confirmed, and that his mission embrace the States of Alabama, Georgia, Mississippi and Florida.

Elders Calvin Beebe and Wilson Sellers; also Bro. Isaac Beebe to Ala., Ga., Miss., and Florida.

That Elder Chas. W. Lange accompany Bro. McCord to Canada.

Some excellent instructions were given by the President on the duties and privileges of the different officers of the church in a branch capacity, in which he taught that the officers, not of a branch, but in a branch may meet and consult upon general principles, and upon the measures to be adopted for the spread of the work in that locality, and if they see anything wrong that needs adjusting in the branch, they can make suggestions to the branch authorities. They may not interfere with the officers of a branch, but they can advise suggestively for the general good. In the exercise of their authority they do not clash with the branch authorities.—both have their rights and work harmoniously.

Resolved, That Bro. Dobson be continued in the presidency of the Galland's Grove District.

MORNING SESSION, OCT. 8.

RELINQUISHES.—Elder Zachariah Martin from the Presidency of the Central Nebraska District.

Elder B. Cannon from his mission in Fremont Co., Iowa.

Elder James Kemp from his mission in Southern Nebraska.

Elder Levi Ellison from his mission to Indiana given, three years ago.

CONTINUATION OF APPOINTMENTS.

Elder S. Condit, as President of the Harrison Co. District.

Elder Wheeler Baldwin as President of Fremont Co. District, until an expression of the feelings of the saints in that District can be had.

Elder Mark H. Forscutt to labor under the special direction of President Joseph Smith.

All preceding and other general officers not affected by the special Resolutions of this Conference to be sustained.

APPOINTMENTS.

Elder Fredrick Hansen to accompany Elder S. Longbottom to England.

Elder Walter Kinney to the Presidency of the String Prairie District.

Elder Henry J. Hudson to the Presidency of the Central Nebraska District.

Elder J. W. Waldsmith to the Presidency of the Southern Nebraska District.

Elder James Caffall to the western part of Iowa, and in the eastern part of Nebraska, as circumstances may admit, and the Spirit of the Lord direct.

Elder Zachariah Martin to Ohio.

Elder Benj. H. Ballou to Tennessee and Kentucky.

Isaac Beebe was ordained an Elder by Elders C. Derry and Z. Martin.

Resolved, That the issue of licences to those who have none, or desire their renewing, be authorized.

Elder Chas. Derry made a few pointed remarks explanatory of the course he had adopted in the Western Slope Conference. He referred especially to the efforts put forth by the saints of the District to build him a house, and the appropriation he had made of the funds furnished him, by and with the consent of the building committee.

Resolved, That Elder Chas. Derry be sustained in the action he has taken with the means furnished him.

The vote was unanimous and hearty.

The question of location for the ensuing Annual and Semi-Annual Conferences was discussed in a pleasant manner, and it was

Resolved, That the ensuing Annual Conference be held at Plano, Kendall Co., Ill., and the next Semi-Annual Conference in the vicinity of Council Bluffs, Pottowattamie Co., Iowa.

Resolved, That J. Heywood, D. P. Hartwell and Wm. Williams be a Committee to prepare ground for the Semi-Annual Conference.

The following, with a number of other questions, were presented to the chair:

Question.—Should a report be presented to Conference without first being presented to the branch for acceptance?

Answer.—No.

Q.—Does a branch officer, in resigning his official position in a branch, resign his priesthood? *A*.—No.

Q.—Has a District Conference power, in case of the trial of its regular President, to appoint a president, *pro tem*? *A*.—Yes.

Q.—Can officers in a branch, who are church but not branch officers, take the action of the branch in question, ignoring, or without consulting, the branch officers? *A*.—I apprehend they can not.

Q.—Is it the duty of elders to report to the Council of Elders "held in their districts"? *A*.—Yes.

Q.—Have the members of a district a right to impeach and remove their President? *A*.—No.

Q.—When a conference is appointed

to convene at a certain time, and the President is not there at that time, is it right for the Conference to appoint a President *pro. tem.*, and proceed to business?

A.—Yes, and if the regular President do not come, the president *pro. tem.* is the legal president during the session of the conference.

Q.—If the weather prevents the arrival is it right to do so then? A.—Yes.

Q.—Should there be but six or seven there at the time of the opening, and a sudden storm prevent the arrival of the rest, would the measures of those few be legal, and their decisions binding as though the others had been there?

A.—Yes, I apprehend they would.

Q.—If there are members in a branch who are poor and destitute, so much so, perhaps, as to be necessitated to become paupers on the town or county, what should be done with them?

A.—They should be relieved in the manner prescribed by the law of the church.

Q.—Should the proper authorities not furnish that relief, what should be done?

A.—The branch should take active measures to see that relief is immediately furnished, and that the proper officers discharge their duty.

Various questions of tithing and other matters were presented and answered.

Resolved, That a vote of thanks be tendered for the use of the ground, the aid furnished by Bro. Wood and the marshals appointed prior to the opening of the Conference, and to all parties that have contributed to our peace and enjoyment.

Resolved, That this Conference adjourn to meet at Plano, Kendall Co., Ill., April 6, 1868.

The President desired all to kneel. The congregation knelt and joined with him in a soul-stirring prayer and offering of thanks to the Eternal. The ever fresh words of the beautiful parting hymn, "When shall we all meet again," etc., was sung with spirit and with feeling, and Conference dismissed with a benediction by President J. Smith.

The Conference was well attended by the saints, and every thing passed off without a single jar. Greater unanimity of feeling and concert of action has never probably obtained than from its opening to its close. The words of inspiration flowed; the Spirit of God was manifested; and the heart of every saint present made to rejoice in the hope of the glory of God. On Saturday, Sunday and Monday evenings, prayer meetings were held, and on

the two latter nights, the gifts of the gospel manifested in ton... prophecies, etc. On Monday night the President of the meeting called for the sick to come forth, and having appointed Elders Forscutt, Elvir, Putney, Craven, and Kelly to administer, some 28 were administered to, and many blessings conferred. The hearts of the saints leaped within them for joy, and God verified His word, proving Himself to be the God of the saints by His power, as He proved Himself the God of Israel of old. To Him be glory, now, henceforth and forever, through Jesus His well beloved Son, our adorable Master. Amen.

JOSEPH SMITH, PRESIDENT.

MARK H. FORSCUTT,

WM. E. KELLY,

} Clerks.

MISCELLANEOUS.

FROM BRO. T. W. SMITH.—The interest in the work is increasing in Boston, Mass., I baptized four on the 13th, and some others are about ready. A large field is open here in this district, and the prospects of a good work being done are quite flattering.

ROXBURY, Mass., Oct. 22, 1867.

FROM BRO. T. P. GREEN.—I have just returned from Brush Creek. We had a good time there. Four were received by baptism. There is general good feeling among the people, and more will unite soon.

JEFFERSONVILLE, Ill., Oct. 1867.

BRO. JOHN MACAULEY, of Waukegan, Pepin Co., Wis., has manifested a desire that elders should visit and preach there.

THE MARENGO CONFERENCE will commence Nov. 9, 1867, at Marengo, McHenry Co., Ill.

DIED.

At Fort Howard, Brown Co., Wis., Aug. 5, 1867, JOSEPH, son of Julius and Henrietta Hickox, aged two years and one month.

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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 CONUBINES HE SHALL HAVE NONE.”—*Book of Mormon.*

No. 10.—Vol. 12.] PLANO, ILL., NOV. 15, 1867. [WHOLE No. 142.

—For the Herald.

Coming of the Lord.

BY T. W. SMITH.

Our eyes have seen the tokens of the coming of the Lord,

That are so clearly taught us in his ever blessed word ;

Earthquakes and famines, and pestilence and sword,

Are felt all o'er the earth.

The hearts of men are quaking, and failing them for fear ;

As they begin to realize the day of judgments here ;

Signs in heaven above, and on the earth appear,

To prove the day's at hand.

Glory, glory, Hallelujah.

Glory, glory, Hallelujah.

Glory, glory, Hallelujah.

Zion our home evermore.

Our hearts have felt the glory, of this the latter day ;

And we have been permitted to tread the narrow way ;

And the road is lighted with many a heavenly ray

Of ever blessed light.

For through the darkened ages, the truth was buried deep ;

And priests and the people in ignorance did sleep ;

And spotless from the world, few did their garments keep,

For "Zion they say had fled."

Glory, etc.

God in abundant mercy, has organized again His church in its purity, among the sons of men ;

And all who keep His sayings, the blessings will obtain,

For thus the Lord has said.

The power of His Spirit, as anciently was given,

Is now among the blessings that cometh down from heaven,

And with that mighty power, is Satan's kingdom riven,

And soon will end its reign.

Glory, etc.

Duties of Teachers.

A request has been made that we compare the following quotations, and reconcile them, if we can:

"Neither teachers nor deacons have authority to baptize."—*B. of C.* 17 : (2)

"Alma established a church in the land of Sidon, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized."—*Alma* 10 : 14.

It is claimed that these quotations do not agree, in reference to the duties of teachers, but we shall proceed to show that this claim is groundless. The section from which our quotation from the *B. of C.* is taken, contains a description of the respective duties of elders, priests, teachers and deacons, but it can not

be demonstrated that the priests and teachers spoken of in our quotation from the B. of M. were men who held no higher offices in the priesthood than the priests' and teachers' offices. We shall proceed to show that in the B. of M., men who held offices higher than priests and teachers, are nevertheless called priests and teachers. In the B. of Jacob 1: 4, Jacob says:

"I, Jacob, and my brother Joseph, had been consecrated, *priests*, and *teachers* of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day."

The offices of priests and teachers can not be what is spoken of by Jacob, for if they were ordained to the *office* of priests, they could not have been ordained to the *office* of teachers also. They were evidently consecrated to hold a more responsible office than such offices. They were consecrated to have the oversight and superintendence of the people of Nephi, and to "*teach* them the word of God." Jacob was the successor of his brother Nephi as the *chief teacher* of his people, therefore he was consecrated to hold the same office which Nephi had held, which was a more responsible office than that of a mere priest or teacher, but as the highest officers can perform the duties of the lowest officers, as the highest includes the lowest, and as the highest officers hold the priesthood, and are commanded to "*teach* the word of God," they may be called priests and teachers.—High priests, apostles and elders hold the priesthood, therefore they may be called priests, and they are commanded to teach, therefore they may be called teachers.

"King Mosiah granted unto Alma, that

he might establish churches throughout all the land of Zarahemla; and gave him power to ordain *priests* and *teachers* over every church. Now this was done because there were so many people that they could not all be governed by one *teacher*; neither could they all hear the word of God in one assembly; therefore they did assemble themselves together in different bodies, being called churches, every church having their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma." *Mosiah* xi. 12.

In this quotation it is not said that Mosiah gave unto Alma power to ordain *elders*, nevertheless in Alma 4: 1 we read that "he ordained priests and *elders*, by laying on his hands, according to the order of God." So if Mosiah only gave Alma power to ordain mere priests and teachers, and instead of ordaining mere priests and teachers, he ordained priests and elders, how could he ordain them "according to the order of God"? There is only one way that these quotations appear to be in harmony, and that is that the priests which Mosiah gave Alma power to ordain, were some of them high priests, some elders, and some priests.

Mosiah was a high priest, but he was also called a *teacher*. At the end of his ministry he said unto his people:

"I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your *teacher*."—*Mosiah* 1: 8.

Mosiah did not mean that his office was merely that of a *teacher*, for in the same chapter we have the following account of the great "charge" which his father, Benjamin, had given unto him:

"He gave him charge concerning all the affairs of the kingdom. And moreover, he also gave him charge concerning the records which were engraven on the plates of brass; and also, the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord, that thereby they might be led, every one according to the heed and diligence which they gave unto him."—*Mosiah* 1: 2.

Thus it appears that Mosiah was not only a high priest, but inasmuch as he *taught* his people their duty to God and man, he was of necessity their *teacher*. His father "also had appointed priests to *teach* the people." Mosiah 4: 1. These priests were also *teachers*, for every person who teaches is a teacher.

Laman said that Nephi had taken it upon him to be their ruler and *teacher*. See 1 Nephi 5: 16. The Lord said unto Nephi:

"Inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a *teacher* over thy brethren."

So the divinely appointed ruler over the posterity of Lehi, was called a *teacher* by the Lord himself.

High priests after the order of Melchizedek were also called priests. Alma said,

"The Lord God ordained *priests* after his holy order. * * * Those *priests* were ordained after the order of his son. * * * Thus being called by this holy calling, and ordained unto the *high* priesthood of the holy order of God, to *teach* his commandments unto the children of men," &c.—Alma 9: 5.

"Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people." Alma 10: 1.

These numerous quotations collectively, show that frequently when priests and teachers are spoken of in the B. of M., it does not have reference to men who held no higher offices than those of priests and teachers, consequently where we read that Alma consecrated priests and teachers in the land to baptize, it is not demonstrated that those priests and teachers were *not* high priests or elders.

In the Bible, Moses and Aaron are in one text, at least, called priests. See Ps. 99: 6. Christ and Melchizedek were sometimes called *priests*, and sometimes high priests. See Ps. cx. 4; Gen. xiv. 8; Heb. v. 6, 9, 10; vi. 20: vii. 1-3, 11, 15, 17, 20, 21, 26.

Aaron and his successors were sometimes called *priests*, and sometimes high priests. See Lev. xxi. 10; Num. xxxv. 25; Heb. vii. 11, 15, 16, 21, 23; viii. 3; ix. 7.

Christ was also called a *teacher*. See John iii. 2.

Different classes of officers of the church, beside those who were classified as teachers, were sometimes called teachers as in 1 Cor. 12: 28, and in Eph. 4: 11, where the officers which God had set in the church are spoken of, and where apostles and teachers are spoken of, but where high priests, bishops, elders and priests are not, therefore some of the teachers spoken of must have held some of the other offices which are not spoken of. If we were to give a technical interpretation of these texts, as some do to the B. of M. where it says that Alma "consecrated priests and teachers in the land to baptize," we would say that God did not set elders and priests in the church, and it is by *technical* interpretations of this kind, that many imagine that the B. of M. does not coincide with the B. of C.

Paul commanded that women should be teachers. See Titus 2: 3. He surely did not mean that they should be *ordained* to be teachers, or that they should be members of that classification of church officers which includes teachers.

Although Peter was an apostle, he said that he was "an elder."—See 1 Peter 5: 1. John the apostle called himself "the elder." See 2 John 1 v. and 3 John 1 v.

We have now clearly shown that the supposition that there is a contradiction between our first quotation from the B. of C., and our first from the B. of M., is not only untenable, but that a believer in that system of interpretation, can not consistently with that belief, believe either in the Bible or B. of M.

K SHEEN.

The Gift of Tongues.

Perhaps there is no gift of the Holy Ghost that is more sought after than the gift of tongues, by the members of the true Church of Christ. The reason of this may be found in the fact that it carries with it positive evidence of supernatural power. The person possessing it can not fail to know whether they are mimicking, or whether they really speak by a power that is not their own; and here is an indestructible argument of the truth of our teaching. We declare with Jesus, "these signs shall follow them that believe," the gift of tongues being one of the signs promised. Now no sane mind would take hold of the work in good faith, and when they found they had not this gift, as one of the rewards of believing—obedience, content themselves with substituting a solemn mockery, a flimsy imitation, a silly jargon of their own getting up; and for this base mockery endure the scoffs and sneers of the world, and persecution in a thousand forms.—There must either be a something real, or they must be the veriest fools that ever disgraced the earth. They can not be deceived; they know whether it is a power not their own, or a base mimicry on their part. It is not in the nature of man to endure the contempt of his fellows, and suffer persecution, for a senseless imitation of any thing that yields him no earthly benefit whatever. Yet thousands, and tens of thousands of earnest, honest, and intelligent men and women, have borne testimony to the world that they have received this gift by the power of God, and for this testimony they have incurred the contempt and hatred of the world, with the most bitter and fiendish persecution wherever they have gone. Ask yourselves, would they endure it for a useless mockery? A miserable

counterfeit, that brought them no reward but persecution? If they would not, then it is evident they have received the promised blessing, or to say the least, have been influenced by a supernatural power. It may be asked, is there no probability of receiving a supernatural counterfeit? We presume there is, but the fact of there being a supernatural counterfeit, is very much in favor of there being a true and real gift by the power of God. If there was no good and pure money in existence, no man would be silly enough to try to get up a counterfeit; in fact there could be no counterfeit, for there would be nothing to imitate, hence the existence of a counterfeit is an indisputable evidence of the existence of the genuine article. If then we suppose there is a spurious or counterfeit gift of tongues, we must acknowledge the existence of the real gift of tongues by the Spirit of God. The magicians could counterfeit nearly all the miracles wrought by Moses. Simon Magus worked such wonders that he was called "the great power of God," yet he was a base impostor, and imitator of that power. Lying spirits can cause men to prophesy by their power, and we are told in the 24th of Matthew, that in the day when the Son of God shall come the second time, and the gospel is ag'in preached in all the world for a witness—the same gospel that produced the gift of tongues and other gifts—that in that day false prophets should work signs and wonders, insomuch that if it were possible, they should deceive the very elect. What would prevent the very elect from being deceived by them? The glorious fact that they were in possession of the true gifts—the true coin. That is the way we detect the spurious currency that is scattered through the world to-day. The very elect will have the true stand-

ard by which to weigh them, even the Holy Ghost. The gift of tongues, to be genuine, must be after the nature and character of the Holy Spirit that gives it. It must bring light, and no darkness; truth, and no error; love, and no hatred; wisdom, and no folly; good, and no evil; purity without guile, and virtue without a stain. It being true, it can not conflict with any principle that God *has revealed* for the salvation of man. Its communications will always be of the highest importance to our present welfare and condition, and will shed a halo of glory around our spirits, cheering them with its genial warmth, and imparting a joy that can not be obtained from the possession of anything earthly or sensual. It will never puff up poor humanity, but will rather point out our true condition and the only means of escape. It will never teach us that we were born great, but will show us that the only way to become great is to become good. It will never pander to our passions or pride, nor gratify the spirit of envy and malice; but will teach us humility, love, and forbearance to all the sons and daughters of men. It will neither rail at nor accuse our brethren and sisters, but will rather warn and exhort, to flee evil and do good. It will never promise kingly honors in the kingdom of God in this life; but will shew that all the glories of that kingdom *must and can only be obtained by a life* of faith in and obedience to the gospel of the Lord Jesus Christ. In fine, it will never promise anything contrary to the gospel, nor teach anything contrary to it.

Some speak of this gift as an edge tool, that should be carefully handled. So are all the gifts of the Holy Spirit. If we abuse any of them, or consume them upon our lusts, they will bring death instead of life,

and darkness instead of light; or rather the improper use of them will.

Some people profess that they can speak in tongues when they please, by the Spirit of God. We question this. We do not think the Spirit of God can be made the mere tool of whimsical man, or to please the vanity of man. As we have already intimated, the utterances of the Holy Spirit, through this or any other gift, would be of the highest importance, and given to man when he needs it, that it may bring about the greatest possible amount of good to him, and not to please his whim, or gratify his vanity.

Others tell us that when once they have received this gift, they can speak when they please, without being under the direct influence of the Holy Spirit. Suppose this to be the case, what would be the benefit of so doing? Where would be the light? Where the heavenly influence, the joy and blessings, that flow through the inspiration of the Holy Ghost? Where these blessed effects are not realized, the gift is barren and useless, and hence not intended to be used in such a manner, if it were possible that it could be so used; and we would caution all saints, whatever their knowledge, power, or position, against such unhallowed use of the gifts of the gospel, lest they turn to their condemnation. Any man or woman who uses the gifts of the gospel wantonly, to display their greatness, gratify their pride, hurl their anathemas against their brethren, or to gain some selfish ends, will find that they will turn to their own destruction, and that right early, for God will not be mocked; neither will He allow the gifts of the gospel to be trifled with, without visiting such as do this with speedy condemnation.

The remarks that hold good with respect to the gift of tongues will hold good, in a great measure, with

the other gifts of the gospel. Then let us be wise; seek for those gifts which God in His wisdom sees necessary for our good; and use them wisely, and avoid imposition from any evil influence, that all may be done and said with an eye single to the glory of God.

The mere possession of gifts will not exalt us, but the proper use of them will, both in time and eternity.

Some have discouraged the enjoyment and exercise of the gift of tongues, because of the impositions practiced upon the saints by evil influences, and have thus unwittingly injured the cause of God in their localities. They might as well discourage the exercise and enjoyment of all the other blessings, for there are few that can not be counterfeited by the evil one. Others have brought reproach upon the cause, by unwittingly permitting themselves to be the subjects of imposture by evil influences, and having rendered themselves subject to their influence, have, under such influence, uttered only the vain imaginations of their own hearts, and have appended the name of the Lord to those imaginations. Both these classes would do well to repent of these evils, lest the blood of souls be found on their hands. They must watch and pray that when God bestows blessings upon them, they may have wisdom rightly to use them, that they may nobly answer their part in the building of God.

Y.

“A Slip of the Tongue.”

MR. EDITOR:—A “Helper in the Truth,” would offer a word, if you please, concerning “a slip of the tongue.” It is worthy of note.

Quite recently one of the orthodox clergymen here in Parma, Michigan, preached that Christ left no priesthood on the earth after His ascension.

At another time, when I enquired

of him why he called the priesthood of Aaron a royal priesthood, and showed him his mistake, he said it was “a mere slip of the tongue.”

I notified him of the duty to “bridle the tongue,” when he talked upon a subject he did not understand. But he stood too high to be instructed by one of those who are sent of God in this generation; but after he laid his mistake to “a slip of the tongue,” I enquired of him to show the difference in the two orders of the priesthood; but he refused to engage in it, and left one of his brethren to enquire of me.

But as touching the doctrine of no priesthood after Christ in His church, I directed that man to 1st Peter 2: 5, 9, here it is affirmed that a “holy priesthood,” and a “royal priesthood” was in the church after Christ, although it does not accord with modern orthodoxy. That “slip of the tongue” was first made by the father of those Coreites, and he went down swift into hell for that sin.—And Jude prophesies of many more in the last days who shall perish in similar “gainsayings.” It was then, as now, a false accusation; charging those who held priesthood from God, of taking too much upon themselves; while at the same time presuming to lead the people in their own name, or without priesthood authority, which is the same thing. That “slip of the tongue” cost him (Core) dear.

The ministry of God, both prophets and apostles, in every generation, were sent to reason with men. “Come, and let us reason together, saith the Lord.” Now, I ask, what reasoning mind can come to the conclusion that the disciples of Christ held no priesthood, when John, His forerunner, was a priest of the order of Aaron, of the course of Abia, and yet had not power to lay on hands, as Christ’s disciples did, for the conferring of spiritual gifts, &c., and

how happened it that the least of those were greater than John, unless they held the holy Melchizedek honor, which was the royal priesthood, or priesthood of an endless life, which is destined to rule and reign as king forever; and if there was never to be any more priests after Christ's ascension, what meaneth that rejoicing of the saints in the glorious millennial reign, saying: "He hath made us kings and priests unto God, and we shall reign with him on the earth." Most certainly that time is yet beyond the present. That reign will be endless. Not only during a thousand years, but ever afterwards.

When John the Baptist said of Jesus, "He must increase, but I must decrease," he referred to the lesser priesthood as being swallowed up in the Melchizedek, as the light of the moon is apparently lost when the meridian sun shines, but to deny both the Aaronic and Melchizedek honor, is total darkness; a darker period than that this earth has never yet witnessed; for during the order of Aaron, that nation never dared go out to war without direct orders from God through His ministry; if they did it was to their destruction; but under the Melchizedek honor, God himself has promised to go before His people to fight their battles, saying to His chosen ones, "avenge, not yourselves, for vengeance is mine and I will repay." As it is said in the Book of Doctrine and Covenants: "Ye are forbidden to shed blood." "I will fight your battles." So said Jesus Christ to His servant, Joseph Smith, Jr.

J. S. C.
 Farewell Address.

Bro. Alexander's Farewell to the Saints in California and Nevada.

BELoved SAINTS, GREETING:—
 Whereas.—I being called on a mis-

sion to California, by a Conference held at Plano, Ill., April 6, 1866, did, on the 20th day of May, 1866, in company with Bro. Wm. Anderson, take leave of my family and all home endearments, to cross the dreary plains, mountains and deserts, in full faith believing God had called me, and in this faith I left all I held most dear on earth, in the hands of Him who doeth all things well, and took my chance in the dangers incident to a land journey across this vast continent. My companion, Bro. Wm. Anderson, and I have endured many hardships, but we count them as jewels of worth, as every trial of our faith that we overcome, every temptation we resisted, every hardship we bore, will be as faithful witnesses in our behalf, in that day when we are called to render an account of our stewardship. We now have been laboring over twelve months in California, and you know with what spirit we have labored, and I believe none can say we have been slothful or negligent in our duties as missionaries. I have met the saints in every phase of life, I have endeavored to teach the principles of love, charity, forbearance, hope, faith, and loyalty to God and His Son Jesus Christ. I have endeavored to share your sorrows, bear your burdens, and lighten your trials; your griefs have been mine as well as your joys; I have prayed for you, have been sustained by your prayers, as well as the bounteous provisions for my own personal comfort. I have met you in joy, I have met you in trouble and shared the same. I have wept at parting, and rejoiced to meet you, and in all these scenes I have seen the workings of God's Holy Spirit, and I thank Him for all His mercies to His choice people. I have tried to unite you in one in love and faith; how successful I have been you best know. You also know

what Spirit I have brought into your midst, and that Spirit I endeavor to leave with you in our temporal separation, and I pray to God to continue that same Spirit with you, as I do know it brings "peace," "love," "joy," and confidence. But now the time draws nigh for my return to the bosom of my family, and I grieve to leave you, yet rejoice because of the anticipated joy of meeting mother, wife, children and brothers, after so long a separation. It will be joy indeed to meet them once more, and now as I contemplate leaving your midst, I wish to leave with you some few words of exhortation. In view of the past troubles in which you have been mixed, let me say, the same cause will produce the same effects, and now I warn all saints to beware of self exaltation, and avoid being lifted up in your own estimation. If you are wise give God the honor, nor boast of your wisdom and power, as God is the giver of all we have and are; and again, never let minor differences in opinion on doctrine separate brethren, nor set up your own construction of the law of God as supreme, for there is a possibility of your being mistaken, or deceived by a wrong spirit; and again, be diligent in watching, not your brother and neighbor, but yourselves, and see that you study to make yourselves approved workmen, minding your own business and letting others do the same. If you will do this, you will in the future avoid much trouble and vexation of spirit; and one more point I wish you to notice, and that is, do not look for perfection in man till He who is perfect is come, even Jesus our Lord; never pin your faith to the sleeve of any *man*, nor make the arm of flesh your trust, for as sure as you do, you will meet with disappointment, and a severe fall. Worship God, and have your faith

firmly fixed in Jesus Christ, and you never will be shaken in time nor in eternity.

I desire in this brief letter to the saints, to express my gratitude for the love they have shown to me; I fear I can never repay them for all their kindness, I can only say I pray God to reward them fourfold, nay, tenfold, both spiritually and temporally, and in the future I ask you still to pray for me that I may prove faithful to the end of my days, and be saved in God's kingdom.

In the future, should God call me to return to your midst, I shall feel sure of a welcome, for I know the faithful hearts that beat in the bosoms of the saints of the Pacific slope; I know the fountains of love that abound in those true and faithful souls, obtain their supply at the fountain head, even God our Father, who art in heaven. Now you have the assurance that my prayers shall ascend in your behalf, and may peace, joy, love, and union, be and abide with you, both now and forever, in time and in eternity, is the constant prayer of your servant in the gospel of Christ our Lord.

ALEXANDER H. SMITH.

WATSONVILLE, Cal., Sept. 22, 1867.

Henry Ward Beecher's Church is far eclipsed, as to receipts for pew hire, etc, by Rev. Mr. Stebbins' (formerly Rev. T. Star King's) Society in San Francisco.—The total amount of premiums or bontises on pews, for 1867, is \$24,225; the rent being from \$25 to \$100 per year each pew, besides, and amounting for the 154 pews on the lower floor, to \$10,365—the total thus being \$34,590, in *gold* remember.—There is also a large gallery, of which no mention is made: Of the premiums on pews, which run \$15 and \$20 to \$1000 and more, Mr. C. L. Lowe heads the list at \$1350, and Mr. Norris (who married the widow of Star King) comes next at \$1200, Mr. Swain pays \$1150, Mr. Hickox \$1100, Mr. Otis and Mr. Macrondry \$1050, Mr. Pierce and Mr. Stebbins each \$1000, and there are several at \$500 among whom we see the names of Main & Winchester, Verily California is a great State.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Friday, Nov. 15, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

We have been forty days with the churches, and, being with them we were blessed when they were blessed.

We left home on the 26th of September, intending to be at the Conference at Union Grove, Oct. 6; also to visit so many of the churches as time and circumstances would permit.

In pursuance of this intention, Bro. Rogers and ourself stopped at Galland's Grove, Shelby Co., Iowa, where is a large and prosperous church under the presidency of Elder Absalom Kuykendall. Here on Sunday, the 29th, we had the pleasure of preaching to the saints twice, upon the object of our hopes and the principles by which we are to attain unto that hope.

Bros. Ralph Jenkins and Eli Clothier found a team, and time to send us to Little Sioux, where, upon the evening of the 2nd of Oct., we again had the pleasure of addressing the saints. On the 3d, visited the farm of Bro. Moses G. Nickerson, eight miles from Little Sioux. Bro. Nickerson has a large farm, and is desirous that a few families of the saints should come and settle upon it.

On the morning of the 5th we left Little Sioux for the grove where the Conference was to be held.

The 6th being Sunday, almost all the brethren who came, were on the ground on Saturday night.

A cheering sight was that which greeted the eye the morning of the 6th. Saints to the number of hundreds, if not thousands, were camped in the grove round the stand; and cheerfulness and contentment were visible with all.

Conference held two and a half days,

and was characterized throughout by the best of feeling. Some storm clouds of difficulty had been upon the horizon; but, viewed in the light of truth as it shone with the church assembled there, they had changed in hue, and size, till they faded "small by degrees and beautifully less."

The minutes will show but little business, and the most of that of a local character.

The Quorum of the Twelve were released from local presidency, and by this are left more at liberty to pursue the interests of the work at the direction of the Spirit.

The care of the various districts can now be very properly confided to local authorities. Besides, the petty jealousies, local disputes, and personal jars which sometimes arise in the districts, and which have heretofore come directly before those of the Twelve, who have been necessitated to hear and determine them. This has resulted in much trouble, and has been to some extent crippling the usefulness of the Quorum.

It was not intended by this action to interfere with foreign missions heretofore appointed; but it was designed to release the Quorum from the necessity of being harassed out of propriety by such local cares.

After the adjournment of Conference we went to Little Sioux, and waiting one day for preparation, started on a tour of the churches.

The first on the list was the church at Raglan, Bro. Donald Maule presiding. Here we had the pleasure of speaking to a house full of people. The church is in good condition at Raglan, and will do well if they continue to hold themselves subject to the law of God. There be some who have troubled this church; but their power to do harm has been overcome, and the testimony of even these is in favor of the latter day work.

From Raglan we went to North Pigeon, in Pettowatomie Co., but notice having failed to reach there, held no meeting.

At Crescent City, on Sunday, Oct. 13, the saints gathered in the school house at 11 o'clock, and we preached to them upon the duties of the saints, in view of the work on our hands. Elder Carrol McIntosh, an old time veteran, presides at Crescent.

From Crescent City we went to the North Star. The church here is under the presidency of Bro. Wm. Williams. There is a good work being done at the North Star. Being only some five miles from Council Bluffs it is frequently visited by the brethren from there, and a good feeling prevailed at the time we were there.

Monday, Oct. 14, we visited the church at Union, on Keg Creek, ten miles south of Council Bluffs, Bro. Horace Gladwin, presiding. We had a good meeting here. The Spirit blessed us in peace and pleasantness. To-day Bro. Rogers left for home, and Bro. Mark H. Forscutt became our travelling companion. We stayed at Bro. Jarius Rutney's, President of the Pottowatomic District.

Tuesday, Oct. 15, arrived at the Plum Hollow church, Bro. John Leeka presiding. In the evening the school house was filled, and we tried to speak of the way to be saved. An excellent feeling prevailed here also.

Bro. E. B. Gaylord, one of the old time saints resides here, with one of the most pleasant family connections it has ever been our lot to witness. Love seems to be their guardian angel, and fellowship their guide. Would that all the families of the saints would "go and do likewise."

On Wednesday, October 16th, we made the town of Manti, our journey's end. The church at Manti is under the care of Bro. J. J. Kaster, so far as I could see a good and careful man. Owing to some local ideas concerning doctrine, some coldness has been engendered here, which we were sorry to see, but we were blessed while preaching to the saints in the old school house under the hill, and believe good was done. Manti was settled by the

remnant of the brethren that chose father Alpheus Cutler as their leader, at the time so many were going west, and quite a number are still clinging to the peculiar tenets held by that body.

Father Cutler has been dead for some time, and I am informed that Chauncy Whiting has been chosen his successor.

Those of the saints who used to be called Cutlerites, were, in their general moral character, held in esteem by their neighbors; and for all that we know to the contrary are so still.

The question of difference between us seems to be, whether it was or was not, what would be called "a faction of the church." Those who are conversant with the characteristics which go to make up a faction, can easily determine that question.

We shall not pursue the relation of our journeyings further at this time, other things coming in for a share of attention.

John E. Page, one of the Quorum of the Twelve, at the death of the martyrs, Joseph and Hyrum, has recently paid the great debt of nature; and has gone to his rest.

The history of John E. Page is, for many years the history of the church, he becoming early identified with it and spending some of the best years of his life in preaching the word. He, together with Wm. Smith, also one of the Quorum, became dissatisfied with the course pursued by Brigham Young and the others of the Quorum soon after their accession to the control of the church, refused allegiance to their views.

For many years Elder Page remained aloof from all parties calling themselves saints; finally affiliating to some degree, for a short time, with Granville Hedrick. To what extent this connection held at the time of his death, we are not informed.

We notice his decease thus briefly, at this time, because he was a man who had fought for the establishment of truth faithfully and well; and deserves the remembrances of the people of God for the

good which he was able to do. He was an able and zealous minister, and filled his place well while he was in it, and who shall say that he shall lose his reward? Surely not the Latter Day Saints.

There remains now but one of those who were in the Quorum of the Twelve at the death of the Martyrs, in 1844, that did not go west. He too is growing old. The infirmity of years will soon be upon him, and the death penalty be exacted of him. The record of the past is made. What of the present and the future?

The recollections and reflections incident thereto, which are called up by the reading of our journal, preparatory to giving the readers of the *HERALD* an account of our forty days absence from the office, are, we trust, of a salutary nature. That we have by observation found in self and others, something which can be mended for the better is not hard to believe; for we are all human. And to say that we are human, is to admit that we may err; if erring, then subject to reproof of the Spirit; if subject to reproof, able to amend.

Brethren let us heed the lessons of the day.

LITTLE FOLKS.

Who Can Beat This?

During the quarter of the T. L. D. S.' Sunday School in Plano, ending Nov. 3, 1867, Miss Rose Shickle recited 2137 verses, and Miss Frances Lowe 2002. Can any of the *Herald's* "Little Folks" beat this? If so, we would like to hear from them.

H. S. DILLE, *Supt.*

The Dew Drop.

MY LITTLE FRIENDS:—Have you ever upon a bright sunshiny morning—perchance very early—with light steps and lighter heart, brushed aside the miniature showers of sparkling dew-drops, as you hastened on your way through fields of sweet scented clover, or the tall slender blades of blue grass, bending

beneath their watery load? Doubtless you have time and again, and have admired the beautiful round drops, as they flashed and sparkled in the rays of the sun, whose scorching heat would shortly consume them. But the bright sun will soon run his daily course, giving warmth and renewed life to all nature; and then, as the shades of evening come, the gentle dew drops will quietly gather upon the thirsty leaves of plant and flower, nestling close in their bosoms, and they will open their closed petals with gladness, folding in the cooling drops, even as a fond mother folds her sleeping babe in her arms. All night the dew and flowers will hold sweet converse together; till the day god comes again and drinking up the dew.

Dear little girls and boys, you who love to read the Little Folks' column, in the *Herald*, I want you to closely observe the dew. It does not fall from the skies, as poets write about "falling dew," but is in the air all around us. Even when the sun shines very warmly, the little particles of moisture are still there, though in a different form, and not visible to the eye, for the heated air holds them apart and they must have something cold with which to come in contact, before they can unite so as to form a drop, or, as we say, become condensed into drops. You may see this illustrated of a very warm day, when your pitcher or glass is filled with cold water from the spring or well. How quickly upon the outside the drops of moisture will gather, for the heated air coming in contact with the pitcher made cold by the cold water it holds, can not keep them prisoner any longer, and they rest there in sparkling drops. This does not always happen however, for sometimes the heated air has very little moisture in it, and then, even

at night, the dew fails to visit the grass and flowers. When this happens, then observe how they seem to pine and grow sickly from want of it. The gentle shower may fall and the fierce storm pass over them, but for all this, they can not spare the gentle, sparkling dew, which lies so lovingly all night upon their petals, and strengthens them for the heat of the coming day.

But all this talk about "The Dew" might interest you, but would scarcely be profitable, did we not draw from it some lesson to apply to life—this life which, in a great measure, may be made glad and joyous by each one, or sad and deformed, just as you will to have it. Just what the dew is to plants and flowers, cheerfulness is to your own life, and the lives of those around you. As the plant sickens and grows pale without the dew, so your own life, without cheerfulness, will be like the withered plant; its beauty will be gone and it will possess no fragrance to gladden the lives of others.

Are you cheerful, my little friend? Do you hasten with a smile or a merry song to perform your allotted tasks? If you do not, then go to the little birds; watch them as they toil to build their nests and provide food for their young, and listen how merrily they sing all the while they are so busy; and learn from them the lesson God has taught them, "to be cheerful." Go watch the little stream as it wanders from the mountain, and takes its long journey through the fields and meadows, bestowing rich blessings upon both man and beast; listen how gladly it murmurs upon its way, though its rippling waves never pause to rest; and like the mountain stream "be cheerful." There is a plant called the cactus, which, in southern countries, grows very large, and many kinds of it bear beautiful flowers; but no one at all acquainted

with it, ever desires to pluck the flowers, though some of them are more beautiful than any rose. Do you ask why this is so? I will tell you. Sharp, penetrating little thorns, finer than the point of a cambric needle, cover almost the entire surface of the leaf, and grow very close around the flower, so that it is impossible to gather the blossom, without having your hands pierced by the thorns, which having penetrated the flesh, pain you like the sting of the nettle, and because they are so very fine, they can not be removed like other thorns, but only come out, when, after days of irritation, the flesh festers, and they run out from the sores. Now which, my little friend, do you most admire, the gentle loving dew drop—fit emblem of a cheerful spirit—or this gaudy southern flower, fit only to be the emblem of a cross, morose person or child? How beautiful and pure the one, conferring gladness and joy, while the other, though gorgeous in its beauty, gives no pleasure to man and is always passed by as a dangerous thing.

Do you wish to be happy, my little reader? Then be cheerful. Do you wish to have many friends, and be loved and respected by those who know you? Then be cheerful. Do you desire in your heart to obey and please God? Then you must be cheerful, for the Bible tells us that "God loveth a cheerful giver," and there is no more precious gift can be laid upon His altar, than the gift of your heart. We don't believe that a moody, morose, cross, fretful person can be a christian, for we are told in the Bible that "He that loveth not, knoweth not God; for God is love," and love never manifests itself in this way. But if you desire to be passed by, and remain unloved, to be avoided as the thorny plant, you have only to allow yourself to cherish ill will to your play-

mates; to be cross and disobliging, to fret or grumble over your work or lesson, and the thorns will soon be sharp enough to make all sensible people shun you, however attractive you otherwise might be.

I once knew a lady, who in travelling, encountered for the first time a gorgeous cactus in full bloom. Charmed with its beauty, she eagerly gathered the flowers, not feeling for the moment, the sting of the thorns. But soon she became painfully aware of them, and for days suffered from their effects. From that time the sight of this flower became very disagreeable to her, being always associated in her mind with the pain it had caused her.

And thus, my little friends, will it always be with any boy or girl, who is not habitually cheerful. A bright eye or rosy cheek, may make for you a friend to-day, but be sure the thorns of an ungoverned temper or surly disposition will pierce them to-morrow, and afterward they will avoid you, as we always do that which gives us pain.

I sincerely hope, that every little boy and girl who reads this, will remember it, and as they hope to be happy in this life, and especially in the life which is to come, never forget that it is a duty which they owe both to God, themselves and their fellow beings to BE CHEERFUL.

“As the dew drop pure and gentle,

“As the sunbeam warm and mild;

Such to every fireside circle,

Is the bright, the cheerful child.

Angels guard their hours of slumber,

Friends on earth and friends above;

All approve, for John assures us,

“They dwell in God, who dwell in love.”

FRANCES.

CORRESPONDENCE.

FROM BRO. THOMAS JOB:—Last Monday, Aug. 27, Brigham, with his choice apostles, viz, John Taylor, Orson Pratt, G. A. Smith and

Wilford Woodruff, held meetings at Goshen, to uproot the bogus Josephites, as they were called. I attended the meetings. Brigham spoke on moving the settlement to the opposite side of the valley, where the people might be in one, and leave the Josephites, of course, to the mercy of the Indians; but some of the Goshenites objected to the measures, and contended for staying on this side. At this John Taylor asked what they meant, and said that the President and Prophet they had present, who was the representative of heaven to this earth, and the mouth-piece of God to all people, and his word was the word of God to them; that they had to hear him in all things, and live by every word that proceedeth forth from the mouth of God. He then urged Brigham to give the command, and promised that the people would obey.

Brigham said that he was not certain whether the springs could be brought to the bench, or not; that he would return in six weeks and bring his land surveyor. So the *Great Spirit* could not decide for fear of coming in contact with the *spirit level*. He urged the people to take up the land, lay out cities, fence, plant trees, and make permanent homes; that these valleys were the secret chambers of the Lord, where He promised to hide His people from the judgments while His indignations were passing away, and the place where they would every one sit under his own vine and fig tree, when none would molest or make them afraid.

Orson Pratt then undertook to prove that Salt Lake City was the city of Zion, so called by the ancient prophets, and that these Rocky Mountains were the mountains where the innocent were to flee when the Lord's wrath was to fall upon the nations. John Taylor said that he heard

that the bogus Josephites had all gone from here; that he would wish to God if it was so, that the people might be more united and ready to obey counsel.

Yes, Bro. John, very likely; for the "bogus Josephites" open the minds of the people, and expose your cunning craftiness in holding them in bondage. This is the plague. You can not make merchandise of them.

Brigham said that in two years there will be a big canal dug from Salt Lake City to Utah Lake, and from there to Salt Creek, through Goshen and Juab vallies, which will be a great accommodation and advantage to the southern settlements, when they could embark their produce in Juab Valley and land them in Salt Lake on the same day.

I took turns with them in preaching to the people, and shewed how much accommodation it would be to the people of Goshen to have this canal dug through their valley; that it would be exactly the same as to have that telegraph run through the territory. They had to make it themselves; or if not, to be taxed to pay contractors for making it. Even as they did with regard to that telegraph, so will they do with regard to the canal; and when they shall want to haul any produce to Salt Lake City they must pay dear for the accommodation, the same as they must for using the telegraph; that I knew poor people who worked for weeks on that telegraph, to dig the holes, hew down the poles, get them from the mountains, or haul the wire across the plains, and yet had to run out of breath to bring their own dispatches from place to place, because they could not bring pay suitable to the operator. This last week, a poor woman here in Goshen, who had her little child accidentally drowned, wanted to telegraph her sad condition to her

husband at Fillmore, had to pay a man for running to Payson, a distance of fourteen miles. But "*could not do it without the money!*" Had to come back again the same distance, borrow the money, and commence the same course again the next day. Such was the great accommodation to the people to build that telegraph, and such would it be to dig the great canal. They will find out it will take half their produce to embark them on the boat. I said that all Brigham's accommodations were on the same plan as the perpetual Emigration Fund. The poor have to raise the funds, and sustain them with their perpetual contributions, and when any will get the privilege of emigrating, they will have to give a bond to Brigham to pay again for their emigration to Salt Lake, and that more than double of what their emigration had cost. This is the way to keep the poor in bondage, and to keep them in debt as long as they live, and so work for Brigham for nothing.

John Taylor alluded to the "bogus Josephites," and said that some of these wicked people would, before long, commit murder, and so bring themselves to ruin.

Bro. John, I know what you are after. You want some of our neighbors to accuse us of murder, that you may have the chance of imprisoning us, and then to shoot us dead, under the pretence that we tried to make our escape, or refuse to give ourselves up. This is the general mode nowadays, to kill the "disaffected and apostate." This is the way in which Joseph Morris and his camp were murdered, with a score of others that I might mention this day. Judge McDonald said lately, that the best way to shut the cursed Josephite's mouths, was to cut their d-d throats. I said that these were the men of

whom the prophet Isaiah said (Isa. 59: 6.) they would weave the spider's web. Yes, the Devil's web. He said, "their webs shall not become garments." No, it is not woven for that purpose, but for a net, a trap, a snare to catch the unwary, and entangle him in the nooses of their pernicious yarns. They are the wiles of the Devil, made to hold the poor in bondage, for their own aggrandizement and power in the earth. But the prophet further said that "they can not cover themselves with their work." No, no more than the spider can with his web. It is thin and transparent. Any one that has his eyes half open can see through it. Their own work betrays them, and exposes their craft. See the *Deseret News*, and *Journal of Discourses*. Before long their folly shall be made manifest to all men.

FROM BRO. STEPHEN MALONEY.— I take pleasure in writing to you from this land, to let you know that myself and family arrived from Salt Lake on the 15th of this month. We were 56 days from Camp Douglas, and I assure you we had one prosperous journey. Good health prevailed, and we did not see any Indians on the trip.

IRVING, Kansas, Oct. 27, 1867.

FROM BRO. J. W. GILLEN.— I am comparatively well, although my lungs begin to feel the effects of preaching. But I still trust that my heavenly Father will strengthen both body and mind, in order that I still may be enabled to discharge the duties of my office and calling.

St. Louis City, Utah, Oct. 26, 1867.

CONFERENCES.

ST. CLAIR CONFERENCE convened October 5th. Bro. James Clifford, President. The Conference was called to order by President James Clifford. He called upon the brethren

to represent their different fields of labor, when the following elders reported: T. R. G. Williams, Evan Griffiths, John Evans, Wm. Crumb, Thos. Eynon, Wm. Edwards, and Priest Richard Heywood.

Bro. Richard Cole was ordained to the office of an elder.

Resolved, That we uphold Bro. W. W. Blair, as President of this mission.

Resolved, That we uphold Bro. Jas. Clifford, as President of Conference and branch.

Officials Present:—1 of the Twelve, 8 Elders, 1 Priest.

Saint Clair Branch was represented by Priest Richard Heywood, all in good standing. 2 baptized and 3 children blessed.

Oct. 6.—Met at 8 a. m. pursuant to adjournment, when the sacrament was administered, and all the saints testified to the truth of the work. Bro. W. W. Blair spoke on the second coming of Christ.

2 o'clock p. m.—A few remarks were made by Bro. Wm. Crumb, in the Welsh language on the first principles. Bro. W. W. Blair spoke on the resurrection.

6 o'clock p. m.—Bro. Jonathan Ellis spoke in Welsh, on the first principles of the gospel, followed by Bro. Blair, on the same subject.

JAMES CLIFFORD, PRES.

WILLIAM EDWARDS, Clerk.

CANADA CONFERENCE.—The Conference of the Kent and Elgin mission, was held in the Lindsey Branch, October 13. George Cleveland was elected to preside, and Hector Gawley, Clerk.

G. Cleveland reported that he had not preached outside of Lindsey and Buckhorn branches, on account of his pecuniary circumstances.

Joseph Shippy reported the Buckhorn Branch to be in a state of unity.

Elder Vickery reported that he had not extended his labors beyond the Lindsey Branch.

Priest J. Traxler reported that he had discharged his duty as Priest of the Lindsey Branch. Jo Hooks reported that he had discharged his duty. Deacon T. Cook reported that he had discharged his duty.

Resolved, That G. Cleveland be sustained in temporal means, to enable him to preach the gospel in the township of Yarmouth.

Adjourned to meet at Buckhorn Branch in October, 1868.

A Quarterly District Conference was held in the Duck Creek Branch, in the town of Freedom, Outagamie, Co., Wis., Oct. 5, 6, 1867.

Bro. J. M. Waite was chosen President, and W. S. Montgomery, Clerk.

REPORTS OF BRANCHES.

Wolf River: 17 members, including 1 of the seventy, 1 elder, 1 priest.

Pittsfield: 24 members, including 4 elders, 2 priests, 1 teacher, 1 deacon.

Duck Creek: 7 members, including 1 elder, 1 priest.

Oshkosh: 8 members, including 1 elder, 1 priest.

The resolution of the last Conference was reaffirmed, in regard to keeping an elder in the field the coming fall and winter.

There was a good degree of interest manifest, and all seemed to enjoy the Conference.

Two were received by baptism.

The Conference adjourned to meet at the Wolf River Branch, in Jan. — 1868.

J. M. WAITE, PRESIDENT.

W. S. MONTGOMERY, Clerk.

MISCELLANEOUS.

A DISTRICT CONFERENCE AT KEWANEE is appointed to be held on the Saturday and Sunday before the full moon in December next—Dec. 7 & 8.

THE LAUGH is on the Pan Anglican bishops. They voted to have no reporters present at their meetings, and now they can't tell what they have done. One bishop alleges one thing was done, and another roundly denies it.—*Chicago Liberal*.

SWARMS of poisonous flies have made their appearance in Austria, and more than one hundred head of cattle have perished. The farmers are compelled to keep their beasts shut up, and large fires are burning night and day around the sheds.

RECEIPTS FOR THE HERALD

Do find how your account stands.

The present No. of the HERALD is 142. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many Nos. you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows how many Nos. you *owe* for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

\$2.00 each—A. Lawrence 144, G. Sylvester 162, P. Gatrost 168, H. Cook 155, W. Williams (Council Bluffs) 150, J. Cub-

ley 164, J. Webb 153, W. Souder's 163, E. Warburton —, A. W. Vanderwood 144, W. W. Thomas 144, J. Lewis 144, W. Summerfield 150, A. B. Moore 164, T. Kerry 152, M. Gibbs 162, W. Jordan 157, H. Palmer 168, R. Jenkins 171, M. Peasley 164, A. Vredenburgh 168, U. M. Gamet 186, E. Cobb 166, A. Carpenter 164, D. Perdon 156.

\$1.00 each—J. Burgess 182, C. Whitmore 156, J. Hagur 152, W. Franklin 150, S. Maloney 156, E. Seward 144, D. W. Hopkins 144, D. M. Lewis 144, W. D. Williams 2d 152, M. Watkins 144, J. Bynon 144, G. Moore 144, J. James 144, D. Evans 152, M. Williams 144, J. T. Jones 152, R. Jones 144, W. Barker 165, E. N. Webster 157, D. S. Seavey 147, L. Darveau 141, A. W. Moffatt 156, J. Caffall 144, A. Phenix 144, J. Mackland 168, J. Rutter 156, N. Peterson 156, A. Pemberton 142, W. Fenn 152, W. Woodhead 152, J. Morgan 152, J. Horlick 144, A. McCord 144, M. Woodcock 152, M. E. Pace 152, J. Stevenson —.

Various sums—\$0.75 J. S. Patterson 158; \$3.00 C. Streeter 160; \$0.50 J. Smith (Wheeler's Grove) 138; \$5.00 Z. B. Leach* \$0.50 W. Jones 124; \$54.30 T. J. Andrews (gold, for others); \$1.25 Susan Smith 155.

* *This*, and all subscribers, when they change their address, should inform us where they have been receiving the HERALD.

DIED.

At Nebraska City, Oct., 29, 1867. Sister WEMELTJE VANDERWOOD, aged 21 years, 7 months and 19 days.

At Nebraska City, Aug. 31, 1867. TORWELL THOMPSON, aged 1 month and 17 days. Names of parents not given.—[ED.]

VARIOUS publications are advertised in the HERALD of Nov. 1, 1867.

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*. To the Dominion of Canada \$2.50 per year.

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. 12.] PLANO, ILL., DEC. 1, 1867. [WHOLE No. 143.]

Hymn for Confirmation.

BY D. H. SMITH.

'Tis for the gift from God's dear Son,
The promised Holy Ghost,
Upon thy head repenting one
Our hands are thus imposed.

O may it early visit thee,
And thy salvation prove ;
Within thy mind a fountain be
Of living light and love.

Receiving this, baptized again,
Born of the Spirit pure,
A child of God henceforth remain,
And thy reward is sure.

Health, peace, good works thine efforts
Thy hope no more grow dim, [crown,
Gifts from the Lord descending down,
Lift up thy soul to Him.

**Antiquarian Evidences of the
Truth of the Book of Mor-
mon. No. 11.**

Hitherto I have been showing by the relics of antiquity which have been discovered in America, that the Book of Mormon is a true and inspired record. I shall now show that, (according to a journal of travels, or narrative which I have in my possession,) there is now in a valley of the *Geral Mountains*, in Brazil, a kingdom of civilized In-

dians, who have temples and palaces and other magnificent buildings which have been erected, some by them and some by their ancestors, that instead of fragments and ruins of such buildings, such as Gatherwood & Stephens discovered in Central America and Yucatan, those in Brazil are complete, in splendid condition, and now occupied. The people who now occupy them are represented as living in a high state of civilization, having a knowledge of hieroglyphical writing, and as having many thousands of such records, which were written by their own authors.

Many have rejected the accounts which were given by Cortez and some of his associates respecting the splendor of Montezuma and his kingdom. They have also rejected the accounts which the Spanish conquerors of the Peruvian Indians gave concerning them, and the history of ancient civilization which is published in the Book of Mormon has been rejected as a fable, and it has been claimed that if the ancestors of the American Indians were a civilized people, the latter would not be sunk so low in the scale of

life. Such people suppose that there is no living type of ancient civilization among the Aborigines of America, and that the ancient ruins are not remnants of buildings which were erected by the ancestors of American Indians. As an offset to such ideas, I present some of the testimony of an author and traveller, to show that there is *now* a magnificent type of ancient civilization, and an indisputable evidence that the ancestors of the nation of Indians who inhabit the Geral-milco were a civilized people, for it is evident that that the state of civilization which is there exhibited is not an imitation of modern European civilization. The Gerialian style of architecture, their hieroglyphic style of writing and their mechanic arts were not taught them by Europeans, but were evidently transmitted to them from generation to generation by their ancestors.

The author of the "Rambles in Brazil," is A. R. Middleton Payne, who, with four associates, went there in 1847. The second edition of the book was published in New York, in 1854, by Charles B. Norton. The cause and object of this expedition is thus described:

"It is now time that the object of our expedition should be made known, and to do this it is necessary to learn, first, the cause, for which I must go back to the winter of 1845-6, when in company with Mr. Grey, I was travelling in Syria.

"It was early in the evening of the first Saturday in February of the latter year, that we pitched our tents on the shores of Lake Asphaltites, the once vale of Siddian.

"We had hardly done so when one of the natives, attached to our little party, came to my tent and said that another American gentleman was at an encampment half a league further south. On hearing this both Mr. Grey and I remounted our horses, regardless of the fatigue we had endured from a long day's journey, and galloped to the designated spot. Here we found an *American*, certainly, but he was a native of Lima, and we were obliged to speak Spanish, instead of English, as we had hoped to be able to do. Never-

theless, we spent a very pleasant evening, and, during it, the conversation naturally turned upon travellers, thence to antiquarian researches, and from this to lost nations. Grey spoke of the ancient Peruvians and Mexicans, of their descendants' degeneracy, in having lost the arts and sciences of their ancestors, and of the generally received opinion that these two monarchies were ignorant of one another's existence. 'It is true,' here said the gentleman of Lima, 'that such is the common opinion, but it is a mistaken one. The two nations of which you spoke, sir, not only know the situation, resources, civilization and government of each other's territory, but actually exchanged visits, if I may believe a hieroglyphical manuscript which I found, accidentally, among the wrecks of the once magnificent library of the Museum, in the city of Mexico.—What I have already said, perhaps, astonishes you, but there is more to be told, which I learnt from the same manuscript. When Cortes, for the second time, entered the valley of Tenochtitlan, many of the inhabitants, contrary to the express commands of Guatemotzin, fled from their homes, and, penetrating through the territories of the Guatemalan kingdoms entered,—after much fatigue, and much reduced in number,—the government of the Incas, taking up their residence in Cuzco. So far goes the scroll, but I can tell still more from traditions current among the Quichuas. The expatriated Mexicans had scarcely settled themselves in the above named city, when Pizarro and his followers, having murdered Atahuallpa, and Toparca having died, entered the capital, naming Manca as Inca. Notwithstanding their submission to the invaders, *all* the Peruvians were not satisfied with this rapid change of rulers, and many of them, together with the Mexicans, broke into the palace of the lately murdered Inca, (Atahuallpa) where his wives and children were still wailing at his death. The patriots and their friends persuaded several of these disconsolate beings to accompany them, and this little party set out to found an Incalate in the,—to them,—wilderness of Brazil.

"'Five years since,' continued the narrator, 'I was spending a few weeks in the town of Villa Bella, near the source of the Rio Guapore, and on one occasion, being exceedingly fond of excursions and rambling walks, I accompanied a few friends to the foot of the Sierra Paricis, to stay two or three days there. On the second day we all set off, scrambling up

the mountains. Most of the party gave out half way up, and when I got near the top, I found that I was alone. However, I persevered and reached the summit. Before me was spread the valley of the Incas! As I commenced descending towards the thickly built cities below me, my progress was arrested by several men, wearing the dress ascribed to the ancient Peruvians,—who sprung out of a covert, and obliged me to retrace my steps, telling me in the Aucaquis language, which I fortunately understood, that no armed stranger, which I unhappily chanced to be,—was admitted into their valley, which they call Geral.* The following day our party returned to Villa Bella, and you, gentlemen, are the first persons who have ever heard of my adventure, and its vexatious termination.†

“This speech was the cause of our expedition, and the object of it was to gain an entrance into this unvisited, and nearly unknown, valley. To effect this we had decided upon assuming the character of merchants, and in this, the most peaceful guise we knew of, we started for the Geral-milco.”† p. 20-24.

Mr. Payne and his associates left Charleston, S. C., Aug. 16, 1847, and landed in Para, Brazil, Sept. 15, 1847. From thence they sailed up the Amazon river to the town of Santarem, at the confluence of the Tapajos and Amazon. From thence they sailed up the Tapajos, passing by the mouth of the Rio Azovedo and the Rio Cavaiva, into the Rio Avinos to the town of Povoacao.—After which they disembarked, and after travelling five days, they rested on the banks of the Sumidor.—Oct. 4th they journeyed from thence to the source of the little Rio Oteicorolla, a branch of the Rio St. Rito, the last known tributary of any size, of the Tapajos, where they faced the southwest, and on their left and in front of them the serrated summits of the Sierra Paricis—or Par-

* “The reader will notice that on some maps the Sierra is named the *Geral Mountains*. It is, therefore, probable that the author and his friend were not the first to penetrate this singular territory.”

† “*Milco* is an Aztec word signifying Valley.”

axis—reared themselves towards the sky, as they could see through the openings of the forest. Oct. 9th they entered Geral-milco.

The first view of the valley and encounter on the descent into it is thus represented:

“As may be supposed, all five of us were up and stirring long enough before dawn waiting in anxiety for the rising of the ‘*diurnal luminary*,’ as Carlyle calls it,—for we felt assured that we were near the wished-for termination of our journey. All that we could discern, by the light of the gradually fading stars, was an indistinct mass on our right, blacker than the nearly impenetrable darkness, but which, from its situation, we conjectured to be the smaller peak of the two hills.

“At length, after an apparently interminable wait on our part, the first rays of the sun struck the top of this mass, and quickly descending, displayed the mountain terraced from its summit to the ground, as we could easily see even at the distance we were from it. In a moment more we found that we were standing on the eastern boundary of a valley, surrounded on a little more than two of its sides, by the towering, heaven-threatening mountains of the Sierra Paricis, while the remainder was compassed in by the hills we had seen two days before. The level of the valley was closely covered with fortified cities, walled and unwalled towns and villages, connected with each other by stone causeways, lined, on either side, with rows of trees. Not far from the foot of the mountain on which we were, stood a large walled town, whose white buildings glistened in the sun’s rays, and the mountain itself was terraced more than three-fourths of the way up, thickly strewn with hamlets and the residences of the owners or tenants, and of the laborers on the plantations, which last glowed with all kinds of vegetation,—from the golden wheat of the north, which was flourishing on the upper terrace, and which,—being moved by the morning’s cool and gentle zephyrs,—seemed to bow to the newly risen orb of day, bending its bearded heads as if in humble adoration of that Great Being who had sent the refreshing air,—down to the stately groves of banana, jatropha, and cocoa, growing on the level of the valley, and seeming to triumph in the protection of a just Providence.

“As the day became more advanced, the houses gave up their occupants, who

trooped to their work through the luxuriant fields:—at the height which we were above them, they looked more like ants than men:

“Our view on the north-west was bounded by the tallest of the two peaks, and terminated, in all other directions, by the misty-blue, undefined mountains of the Sierra Paricis. On the extreme south-western corner of the valley we could indistinctly see an immense fortified city, the largest in view, and which we immediately fixed upon as the capital.

“No! there was not the slightest doubt about it—we had found the VALLEY OF GERAL!—but we had not entered it. This last had now to be attempted, and as a premonitory symptom of our intention to do so, all our weapons and firearms were concealed with the greatest care, and loading our mules, we mounted our horses, and commenced the descent of the fertile Sierra, which rolled down gracefully and gradually; in every respect the very opposite of its other side, where nearly perpendicular cliffs combatted for supremacy with unmistakably sterile slopes.

“We descended toward the south-west in the direction of the large town, near the base of the mountain, and before we reached the wheat plateau, encountered an immense herd of llamas, attended by twenty or thirty natives. These last, on seeing us, took to their heels, and all but flew down the terraces, closely followed by their gentle and pretty charges. This annoyed us, as we had wished to make friends with them, so that we might give them to understand our amicable intentions. In order to overtake them, Ned and I put spurs to our horses, and, leaving the mules in the care of the servants that they might be made to follow us down to the valley, we galloped after the fleeing *llamaherds*.

“This was easier said than done, for our steeds, not having been trained to walk up and down stairs, could not descend the short flights which connected the terraces, without exposing their riders to the danger of their relative positions being reversed; that is to say, the horse on top of the man. As we did not think this would be as agreeable as the usual method of riding, we gave up all idea of catching the fugitives, and, dismounting, led the animals. The servants and mules soon joined us; the former leading their horses, and the latter descending without the slightest difficulty. As we went on we saw several parties of laborers, but on our approach they all fled, and we pur-

sued our course uninterruptedly until eleven o'clock, about which hour we gained the second terrace from the ground.

“Here we were rather surprised to find a large body of warriors, drawn up so as to prevent our further progress, and armed with bows and arrows, lances, javelins, slings, and other barbarian weapons, and also carrying numerous banners with different devices on them. Those whom we singled out as chieftains were assembled in front of the army, around a low litter of a redish coloured wood inlaid with mother of pearl and gold. As we came near, the curtains of this conveyance were opened, and there descended a person evidently *somebody*, attired in a superb dress. A rim of gold—ornamented with pendant jewels of great value; and decorated with an aigrette, composed of the feathers of the rhea, or American ostrich, dyed scarlet,—encircled his head; over his shoulders was a mantle of peculiar form, somewhat resembling a poncho, save that it was of even length all around, and had holes for the arms to come through,—it fell nearly to his knees, and was made of some thick white stuff, richly embroidered with gold cross-bars, and bordered with scarlet; his feet were defended by sandals, with gold soles, and having the leathern straps bossed with the same metal. He was about twenty-seven years of age, nearly six feet tall, and had a very prepossessing expression of countenance.

“As he descended, all the attendant chiefs touched, with their right hand, first their forehead and then the ground. Seeing that he approached us, we all halted and awaited his arrival. He came on quickly, attended by the chieftains, and when immediately before us, at a distance of about five feet, they all stopped short. A chief, who stood by the side of the principal person, now addressed us in Amaquis, which speech, although it loses much by its bad translation, I give in full, as it was as curt as you please.

“‘Cioaco, the brave and mighty Curaca of Ocopaltepec, demands in the name of Orteguilla, the Inca, our father, and the *Child of the Sun*, why the strangers have dared to enter the Geral-milco without asking the consent of our father the Inca?’

“‘We come,’ I answered, ‘from the far north to sell our goods in the city of the Inca, and we bring presents to him.’ ‘How do we know but that you come as enemies?’ asked a ferocious looking gentleman behind the Curaca. ‘If we were enemies would there not be more of us?’ I

asked; "and since when have enemies brought presents? Do not enemies come with bows and spears?" This was unanswerable, and Ned, taking my hint, went to extract a present from the load of one of the mules, while I kept up the conversation. In a moment Gray reappeared bearing in his arms a roll of mazarine blue silk,—not out of *my* goods,—and an axe. When I saw the last I felt afraid the Curaca's opinion of our being enemies might return on seeing us armed with such a formidable looking weapon, but when I presented them to him, they were received with evident admiration, and it was clear that we were considered as friends now. He returned most of his thanks with his fine eyes, as he said but little, and the other spokesman, after conferring with him for a short time, told us to accompany Cioaco's escort to the nearest town, where he would leave us; while he went on to the Inca to request admission in our name.

"The Curaca then entered his litter and descended the two terraces, closely followed by our party. When we got to the level of the valley, and on a broad stone causeway, we mounted our horses, to the great fright of the *army*, who had never seen such big four legged animals before.

"At three o'clock we arrived at the walled town to which we had intended to direct our steps, but ourselves and beasts were not permitted to enter the gates. Consequently we encamped where we were, and settled ourselves down to await the arrival of a message from the Inca, our tents being strictly guarded by a number of warriors under a chief named Mixtecaltzin." pp. 44-51.

ISAAC SHEEN.

A Reply to "The Enquirer."

DEAR, HERALD:—I desire the privilege of your columns, to reply to some statements of one Geo. P. Dykes, concerning my ministerial acts in California; and also to answer some points of difference between us relative to the position which we as a church occupy. I will first notice a small pamphlet of four pages, called "The Enquirer," in which he lays to my charge some things I am not guilty of. I have therefore chosen this way to lay the subject before the minds of the interested parties, that they may more

fully investigate, and give to each their just dues. In the first clause there are charges which I positively deny. It reads thus:

"Having sent several times, both by word and letter, to Bro. Wm. Anderson (a Missionary from Iowa), accepting the challenge he has publicly given me to discuss religious matters, but not having received any answer, and as the said Wm. Anderson still continues; both in public and private, his vituperations against me, and as I have patiently borne for months his contumelious slang from the pulpit, and by letter to others, and also in the private circles; and as the said Wm. Anderson, instead of answering my last letter; did, before the Church, on last Sabbath evening, heap upon me a tirade of abuse, which seemed to be far beneath the dignity of a Christian, and as forbearance any longer would cease to be a virtue, and as the opportunity of defending myself before the congregation has been refused me, I now, after long and patient endurance, deem it to be my duty to publish that letter, and the questions accompanying it, asking him again (or any other Saint) to answer them through the *Herald*, or by letter to me."

It will be seen that I am the scape goat. First, In challenging him to discuss religious matters, which I plainly and positively deny, either publicly or privately.

Second, That I did on last Sabbath evening, heap upon him "a tirade of abuse," which seems "far beneath the dignity of a christian."

The evening above mentioned, there was a prayer meeting held in the house of Joseph Vernon, Sacramento; at which I did speak of our future hope and glory; and did caution the saints against receiving the teaching of those who accuse our brethren as impostors, and usurpers of power. But the name of G. P. Dykes was not mentioned in that meeting, to my knowledge, and the only means whereby any man could judge who the guilty party was, was from the exact "fit of the garment."

Thirdly, That the opportunity of defending himself before the congregation has been refused him, &c. Now be it known to all whom it may concern, that G. P. Dykes was

not at that meeting refused the privilege of speaking, nor has he been, at any conference, preaching or prayer meeting, which we have presided over, or attended, but repeatedly has been asked to speak; therefore I do hope that those who are so zealous for the welfare of G. P. Dykes, will please inquire into the facts of the case, and satisfy themselves who is the great one to blame; and if it can be proven by any, that I have so unbecomingly abused G. P. Dykes, then I am willing and ready to make a restoration for all wrongs. On page four of the same pamphlet, there is a clause which reads thus:

"Bro. Wm. Anderson: As you have failed to answer my letters accepting your challenge, I now *challenge* you (or any other man who opposes the position I have taken) to meet me within the next three months, in Sacramento city, California, (it being the place where you challenged me), and there publicly discuss the points of difference between us, and I pledge myself then and there to prove that your *present position* is in opposition to the Word of God, and consequently not true, and that you are deceiving the people. Now, Wm. Anderson, meet me like a man, or confess to all the Saints that you *dare* not, and then take back all you have said against me."

Here it will be seen that he has challenged me, or any other man who opposes the position he has taken, and that position is this:

"1st. That the *keys* of the *Melchisedek* priesthood are not now on the earth.

2d. That all ordinations to the *Melchisedek* priesthood, when the keys thereof are not on the earth, are *illegal*.

3d. That the martyred Joseph did *not* hold the power to *ordain* his successor.

4th. That there is not a *legally* ordained apostle, high counsellor, high priest, bishop, seventy or elder in the re-organization.

5th. That Joseph Smith, the son of the martyr, is to be the '*choice seer*.'

6th. That there is no power in the re-organization to act in any office above the Aaronic priesthood."

Now if G. P. Dykes can prove, from our standard works, that the keys of the Melchisedek priesthood are not now on the earth, then truly

we are deceiving the people. But this he has failed to do. But for fear that he should bring doubt in the minds of the young and inexperienced, I deem it a duty, as well as a privilege, to answer these enquiries. Then to more fully understand each other, and get at the root of the matter, let us find out what is understood by keys:

"The power and authority of the higher, or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church." B. of C. 104: 9.

Or in other words the power to act. See B. of C. 110: 14. Now if it can be proven that Joseph the martyr took all the keys from the earth, then surely we are what G. P. Dykes asserts, deceivers; but the assertion is without foundation, for the Lord says in a revelation given to Joseph Smith, as follows:

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of *your* ministry; and of the same things which I revealed unto them; unto whom I have committed the *keys* of my kingdom, and a dispensation of the gospel for the *last times*; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth." B. of C. 26: 3.

"For unto you, (the twelve) and those (the first presidency) who are appointed with you to be your counselors and your leaders, is the power, (or keys) of this priesthood given for the last days and for the *last time*, in the which is the dispensation of the fullness of times; which power, (or keys) you hold in connection with all those who have received a dispensation at any time from the beginning of the creation."

So it is plainly and positively proven, that the keys and powers of the Melchisedek priesthood are given for the *last time*, and the idea that Peter, James and John have again to return and restore the keys and usher in a new dispensation, is groundless, and without proof.

Some entertain the idea that Joseph the martyr took *his* keys with him. So he did, and I hope that no

one is so blind as to deny that.— They are his in eternity, and he will ever stand as the representative of his dispensation; but he, holding his keys, does not deprive others from holding and exercising their rights and privileges; for every one called to a position in the church, holds the keys of his own priesthood.

"Verily I say unto you, (the church) I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedek, which is after the order of my only begotten Son." B. of C. 107: 37. Read also 38-45 paragraphs.

The Lord plainly states the different officers and quorums, and concludes in the 46th paragraph:

"The above offices I have given unto you, and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my saints," &c.

Hence every man holds the keys of his own priesthood, in life, and will in eternity, unless he transgresses, and because one is taken away, does not deprive the church of the power to fill the place by another; as in the case of David Patten:

"His priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling." 107: 40.

"3d. That the martyred Joseph did not hold the power to ordain his successor."

If this be true, the Lord was surely mistaken, when He told Joseph His will concerning this matter:

"But verily, verily I say unto you, (the church) that none else shall be appointed unto this gift except it be through him, (Joseph) for if it be taken from him (by transgression only it could be lost), he shall not have power, except to appoint another in his stead." B. of C. 43: 2.

It can not be proven that Joseph ever lost that power, therefore he held not only the appointment, but power to ordain. He held the power to ordain Sidney Rigdon and Frederick G. Williams to be his counselors, and they were counted equal with him in holding the keys of this last kingdom. See B. of C. 87: 3.

"4th. That there is not a legally ordained apostle, high counsellor, high priest, bishop, seventy or elder in the re-organization."

This is the conclusion that the wise man of the west came to after his schemes and projects were overthrown, and he never found this out until after he was excommunicated from the church. For three years did he faithfully preach and publish the claims of Joseph Smith, and better evidence I can not afford.— Please read his address "To the Saints on the Pacific Slope," p. 13.

"Then look well to your foundation, for the stormy day is at hand, in which all things that can be shaken will be removed. Look to the rock, (B. of D. & C.) from whence you are hewn, and there you will see the true and only foundation upon which you can build in safety.

"In section six it is written that the priesthood that would be a light to the Gentiles and a Saviour to Israel, must needs remain in Joseph and his lineage until the restoration of all things spoken of by the prophets. Then if it must remain in his lineage, why try to follow any thing else? For it is evident that those who do follow others, will follow the east wind that will blight their souls

"In section fourteen we are commanded not to follow any but the one whom Joseph should appoint; and in section one hundred and three, the appointment is made in the following words: (par. 18.)

"For this anointing have I put upon his (Joseph's) head, that his blessing shall also be put upon the head of his posterity after him; 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."

"In paragraph thirty-nine it is said that:

"I give unto you, my servant Joseph, to be a presiding elder over all my church; and this blessing was to be put upon the head of his posterity after him; so it is positively proven that what they do not preside over is most emphatically not the Church of God."

Also in his Catechism he makes the same statement. Also in a pamphlet addressed "To the Saints on the Pacific Slope," p. 8:

"But before I close, let me say to the scattered saints in this land, the Nobleman, (God) has called upon one of his servants, one of the true descent, who calls upon the scattered sheep to return to the true fold once more, to the homage of God, and obedience to the laws of our country."

Also in his "Choice Seer," he lauds him (Joseph) to the highest eminence which can possibly be obtained in this life:

"Creating within every bosom that has one single ray of light, or one spark of the love of God, a fire of faith; increasing the desires for a speedy return to the land of promise, and grounding a fervent love for the seed to whom the promises are made."

On the ninth page he very sympathetically breaths the true sentiments of his heart:

"I quite agree with his younger brother David, where he says in one of his beautiful poems: 'Joseph is the chosen prophet, well ordained in God's clear sight.'"

Also on page fourteen are two revelations given to Joseph Smith in March, 1863, and 1865. In the above statements he has virtually acknowledged the "keys," "first presidency," "twelve and elders," and called it the only *true church*. And at the conference held at San Francisco, April 6, 1867, he then and there declared he was willing to go (on conditions) to the nations of the earth to preach this gospel, while at the same time he had in his possession a document ready to print, (if he was not admitted) which he wrote ten months previous, declaring Joseph to be acting without authority. And in "The Enquirer," he plainly contradicts every thing he has taught for three years; also representing Joseph and his brothers as usurpers of power, and as deceiving the people. At the same time he is trying to instill into the minds of the saints that he is the true friend of the Smith family.— So with flattery and deceit he is gradually leading them into apostacy. I desire them to see the error of their ways, and realize that those who rebel against the Church of Christ, are not the seed of Ephraim, and can not inherit Zion. Then as a friend and brother, I warn you not to let that deceptive power creep into your hearts, and lead you again into darkness. Remember that the

same power crept into the councils of heaven, and inaugurated a war with the ruling power, and peace never was restored until every rebel was driven from the abode of light. That same power is still at work, and you can easily detect it by its fruits, for it ever has been the "accuser of our brethren."

WM. ANDERSON.

Congratulatory.

There is more pleasure and profit in "chit chat" when all have their share; and who ever heard of a "*Pleasant Chat*" being only "one sided," before the 1st of August, 1865? The term itself solicits a reply; at least I can not longer remain silent in the joy your columns give.

Little *Herald* glad I bid thee

Welcome to my humble home,
And with eager grasp I reach thee

When thy timely visits come.

When I'm sad, thy cheerful contents
Cheers my heart and helps me on;

Dear companion, by my fireside

Thy kind lessons here I con.

O how glad I greet thy coming,

For you speak of those I love;

Telling me of those who're living

For an inheritance above;

And I find those words of wisdom,

Spoken by a prophet's voice,

Unto all *this* generation;

Who will make God's laws their choice.

May we ever heed the lessons

On thy truth-inspiring page;

Prepared for all who seek a blessing,

From the child to hoary age.

We will strive to live more faithful

To our heavenly Father's will;

Praying His Spirit to assist us

To obey thy mandates still.

M. J. BORLAND.

FORT CALHOUN, Neb., Nov. 14, 1867.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, Dec. 1, 1867.

JOSEPH SMITH, *Editor*.

Pleasant Chat.

In the evening of Oct. 17th, Bro. Mark H. Forscutt and myself arrived at Nebraska City, Neb., in time for the appointment in the Court House.

Bro. Elvin received us cordially, and the presiding elder, Bro. E. Lane, with the saints, were glad to see us.

There was a large attendance at the meeting, and we were permitted a degree of liberty in speaking.

On the 18th Bro. J. W. Waldsmith, the presiding elder of the Southern Nebraska District, and Bro. R. M. Elvin, accompanied Bro. Mark and myself to the branch at Camp Creek, Elder Jacob F. Jemison, presiding. Here the school house was crowded full, and good attention and respect was shown. A rather singular interruption of the discourse was made near its close. Some one handed in from the outside, through a window, the margin of a newspaper with the question: "Does the promise made by Peter on the day of Pentecost, to all that are afar off, include the Negro?"

We answered that it did; for the *gospel* was to be preached in all the world, to every kindred, *nation*, tongue and people.

We believe the question was called out by some local difference of opinion.

The "war of races," is not the war of the christian, nor of the gospel, as we have learned Christ.

After the close of meeting, we drove back to Nebraska City, running some risk, as we came near being run into a deep ditch, by our team taking fright and running with us.

Oct. 19th, left Bro. Mark at Nebraska City to fill appointments, then by request, we came to the Nephi Branch, Bro. Geo. Kemp, presiding.

The people of Egypt turned out well, filled the school house full, and seemed well pleased at the way the word was spoken.

We can see no good reason why the brethren can not do a deal of good for the cause in Egypt. The darkness is not so great but that the rays of light can penetrate; and there are many places less promising than Egypt.

Sunday, Oct. 20th, rode in the rain twenty-five miles, from Egypt to Council

Bluffs. Bro. James Caffall, the presiding elder, had, with the brethren, procured Burhop's Hall, a large and commodious place of meeting; but owing to the wet weather, many had staid away, supposing that we would do the same thing. It should take more than twenty-five miles of rain and mud, to stop a herald of salvation, at least, this is our opinion.

Monday, Oct. 21st. We found Omaha at the close of the day. And finding Bro. J. C. Christensen, presiding elder of the Scandinavian Branch of Omaha, we learned that no appointment had been given out, as we had only written that we should be there. However, in the evening the saints to quite a large number assembled at the house of Bro. Fyrandó, and we had a good time. While a brother was speaking, Bro. Medlock announced that Bro. Geo. Hatt, on his return from England was present, having just arrived. The saints all united in making Bro. Hatt welcome. By request we met the saints again on the morning of the 22d, at 10 o'clock, when a Bro. Peterson took us to Florence, the old winter quarters of the hegira west, so well remembered by many a poor soul. In preaching to a house full gathered in the school house, a feeling of solemn presentiment came over us, that there it was well that the saints should make a stand against the iniquity that maketh corrupt.

A revolution has been made here in the lives of some of those who threw away restraint when their hope died, that is as strange and complete as any other strange thing which the latter day work develops. Hail to the strong men who stand in the strength of God, for the truth and the right fully determined to redeem the time; for the time which is past hath sufficed to serve the things of the flesh, but now there is the service of the Spirit.

Bro. James Hodges had presided over the branch at Florence for a long time, and only gave up this calling that he might more effectually preach in the region round about. Bro. James Plessted is now in charge. Baptism was administer-

ed at Florence, a brother from Sweden, an elder in the Brighamite order, here gave in his adherence to the church; joy and peace be his forevermore.

The 23d Bro. E. B. Webb harnessed his team, and in company with several of the saints of Florence and Fort Calhoun; including Henry B. Jacobs, now resting in inaction, once a towering preacher for the truth in the east and in England. Went to DeSoto. At DeSoto is one of the best churches our visit found, under the care of George Martin.

Bro. Z. S. Martin, now appointed to a mission to Ohio, is succeeded in the presidency of the Central Nebraska District, by Bro. H. J. Hudson, residing at Columbus. The brethren will please receive our congratulations, at having so good a man as Bro. Martin succeeded by another as good as Bro. Hudson.

Here, as at Florence, we had a school house full; and for the first time in the route, we were led to speak of the organization of the kingdom of God. Kindness and hospitality were shown to us everywhere among the saints.

Returning to Omaha by the kindness of Bro. E. B. Webb, we arrived in Council Bluffs in time for the saints' meeting, in Bro. Beebe's Hall. Spent an excellent hour with the saints, and trust all were made stronger for the fight by our meeting together there.

Friday and Saturday we spent in a state of active rest, at the house of Bro. D. P. Hartwell, just out of Council Bluffs. We were grateful for the offices of kind friends in the gospel, and praised God for rest in Christ.

Two years ago this fall it was our misfortune to take items as we journeyed along in our visit "out west;" in the publication of which, we rather placed ourself in unenviable position with some of the saints. And in reviewing the journey this fall, although we took items all the same, we shall avoid so far as we can, getting caught in the trap which pinched us before.

Those who have read "The History of a Short Month," and felt the emotions of chagrin at what may have been written there, will please not read this and the next half month's Pleasant Chat.

We can not reasonably hope to please all as well as M. J. Berland seems to be pleased; and so,—we are sorry, but can not help it.

This is the first of the last two numbers of the HERALD due the year 1867; and we are in hopes that we have accomplished something in the year which is closing out its accounts with the children of men.

Some have looked for this year to end the continuance of this world; but we expect to publish the HERALD another year, unless deposed by death; or the interposition of the will of the church, in which case we expect to see an abler man put in the chair editorial.

Wanted, a few more of those ten thousand subscribers.

Our Query Column.

Ques.—Why is it easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God?

Ans.—"And Jesus, looking upon them, said, With men that trust in riches, it is impossible; but not impossible with men who trust in God and leave all for my sake, for with such all these things are possible." Mark 10: 26.

"And he said unto them, It is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God, that he should enter in." Luke 18: 27.

[These quotations are from the New Translation of the Scriptures.]

Q.—Has any elder in this church of J. C. of L. D. S. any warrant of salvation, who does not live to the rule which he lays down for others to live by?

A.—No.

Q.—What views are we to take of that man, who teaches us to do as we would wish to be done by; but who himself will take the last dime of a brother for any favor he may bestow? Who is ever willing to receive; but seldom gives?

A.—Take the charitable view. That he

is unfortunate not being sufficiently strong in moral power to reduce to practice his own theory of righteousness. Pray for him as well as scold him, that he may overcome the avariciousness in him.

Q.—Are not these things the fruits of covetousness?

A.—No. Simply the manifestations of its existence. The fruit of it will be condemnation.

Q.—Has a covetous man any promise of salvation? And how are we to account for the success of such men in the ministry; and the manifestations of the Spirit through them?

A.—We know of no promise of salvation to the covetous person. Neither do we know of any such who are eminently successful in the ministry. Covetousness is a weakness always; but not always a crime. As a weakness, it may blind a person to a sense of real propriety of conduct toward a brother, without impairing his usefulness. It becomes a *crime* when it develops into theft; and causes a person to commit other crimes, for then it is *known* to the person actuated by it and he *sins*. Besides, a man may be a believer to the extent that he may receive such manifestations as tongues, interpretations, and even prophecy, and be a very weak man indeed. Some of the weakest ones we know, are the more copiously blessed with what we should be inclined to name as the visible manifestations. We can not, at present, offer any better reason than that they perhaps need the support afforded by those gifts, more than stronger ones. And it is quite certain, that those who receive more abundantly of those outward manifestations, are more easily tried, and more subject to falling away, than those who receive wisdom, faith, healing, &c., which are not visible signs. We suppose it may be upon the reason that our more uncomely parts receive the greater honor; or our weakest places need and receive the most fortifying.

Q.—What course ought we to pursue with those members who seem to have very little interest in the work of right-

eousness; and are stumbling blocks, and hindering causes for others?

A.—Dig about them and bear with them until they bear fruit, if possible.

If the fruit be evil, prune them out. If good, then are you all blessed. Those hindered by others' evil works from doing good themselves, seek for an excuse, and find it. It is doubtful if they would do any good if the blocks were removed.

Q.—Is it true that the teachings of the Saviour require us to forgive until seventy times seven, such offences as lying, stealing and drunkenness?

A.—If *true* repentance is manifested.—Yes. For further answer see B. of D. & C. 42: 22.

Q.—Is it true that the Word of Wisdom was given as a law of curse—a sort of punishment—or was it given to be followed by the blessings of heaven by those who observe it?

A.—We understand the Word of Wisdom to be just what it purports to be, and that the observance of it will insure the blessings promised. We do not understand it to be a “*law of curse*,” or “*punishment*,” except as it may be considered a punishment not to be entitled to the blessings without performing the conditions required.

Tattling Extraordinary.

SISTER PRICE.—Good morning, Sister Lee, how do you do this morning? I am glad to see you looking so well and contented. I hope it may always be thus with you. I am so tired with walking so fast that I can scarcely speak. By the way, I suppose you have heard the news! Oh dear, what will become of us all; I am afraid we are all drifting to ruin. Who would have thought such a thing would happen in our branch? After all it is no more than I have been expecting of him. I am one of that class who observe things very closely. I am sure—

SISTER LEE.—Why what in the world has happened; has any of the

brethren been murdering, or apostatizing, or any thing of the kind? Do tell me immediately, I am very anxious to hear.

Sister P.—No, not exactly that, but just about as bad. I was not certain but what you had heard all about it, every one over our way heard the dreadful news yesterday. I thought I would just come over to hear what you thought of it. How bad it is after we have been struggling so hard to keep iniquity from our midst, that this awful thing should occur. But as I said before, it is no more than I anticipated. I never did have the best opinion of him, although the generality of the members of the branch, dont think there is a better man in it. I think he is entirely too strict with regard to the saints talking about each other. Now I believe when any thing wrong is committed in our midst, that it should not be concealed, but every one allowed to cry out against it, and thus root it from our presence. That is my doctrine, and I believe it to be sound, too.

Sister L.—But you have not told me yet what has occurred. Do tell me, I am all impatience to hear.

Sister P.—I was just coming to it when you interrupted me. I am however almost afraid to tell you for fear you will not credit my story. You were always of an incredulous nature, never willing to believe any thing until its truth was forced upon you. But as you are so very anxious to hear, I will tell you. I am going to be very blunt about it, too, tell the transaction just as it occurred, and conceal nothing. Bro. Hall has stolen an axe and a plow for Mr. Jones. There now, I almost knew you would not believe it, I can see it in your very countenance. I do believe it. It comes in too direct a way for me not to. And bad as it is, that is not all, when he is to be brought to trial he told his wife

he would have to lie. Now what do you think of Bro. Hall? Is not it a shame that he should act thus? How will he ever dare look an honest man in the face again? As for me, I will be ashamed to go to meeting any more. Indeed it is too bad, what will the world think of us? And there are those new members just come in last Sunday, wont it try them? I would not wonder if they left the church immediately.— Oh dear, what will come next? I am at a loss to know.

Sister L.—Your story truly astonishes me, and although it may possibly be true, yet I can not credit it until the proof is so positive that I can not avoid it. My opinion of Bro. Hall has always been the highest, and I can not and will not believe your report until I am thoroughly convinced of its truth. By the by, how did you hear your news?

Sister P.—Just as I had expected, I almost knew you would not believe the report before I told it, but it is your way, you will see things differently when the truth is revealed. I believe it from the source I received it, it is too reliable to doubt, and as you ask me I will tell you how and where I got it. Sister Bates told me. She was told by Sister Rogers. She got it from Bro. Smith, and he was told by Bro. Fowler's little boy, John, who heard Bro. Hall say, *he was going to do it that day.* As to him going to lie about it, *I heard him say so with my own ears.* Now you can easily see why I believe it. These are all good reliable members, although it may be possible for them to be mistaken, and true that some of them were engaged in a tattling affair last spring which turned out to have no foundation, yet that dont prove that they are mistaken, and that this will end as did that. Bro. Fowler's little boy is bright and keen, and has always been noted for truthfulness.

As for me, *I know what I hear*. I happened to be passing Bro. Hall's door, and hearing them talking very seriously, I just paused to catch a word. Now I dont want you to think I was eavesdropping, for I was not, I am not one of that kind. *Of course* they were talking about that affair of his, and I heard him say as plainly as I ever heard any thing in my life, that he *would have to lie*. Now dont it look bad for Bro. Hall? For my part I dont see how he is going to get out of it. I am for having him tried and cut off from the church at once; such acts should not be tolerated for a moment, and the sooner he is dealt with the better. I have talked with the President, and urged him so strongly, that notwithstanding he says he can not see the necessity of being hasty, has agreed to call a meeting of elders to-morrow evening and investigate the matter. I can not see why it could not be done as well this evening, delays you know are always dangerous; it will get spread that much wider, before the world learns that he has been properly dealt with, besides he will have that much more time to conjure up falsehood to defend himself. Why will not our elders be wise? If I had the government of affairs here, things would be conducted in quite a different manner, I assure you. But women always were kept under, and I suppose always will be.

Sister L.—I can not believe but what there must either be a mistake about this matter, or Brother Hall has been misrepresented, and I think the less *you* say about it the better it will be for all parties concerned.

Sister P.—(excitedly) Well, you have a right to your opinion and I to mine, but I want you to distinctly understand that I am no tattler. I am not one of that class. I have

something else to do besides peddling news to create a disturbance in the branch. You had better look at home. Good morning *Mrs. Lee*. (aside) There is Sister Miles, who has not heard the news yet, I must go by and tell her. I will not be treated quite so coolly by her as I have been here. She and I are the ones Bro. Hall lectured so severely for talking about Brother Lee last spring. *We have not forgotten it yet.*

THE COUNCIL HALL.

President.—Bro. Hall, you are charged with stealing and lying, what have you to say for yourself, guilty or not guilty?

Bro. Hall.—Brethren, I am completely bewildered why such charges should be preferred against me. I am wholly at a loss to know. I can not help the idea that there is a grand mistake somewhere. As to being guilty, to my certain knowledge I am not.

Sister P.—(at the key hole,) Just as I expected.

Pres.—Brethren, this affair must be sifted to the very bottom, and if there is iniquity in the church, it must be rooted out. Call Sister Price and let her give her statement with regard to the first charge.

Sister P.—All I know about it is, I was told so by Sister Bates, but it coming through such a reliable channel, I believe it to be true, and think such offenses should not be tolerated for a moment. Now I am for—

Pres.—That will do Sister Price. Call Sister Bates as the next witness.

Sister B.—All I have to say is, I was told so by Sister Rogers.

Pres.—Call in Sister Rogers.

Sister R.—I was told so by Bro. Smith.

Pres.—Bro. Smith, what do you know about this affair?

Bro. S.—Nothing, only as I heard it from Bro. Fowler's little boy, John,

Pres.—Let him be brought in and examined. John, what do you know about Bro. Hall here stealing an axe and plow for Mr. Jones?

John.—I was down at Bro. Hall's blacksmith shop a few days ago and a stranger came in and wanted Bro. Hall to mend his wagon, he told him that he could not, as *he had to steel an axe and plow for Mr. Jones.* That's all I know about it.

Sister P.—(aside) I would like to know how he will get over that; it is very clear to me.

Bro. Hall.—Allow me to say a word. I can now explain the whole matter. Four days ago I was in my shop and a stranger came in, as John says, and wanted me to repair his wagon; I told him I could not, as I had to steel an axe and plow for Mr. Jones. That is, as all the steel had worn off their edges, I had to put more on. That is the sum and substance of the whole matter. As to the charge of lying, I have not done so to my knowledge.

Pres.—About as I anticipated.—Sister Price, as you are the only witness against Bro. Hall in this charge, will you state what you know about him lying.

Sister P.—(visibly crestfallen,) I was passing Bro. Hall's door a few days ago, and I heard them talking very seriously. I paused to catch their words. I don't want it understood though that I was eavesdropping, for I was not, I am not one of that class. I supposed, *of course*, they were talking about this affair, I heard him say plainly that *he would have to lie.* Such language is very suspicious, and should not be allowed, even if—

Pres.—No more, Sister Price, that's sufficient. Bro. Hall, what have you to say?

Bro. H.—I remember saying the words very well, I had a very severe headache that evening; my wife proposed putting wet cloths to

it; I assented, and in order for her to do so, I told her *I would have to lie*—down, of course.

Pres.—Brethren, you can consider this meeting dismissed; and may God show mercy, and enable us to bridle our tongues.

THOS. J. SMITH.

DE SOTO, Neb., Sept. 28, 1867.

CONFERENCES.

California Dist. Conference.

Held at Washington Corners, Alameda Co., Cal., commencing Oct. 6, 1867.

Alex. H. Smith, President, and Peter Canavan and E. C. Brand, Clerks.

Preaching by Bro. Alex. H. Smith, on the first principles of the gospel.

AFTERNOON SESSION.

Administration of the Lord's supper by Bros. Harvey Green and Thos. Dungan.

Preaching by Bro. Harvey Green, on the gospel commission, followed by Bro. Thos. Dungan on the necessity of having a correct knowledge of the gospel, that we may prepare the way for the coming of the Son of Man.

Three persons were baptized.

EVENING SESSION.

Preaching by Bro. E. C. Brand, followed by Bro. Alex. H. Smith, on the resurrection of the body.

MORNING SESSION, OCT. 7.

Pursuant to the resolution of the Annual Conference of this District, held April 6, 1867, this day was set apart for the *business* of the Conference.

Official members present: 2 high priests, 1 of the seventy, 25 elders, 5 priests, 3 teachers, 2 deacons. Total 38.

Bro. Harvey Green reported the San Bernardino District.

Bro. Thos. Dungan reported for Humboldt County District.

REPORTS OF BRANCHES.

San Francisco: 35 members, 6 elders, 2 priests, 2 teachers, 2 deacons; 4 added by baptism, 4 removed, 1 cut off. Wm. Hart, President and Clerk.

Franktown: 8 members, 1 priest. J. Twaddle, President.

Watsonville: 25 members, 4 elders, 1 teacher; 2 baptized. Reported by J. Brown. E. Brown, President.

Empire City: report rejected.

El Monte: 12 members, 3 elders, 1 priest, 1 teacher; 2 removed, 2 expelled. Reported by Alex. H. Smith.

Volcano: 18 members, 4 elders, 2 priests, 1 teacher, 1 deacon: 1 baptized. Joseph Howell, President; Alfred Ellis, Clerk.

San Bernardino: 204 members, 9 elders, 3 priests, 2 teachers, 1 deacon; 81 baptized, 6 removed, 36 cut off, 4 died, 5 received by letter. Z. J. Warren and H. Goodale, Clerks.

AFTERNOON SESSION.

Sacramento: report rejected.

Centreville: 18 members, 2 elders, 2 priests, 1 teacher, 1 deacon; 5 baptized. Bro. G. P. Slayton recommended to the Conference as a fit person to be ordained to the office of an elder. Bro. P. C. Dely, President and Clerk.

Alameda Creek: 48 members, 1 of the seventy, 6 elders, 1 priest, 2 teachers, 1 deacon; 5 baptized and 2 added by letter. Reported by Oliver P. Higgins. Joel Edmonds, President; D. S. Mills, Clerk.

Petaluma: 39 members, 3 elders, 1 teacher, 1 deacon; 27 baptized. Reported by Wm. Potter, President; — Adamson, Clerk.

Stockton: report rejected.

Bro. Alex. H. Smith stated that although the report was rejected, he could testify that they were in good condition, enjoying the gifts and blessings of the gospel.

Resolved, That we acknowledge and recognize those branches lately organized, though not correctly reported. This includes Carson, Jack Valley, Visalia, etc.

ELDERS' REPORTS.

Elder Hyrum Falk started to Colusa Co., in company with Jonathan Newman. Baptized 13 since last Conference. Elder Jonathan Newman confirmed the report. Field of labor Colusa, Co.

Elder E. C. Brand reported, that in connection with Bro. G. P. Slayton he received a mission from the last Conference, but, in consequence of the prevailing snows on the mountains, they could not get to their field of labor. They therefore visited some of the branches on their route and, by permission, done all the good they could. They labored some in Bro. Orrin Smith's field, by invitation, until an opportunity offered that they could get to their field of labor, where they were received very kindly, and several were favorable to the work, but in consequence of the prevailing custom of drinking liquor and playing cards, they resolved not to countenance such things, but would rather report to this Conference that they had not baptized any, rather than appear to sanction the appearance of evil. But they did find one faithful man, Thos. R. Jones, who received the word gladly. They baptized him and ordained him an elder. He is now laboring in Austin and vicinity, previous to going east to join the church there. He is a

good preacher in the English and Welsh languages. They also baptized 4 in Grass Valley, Alpheus Hawes and family. They had many manifestations of the Spirit of God with regard to their mission. They baptized 4 in the Washoe Valley, and organized a branch there; Bro. Twaddles, President. They went to Mott's Settlement, and baptized 2; to Clear Creek and baptized 3; to Walker River, and baptized 3; to Diamond Valley, and baptized 2; to Alpine Co., and baptized 36. Obtained 20 subscribers for the *Herald*, and 2 for the New Translation.

Bro. Orrin Smith started to his field of labor, in Nevada, April 17, from San Francisco to Stockton. By invitation of Bro. Cunningham, preached there, and found the Spirit of God flowing from heart to heart. Bro. Thomas took me on my road. I arrived at Volcano, and found Bro. Brand, who had an appointment which he desired me to fill, which I did. We came to Bro. Prevert's, and started from there to prosecute our journey. We arrived at Carson, May 10. Went from there to Jack Valley. Was called back to Carson to administer to a man who had fallen from a wagon. In connection with Bro. Johns, I administered to him. We baptized him, and he walked up from the water, as he said he would.

Bro. Joseph Clapp reported the same as Bro. Harvey Green.

Bro. Alex. H. Smith had baptized, May 1st, 1; 4th, 4; 6th, 6; 28th, 12; June 10th, 6; July 25th 5; 30th, 4; Aug 28th, 8; Aug. 4th, 1; 6th 3.—Total 50. We found the adversary opposed to us in every conceivable form, but the Spirit has been with us, and the prospect before us is cheering and prosperous. Word comes to us from Oregon and various other places, to send some one to them, but his hands have been effectually tied in this respect; that he could not go, nor send. Circumstances, with him, make it necessary to return east, to his family, and he makes a request of the elders to take this into consideration, as he can not always be with them, and desires this Conference to appoint some one to preside here, till the General Conference sends some one here to preside.

Bro. Wm. Anderson has not baptized any, but has preached the gospel, and has been made a target to shoot at; but, nevertheless, he feels encouraged at the prospects before us, but, like his brother, he desires to go home; but whatever the Lord requires him to do he is ready to do, as he has entered into the work of the Lord for life.

EVENING SESSION.

Bro. Wm. Anderson addressed the Conference on the reorganization of the Church

of Jesus Christ of Latter Day Saints.

MORNING SESSION, OCT. 8.

Local elders reported: D. P. Young, Gaud Roger. E. H. Webb has baptized 4. Wm. Potter has baptized 11. Joel Edmonds, Peter Canavan, Bro. Vernon, John Penfield, Bro. Hall and Bro. Daly also reported.

Resolved, That Cornelius Bagnell be received into the church by baptism.

AFTERNOON SESSION.

Elder R. R. Dana reported.

Daniel Brown, President of the Watsonville Branch, testified that the gifts of the gospel were in their midst.

EVENING SESSION.

Ordination of G. P. Slayton.

Preaching by Wm. Anderson, on the necessity of having apostles, prophets, etc., followed by Alex. H. Smith, on the use of tobacco.

MORNING SESSION, OCT. 8.

Bro. A. H. Smith corrected a report that had gone forth, purporting that Joseph Smith was now changing the manuscript of the New Translation.

The following presidencies of subordinate Conference Districts were appointed: Joseph C. Clapp, President of Oregon; E. C. Brand, President of Nevada; E. H. Webb, President of San Bernardino, Los Angeles, Santa Barbara, Tulare, San Louis, Obispo, and Diego Counties Cal; Harvey Green, President of Fresno, Monterey, Santa Cruz, Esmaralda, Tuolomne, Stanislaus, Alameda, San Joaquin, San Mateo, Contra Costa, Calaveras, Alpine, Eldorado and Sacramento Counties, Cal.; Wm. Potter, President of all the counties north of the above named counties.

Concluded in our next.

MISCELLANEOUS.

POST OFFICE ORDERS, on the Chicago Post Office should be sent to us, instead of currency, when they can conveniently be obtained. When you send a P. O. order do not send your name in the same envelope, but send it *afterward*.

THE VOICE OF WARNING, and Book of Doctrine and Covenants will not be bound and ready for delivery before next January.

THOS. E. JENKINS' address is No. 8, Llanthwy street, Aberaman, Aberdare, Wales.

DIED.

At Antelope Springs, Nevada, June 9, 1866, on his way from Utah, Bro. WM. THORNTON, aged 59 years.

He was a native of Ireland, was raised in Scotland. Went to the Valley in 1853, and was coming away after spending almost twelve years of his life there.

He rests in peace beside the great road, the mile-stones of which might be marked with the names of those who have on the plains paid their lives to the faithfulness with which they sought for righteousness beyond the bounds of Zion.

At Florence, Nebraska, April 21, 1867, JOSEPH, infant son of Elijah and Sylvia Webb, aged seven months.

At Bigler's Grove, Harrison Co., Iowa, Aug. 6, 1867, LUCY ANN, wife of Samuel Waldo, and daughter of Wm. Marks, of Plano, Ill.

RECEIPTS FOR THE HERALD

To find how your account stands.

The present No. of the HERALD is 148. The No. which follows your name is the No. to which you have paid.

If the No. paid to is *greater* than the present No., the difference shows how many No's. you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it *without delay*.

\$2.00 each—J. Prosser 161, W. Nirks 166, John Smith, Plano, 166, S. Walker 151, J. D. Jones 156, W. J. Davis 168, H. Bemis 169, J. Thornton 166, I. Funk 167.

\$1.00 each—J. Matthews 151, L. Van Buren 153, W. Stanley 132, D. P. Congdon 150.

Various sums—T. J. Andrews \$7.50; T. J. Andrews (gold) \$31.00, (for others).

VARIOUS publications are advertised in the HERALD of Nov. 1, 1867.

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.* To the Dominion of Canada \$2,50 per year.

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. 12.—Vol. 12.] PLANO, ILL., DEC. 15, 1867. [WHOLE No. 144.]

—*For the Herald.*

Helps.

Do you remember the room by the stream,
Where we used to meet often for prayer ;
Oh how bright was the spirit of the dream
That we dreamed by the Holy Ghost there.

'Tis a vision of the past ; but memories sweet,
Linger lovingly round us while here ;
And the joys of the present, tho' passingly fleet
Bless all the hours which else were so drear.

Let us hoard every treasure gained in the past,
Bide the future without dread or fear ;
Fill the measure of to-day, however fast ;
It will strengthen, not weaken, our cheer.

Hail then the places where prayer now is
heard,
In the worship of God's hallowed name ;
Let the past, be the past, in the hands of the
Lord ;
And the future—remain just the same.

If the duty of to-day, we do with our might,
There's no time for the evil and wrong ;
But there's joy in the Lord, in the good, in
the right,
That will bide with us all our life long.

Antiquarian Evidences of the Truth of the Book of Mor- mon. No. 12.

The circumstances connected with their introduction into the presence of the Inca, and what they saw, are delineated as follows :

"At four o'clock on Sunday morning, October 10th, 1847, we were awakened by the arrival of the Inca's answer, which was immediatly communicated to us by Mixtecaltzin, and as it may be considered a curiosity, I insert the translation.

"*To the Strangers at Quauhtitlan :—*

"The Inca Orteguilla, Child of the Sun and Moon, the Brother of the Stars, orders them to come, on receiving this, to his city. He commands their escort to keep them from entering the towns, as the strange creatures they have with them may hurt the townsmen. He has a house for them, meat for them, a stall in the Market Place for their goods, and room for their presents. Let them haste.

"In the name of the Inca.

"APIXTAMATL HUAXTEUCTLI."

"This document* is in Amaquis of course, and is inscribed upon paper, made from the inner bark of the cocoa-tree, in coloured hieroglyphics.

"In obedience to the command it contained, we commenced preparing for instant departure from Quauhtitlan, and at five o'clock started, accompanied by the same escort, who were horridly afraid of our horses and mules. We were, of course, obliged to rein in the former to a walk so that the warriors might keep up with us, and in this manner we poked along until ten o'clock when we got to a town, the name of which I found was Ocopal. Although it was unwalled we were not per-

* "As the reader may suppose, it is still in my possession, and is carefully kept."

mitted to enter, but were left, about half a mile from it, to eat and refresh ourselves.

"After eleven we set out again with a new escort but the same chief, and at three halted once more for a change of warriors outside the town of Colucatl, which, being situated upon a rising ground, afforded a very good view of the large walled city, mentioned in the last chapter, as occupying the south-western corner of the valley. —and I could see that it partially enclosed a good sized lake, and that the walls,—of great height,—encompassed parts of the plateaus of the surrounding mountains.

"We had travelled all the way from Quauhtitlan over stone causeways, bordered by rows of trees, and almost lined with houses and gardens, the plantations being almost exclusively confined to the terraces of the mountains. Our warriors were not ready to accompany us until after four o'clock; when we left Colucatl, proceeding in a direction nearly due west, a very little deviating towards the south.

"What had surprised me most during our first day in the valley was the great prevalence of Mexican names, for I had heard but three that bore the slightest resemblance to those attributed to the Peruvians,—viz., Orteguilla, the name of the Inca; Gioaco, that of the friendly Curaca; and Geral, the appellation of the valley. But the last was un-Peruvianized by means of the Astecan addition of 'milco,' meaning valley. The name of the chief of our escort,—Mixtecaltzin, and those two of the towns through which we had passed,—Quauhtitlan and Colucatl,—presented the three characteristic, consonantal, terminations of the northern language.

"At twenty minutes past six, our party halted at the town of Ameralqua, on the banks of the lake,—which I now learnt was called Naloma,—where, Ned, I, and the servants took our suppers. The Lake was not only ornamented with four, real fortified islands, but with innumerable little floating fellows, called by the ancient inhabitants of Tenochtitlan, Chinampas, so I was not at all astonished to hear them so termed by our escort. From the town to the nearest of the island forts, there ran a strong dyke,—or more properly bridge, as the water passed through numerous triangular openings,—and we saw that the isles themselves were connected with each other in the same manner, and also that the one nearest the city was joined to it by three remarkably broad ones, two of which appeared to be a continuation of the wall encompassing the capital.

"The town end of the dike of Ameralqua was defended by two fortresses of great height and strength, and the sun had not yet set,—although it was nearly half past seven,—when we passed between them and got on the dike.

"We had nearly reached the first island when Mixtecaltzin, cried out,—Hasten Oh warriors! Our Master is bidding farewell to the summit of the mountain of Atola! Hasten, or the gates of the fortress will be closed.' The men walked faster, and Ned and I put our horses in a gallop, much to the fear of the escort, who crowded to one side of the dike that we might pass on.

"As the last man entered the fortress, the sun set, and the gates clanged together behind us—and before us too, which was more than we bargained for. That we should have to spend the night where we were, was plainly evident, and, in consequence we selected a camping ground upon the stone court-yard, where the animals were now driven, fastened and unloaded. This done, Ned and I ascended to the top of the walls to see what was to be seen, and there undoubtedly was something very well worth seeing.

"Although the sun had not been down an hour, it was dark as midnight, there being as yet no moon, and the stars not having so soon attained their greatest brilliancy. The grey unilluminated, jagged walls of the three other island fortresses were immediately before us, accidentally so placed as to form what appeared from our situation to be a barrier across the lake. Beyond these the Sierra Paricis could just be discerned from its greater darkness than the sky, and also by its many summits having already received, on their eastern sides, the first rays of the moon, as yet invisible in the less elevated parts of the valley. As we gazed on this singular scene a change suddenly came over it, rendering it even more remarkable. A brilliant, but flickering red light at once illuminated the lower plateaus of the Sierra, and this being lost in the foliage of higher terraces had a peculiar and mysterious effect. Nearest to us were the now apparently coal-black walls of the forts, immediately above them glowed the fiery light melting into impenetrable darkness, over which gleamed the snow-capped moon-lit summits of the mountains.

"After regarding this magnificent coup d'œil for some time, we inquired the cause of the red flickering light, and learnt that it was produced by fires kindled on the roof of every house in Geral.

on the rising of the moon whenever that took place. As the heavenly lamp of night rose higher and higher, the fires one by one died out, but the native of whom we inquired, told us that on those nights when the 'Mother of the Inca,'—as they call the moon,—did not appear, the fires were kept up until daybreak.

"We retired to rest at ten o'clock, having been notified to the effect that we should have to start on the first glimpse of the sun.

"In pursuance of the orders communicated to us, we were ready to start at dawn, but as the gates of the fortress could not be opened until sunrise, we were obliged to wait that event. In the meantime we fished our way, in the darkness, to a gate leading as we thought to the dike connecting the island, on which we were, with the next in order towards the city, and here we seated ourselves, wondering why we were not joined by our escort. The sun soon made his appearance over the eastern mountains and the gates were thrown open by the officials. We were about to pass through at once, alone, and should have done so had not Grey taken a peep first and found that we were on the wrong dike, as this one led to the shores of the lake, although it was not that by which we had entered the fortress on the previous night.

"As we stood still, wondering what we should do next, we were relieved by the appearance of Mixtecaltzin who had, we found, been searching for us every where. He told us that this was a dike leading to a little town named Onadella, on the west bank of the lake, and added that the men awaited us at another gate, whither we immediately followed him, the horses and mules being led by the servants. We were soon on the proper dike, and in a short time passed through the three other fortresses, entering, from the last one, on the middle of the three bridges leading to the city, it being the shortest and also the broadest, as the greater part of the others was occupied by the walls of the city which connected the banks of the lake and the island forts by means of the two dikes.

"Crowds of people swarmed on the bridge we crossed,—although we obtained an easy passage from their fear of our animals,—and the lake was a mass of canoes filled with natives. At the end of the dike frowned a high, stone, fortified building, with a wide entrance, evidently one of the city gates.

"I chanced to look towards my left, and I saw the capital. Being built on a gradually rising ground, a plan of it

might almost have been drawn from where I was. In some parts, monstrously broad streets, flanked by large houses of white stone with flat roofs, with gardens around them,—ran from the foot of the Sierra Paricis to the very edge of the lake, in perfectly straight lines. Hundreds of elevated buildings,—probably temples, towered over the city, which was diversified with immense parks, or enclosures filled with trees.

"We moved on but slowly through the dense crowd, and passed through the dike gate. As we entered this strong fortress, our ears were shocked by a sudden burst of savage and discordant music,—it was the Inca's band,—and in a few moments he and his cortège came in sight. A more gorgeous display I never saw.

"The procession was opened by a throng of military officers in their magnificent costumes. On their heads they wore helmets formed like the heads of various wild animals, composed of silver, gold, or bronze, ornamented,—rather singularly, and, according to my ideas, very inappropriately,—with crests of feathers and jewels. Cuirasses,—made of either of the three above named metals, but invariably wrought like the scales of a fish,—were placed over their breasts, with kelts, of different materials, falling from their lower edge, reaching nearly to the knee. On their shoulders, and hanging down their backs, were fastened cloaks either of stained or embroidered cotton cloth, or of feather work. A few of the most renowned warriors, I suppose, wore the skins of wild beasts, the head resting on the helmet, and the fore paws falling over the shoulders. All of these chieftains were armed with different kinds of weapons.

"Next came the band,—not *par excellence*,—consisting of a great many natives making a most horrid noise upon reed flutes, wooden trumpets, snakeskin drums, conches, and other barbarous inventions intended to discourse most excruciating music. After these came a large number of nobles, probably those holding high offices of state. They wore dresses like that which Cioaco had on during our interview on the terrace of the little sierra. Carried on the shoulders of sixteen of these magnificently attired gentlemen, was an open litter, composed of gold, superbly wrought, bossed with precious stones and inlaid with mother of pearl, having a canopy of the feathers of the Rhea, dyed in various colours. In this was seated the Inca, Orteguilla, wearing the *llantu*, the sacred *borla*, and the military dress of an

officer of high rank, it being composed of a golden circuss bossed with silver, and studded with gems, golden sandals, similarly decorated, the skin of a jaguar served for a cloak, and a kelt of green *plumage*. The crimson fringe of the borla fell almost in his eyes, giving a most singular expression to an otherwise strikingly handsome face, his features being regular and his complexion of a clear, although dark, olive. His eyes were remarkably fine, and had an exceedingly benevolent and engaging expression. I should not think that he was over forty, if so much. His only disfigurement was in his ears, which having been cut, according to '*fashion*,' for the insertion of large, jewelled balls of gold,—the insignia of royal birth,—had gradually been pulled down by the weight of these cumbrous articles, until they rested on his shoulders; but they were a good deal hidden by his hair, which was,—as indeed was that of every noble present,—excessively long and curling in ringlets.

“On seeing us, he motioned the procession to stop, and, descending from his litter, approached us, followed closely by the nobles, while Ned and I advanced to meet him.

“Then commenced an interchange of compliments, in the course of which we ascertained, with considerable difficulty, that we were welcome to Geral, that the city was open to us, and that a palace had been prepared for our reception. Having spun this little information out,—in the manner of some modern novelists,—as the subject of at least ten minutes conversation, the Inca retired to his litter and from the fortrees, attended by the same retinue, with the exception of two nobles whom he left to conduct us to our palace;—their names were Conatzia and Oradalda.

“We followed them through several broad streets filled with people,—although it was very early in the morning,—and ornamented with many splendid public buildings and equally handsome private residences, until we got to the Great Market Place, or *Tianguez*, as the Mexicans called it, and as the Geralians call it, which is precisely the same thing.

“Here we dismounted,—for on entering the city we had placed ourselves in the saddle, in order to have a better view of it,—and led our horses across this vast enclosure, as we were fearful that they might injure some of the many natives, who were already afraid of them, and the place was thronged with the buying and

selling part of the population.

“Still under the guidance of the two fine-looking and courteous chiefs, we entered an extravagantly broad thoroughfare, at the end of which, was pointed out to our notice, the immense park, and palace intended for our occupation.” Pages 52–63.

ISAAC SHEEN.

Precious Promises.

Children of Zion, cultivate trust in the Lord, and faithfulness to His law and commandments; and the promise of the scriptures is, that all things will work together for good for all who love him; and Jesus said that if we love him we will keep his commandments. O, what a great promise this is; and how glad in God and thankful to him we should be every day, that we have such great promises and glorious privileges, to be blessed with peace and happiness in this world, and never ending joys in the world that is to come; if we strive every day to do the will of our Father in heaven.

We must try and not think that we can run fast in the way of righteousness, to the obtaining unto salvation before we can walk. We must first learn as young children do, to creep well and to stand alone before we can learn to walk, and we must first learn to walk fast before we can run. We are many times apt to feel discouraged, because we can not do as many things that are right as we wish to, but we should try to often think that we can not do all things right at once, for if we think we can, then we will be unhappy all the time, and continue every day having discouragements.

If we study and practice from day to day to go sure and steady in the pathway which leadeth unto everlasting life; although we may go slow at first, it is the best and wisest course to pursue, for if we are contented with what strength, faith and gifts that we now have, and with the progress we are making, if

it is the best we can do according to our degree of wisdom and knowledge, then inasmuch as we continue our labors of love and forbearance, by endeavoring to walk in the cross bearing way, we will the sooner get more of that spiritual strength which will help us on unto that height of perfection, purity and holiness, that we so much desire to reach.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

"So *shall* thou find favor and good understanding in the sight of God and man."

"Be not wise in thine own eyes: fear the Lord and depart from evil."

"It *shall* be health to thy navel and marrow to thy bones."

"In all thy ways acknowledge him, and he *shall* direct thy paths."

"Despise not the chastening of the Lord: neither be weary of his correction."

"For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."

"Judge not and ye *shall* not be judged; condemn not and ye *shall* not be condemned; forgive and ye *shall* be forgiven."

"Give and it *shall* be given unto you."

"For with the same measure that ye mete with all, it *shall* be measured to you again."

"And it shall come to pass that he that feareth me, (the Lord) *shall* be looking forth for the great day of the Lord."

"And at that day when I shall come in my glory, shall the parable be fulfilled concerning the ten virgins, for they that are wise and have received the truth, and have taken the Holy Spirit for their guide; 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 it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety."

"And the righteous *shall* be gathered out from among all nations, and *shall* come to Zion singing with songs of everlasting joy."

Children of Zion, treasure up these excellent promises of scripture in your minds. Prove them to be true by observing the same, and see if they will not be to you as it is said of wisdom, "more precious than silver or gold."

W. C. LANYON.

KEOKUK, Iowa.

Church Records.

Once more I have a desire to call the attention of the saints to the necessity of having "a regular list of all the names of the whole church," "kept in a book," for the Lord has said:

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

I hope that without any further delay or neglect, the saints will see to it that the divine instructions which are contained in the foregoing quotation *are* complied with. From the time that I was appointed by the church to be the General Church Recorder, I have been waiting for an opportunity to fulfill the duties of that office, but have not been able, because *I have not been furnished with a regular list of all the names of the whole church.* It is the duty of the saints to *obey these commandments*, therefore I will now propose that in each Conference District a full list of all the names of all the members of all the branches be sent to their next District Conference, and that a District Clerk for each District be appointed, whose duty it shall be to keep a record of all the names of all the members in his District, with the dates of their births, and all the particulars concerning them, according to the forms of our blanks for branch reports, and that each District Clerk send to me abstracts from all the lists in his possession, which abstracts should contain the names of all the members, and the dates of their baptisms. To

the names and dates of the baptisms of official members, the respective offices to which they have been ordained should be annexed. After these abstracts have been sent to me, to every subsequent District Conference, a full report of all the changes, by baptism, removal, expulsion or death, should be sent by all the branches, and an abstract report of all the changes should be sent to me, so that "a regular list of all the names of the whole church may be kept in a book," and that the names of all who "have been expelled from the church," "may be blotted out of the general church record of names" *as the Lord has commanded*. I hope that there will be no more neglect in reference to this *commandment*.

ISAAC SHEEN, *Church Recorder*.

CORRESPONDENCE.

Palestine Described.

DEAR BRO. SHEEN:—I arrived in Indiana a few days ago from the Eastern Continent. * * * I stopped at Jaffa nearly the whole part of last winter, with a family in the American Colony; at that time there was a division among the people, but their condition was not so deplorable as published in some of the American papers. They were very busy in building houses, sowing wheat and barley, and planting crops. They are beautifully situated near Jaffa and the sea, surrounded by fine gardens and orange groves. A number of the settlers got disappointed and dissatisfied, in not finding things exactly to suit their expectations; they expected to make money as fast there as in America; you know wages are higher in America than in any other country on the globe. In Palestine labor is very low, and natives, Arabs, work for very little; this, and the different manners, habits, etc., did not please some of the people, and they

concluded at once not to remain there. Others are well pleased, and I heard some say, that they would rather live on bread and water there, than to go back to the United States.

For my part I was well pleased with the country, it is most certainly a land of truly wonderful fruitfulness, with a delightful climate, producing every thing, if properly cultivated, and from two to three crops in a year; they have grain, fruit and vegetables all the year round. The fact is I never was in such a country before, I have seen much good country in Europe and America, but none to compare with Palestine, its fruitfulness is uncommon, and the climate the most delightful, even in winter; I did not see the least sort of a frost, and vegetables of every sort were growing in perfection in gardens. *It is a fact that the rain and dew are restored, recently; in 1853, the former and the latter rain were restored, to the astonishment of the natives.* The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan, from many parts of Europe, Asia, and Africa. I am acquainted with many of them, and others, who treated me very kindly, and invited me to come back and inhabit the land. They are making preparations to rebuild cities and railroads. I saw the beautiful plain of Sharon, Mount Carmel, Lebanon, and the mountains of Ephraim and Judea. The fruit in Palestine is better than in Europe and America. They have camels; mules, horses, asses, cattle, sheep, and goats, *but I saw no hogs.* The natives are generally friendly.

LOUIS VAN BUREN, SEN.

MADISON, Ind., Nov. 14, 1867.

FROM BRO. MARK H. FORSCUTT.
—I organized a branch in Nodaway Co., Mo.,—particulars at leisure.
Calvin and Isaac Beebe left Neb.

City on Wednesday last, *en route* south. I attended Union Conference. Bro. McCord informs me he will start about New Year. Father Nickerson has been explaining to us the mysteries of Daniel and the Apococalypse. Wm. Kelly has gone on his mission. B. Ballowe talks of starting this week.

COUNCIL BLUFFS, Iowa, Nov. 25, 1867.

SELECTIONS.

From the *Advent Herald*, Oct. 29, 1867.

Divers Baptisms.

The following item, with little variation, has for some time been going the rounds of the press:

"At a recent baptism of nine persons in Derby, Vt., by a Methodist minister, four modes of baptism were practiced. At least, they were called baptisms. Two of the candidates stood at the water's edge and were sprinkled; some went into the water a little way, kneeled down, and had water poured on them; others went in waist deep, and had water poured on them; and some were immersed."

We learn from a correspondent, who was an eye witness of the scene, that the facts in the case are these: Several young ladies—from fifteen to twenty years of age—had gone "forward to the altar" a few times requesting prayers, and had shortly afterward desired baptism. As the resident minister was not ordained, the presiding elder of the Methodist Episcopal church was sent for to perform the rite. He came and after preaching from the text, "I am crucified with Christ," announced that they would repair to the river for the ordinance of baptism. At the river's edge select portions of Scripture were read, and the candidates asked, "Dost thou renounce the devil and all his works—the vain pomp and glory of the world?" &c.—the questions of the Episcopal prayer book usually asked on baptismal occasions; the book was then handed to the young minister, who read a prayer relative to baptism, while the presiding elder gave the responses. A leading member of the church placed a plank by the water's edge. The elder then said distinctly, "Those who are to be *sprinkled* will now come forward,"—whereupon two young ladies went forward, and kneeling upon the plank with their faces from the river, he called one by her christian name, and said, "I baptize thee in the name of the Father," and dipping his hand into a bowl of water, put a little on her forehead—which

process was repeated at the name of the Son and of the Holy Ghost. The other candidate was served in like manner. He then said, "Those that are to be *poured* will now come forward." Two young ladies went and kneeled upon the plank with their faces toward the stream; and repeating the formula of baptism, he poured a little water on the head of each. This done, he said, "The person going into the water, who is to be poured, will come forward." A young lady then walked into the river where it was nearly knee deep, and had water poured on her.—Finally he said, "Those desiring *immersion* will come forward;" on which four young ladies went into the water and were immersed. Thus closed the singular scene.

It might be observed in this connection, that while we have in English three words, viz., sprinkle, pour, and dip, which—as everybody knows—mean three different acts and nobody thinks of confounding them, so the Greeks had three different words in common use for the same acts. This may be seen by referring to the Septuagint reading of Lev. 4: 6, 7, "And the priest shall *dip* (*bapsei*) his finger in the blood, and *sprinkle* (*prosranei*) of the blood seven times before the Lord, before the veil of the sanctuary; and the priest . . . shall *pour* (*ekhoi*) all the blood of the bullock at the bottom of the altar of the burnt offering." Now if in the record of the teachings of Christ and of the apostles contained in the New Testament, it could be shown that when speaking of christian baptism, they have sometimes used the common Greek word for "sprinkle," sometimes that for "pour," and at other times that for "dip," then would we be at liberty to have a choice respecting the mode of administering this sacrament. But instead of doing that they have *invariably* used the word which primarily and commonly meant dip, plunge, immerse; and as it is written, "He that believeth and is baptized (*baptitheis*) shall be saved, and he that believeth not shall be damned," (Mark 16: 16), we hold that believers in Christ are the proper subjects of baptism, and immersion the proper mode.

[Correspondence *Chicago Tribune*.]

Rumors of War.

PARIS, France, Oct. 22, 1867.

One of the most curious features of contemporaneous history, is the fact that in this very year 1867, which was to inaugurate, through the great Universal Exposition, an era of lasting peace and brotherly feeling among all mankind, the political sky of the Old World has been almost continually overhung with dark clouds, portending international strife, and making the prospect of a

great war a standing threat and source of apprehension to the European public. The chroniclers of current events have had, indeed, nothing to record and discuss ever since the opening of the Exposition, but the imminence of international collisions. In March, April and May the Luxemburg imbroglio kept the whole of Europe in a state of profound excitement and dismay at the prospect of a terrible war between France and Prussia. In June and July the North Schleswig question again excited the general fears, hardly allayed by the conclusion of the treaty of London. In August the meeting of the Emperors of France and Austria at Salsburg, with its supposed object of an oppressive and defensive alliance for the purpose of checking the career of aggrandizement of Prussia, once more produced a general belief in impending sanguinary complications on the Continent, that continued for some weeks. In addition, the Eastern question in general, with the special incident of the Cretan insurrection, seemed to threaten a violent solution, sooner or later, even if the occidental differences should be peaceably settled. And last, but not least, the events in Italy during the last four weeks, seem to render it almost certain that a storm of war, conjured up by the arrogant, meddling of the French autocrat in other nations' affairs, will break out in Southern Europe, before the gates of the great temple of the peaceful arts on the Champs de Mars will be forever closed.

Important Discovery.

SAN FRANCISCO, Dec. 6, 1867.

Honolulu dates, Nov. 14th, have been received. The Honolulu *Advertiser* publishes an account of the discovery of land hitherto unknown, in the Arctic Ocean, by Captain Long, of the whale ship Nile. It is thought that this territory will prove to be the polar continent, so long sought after.

The past season has been the mildest experienced by the oldest whalers. Captain Long was able to reach latitude $73^{\circ} 30'$ min. He examined the land attentively along its entire southern coast, which he sketched.—It appears to be quite elevated, and has a mountain near the centre, about longitude 180, resembling an active volcano, and estimated to be about 3,000 feet high. Captain Long named the country Arongell's Land, after a Russian explorer with him. The western point of the coast, in latitude $70^{\circ} 46'$ min. north, longitude $78^{\circ} 30'$ min. east, he named Cape Thomas, after the seaman who discovered it, and the south-east point he called Cape Harvan. The Nile sailed several days along the coast, and approached within fifteen miles of the shore. The lower

part of the land was free from snow, and appeared to be covered with vegetation. It was impossible to tell how far the land extended northward. Ranges of mountains could be seen until they were lost in the distance.

Terrible Calamities.

NEW YORK, Dec. 2.—The *Herald's* Kingston, Jamaica, special says: "Earthquakes have occurred at St. Thomas, St. Croix, Tortola, Peter's Island and Little Saba. The shocks were from 2 o'clock in the afternoon of the 18th to the 19th inst. Many lives and vessels were lost. There was also a volcanic eruption. The sea raised fifty feet over the land, causing immense loss of life and merchandise."

HAVANA, Dec. 2.—Three shocks of an earthquake were felt at Santiago de Cuba, and caused considerable alarm. Earthquakes reported at Kingston, and violent earthquakes are at Mayaguez, Porto Rico, on the 18th inst. The convulsion at St. Thomas is reported as a terrible one. Volcanic craters vomited lava, and the sea rose fifty feet at St. Domingo. The shocks were very severe; many houses were demolished and a number of vessels driven ashore. The people of Little Saba are vainly striving to flee from the island, which was partially submerged simultaneously with the breaking out of the volcano and agitation of the earth.

NEW YORK, Dec. 8.—Havana specials to the *Herald* say that it is reported from St. Thomas, on the authority of persons aboard the schooner Andelusian, that the Island of St. Martin has nearly disappeared, and that of St. Bartholomew are almost destroyed, by a volcano.

NEW YORK, Dec. 9.—A British war ship has been ordered to proceed to Tortola and St. Thomas with provisions for the sufferers by the great hurricnae. Little Saba has been completely divided in two and metamorphosed. The sea, in its upheavings, opened many passages into the land. St. Croix is partially inundated. An American steamer was driven by the swell near to a shore line market place.

There are appearances of an outbreak of cholera at the island of Surinam.

Cholera is said to have broken out in Honduras, near the Nicaragan frontier.

An earthquake and volcanic eruption took place near Roajelo on the 14th of November, and resulted in the destruction of a plantation. An old volcano called Reta had broken out again and was in full activity.

NEW YORK, Dec. 10.—The *Herald's* Ha-

vana special says advices from Porto Rico to the 2d have been received. A terrible earthquake shock occurred there on the 1st inst. At one place the inhabitants were at church, hearing mass, and the scene which ensued was most pitiable. People were dashed together. The consternation was terrible, and cries of women and children heartrending.

HAVANA, Dec. 10.—Advices from Porto Rico state that the earthquake had not ceased. There were one hundred and fourteen shocks in eight days. Several buildings have been destroyed since last accounts.

HAVANA, Dec. 11.—Earthquake shocks continue in the West Indies, and some small islands have disappeared.

NEW YORK, Dec. 12.—The cholera report for eleven days in Havana, ending Nov. 25, shows that out of 871 cases there were 481 deaths.

THE PAN ANGLICAN SYNOD.—In the pastoral address which has been adopted by the Synod, and signed individually by the Bishops, we have found the following exhortation :

“Show forth before all men, * * * that ye are indeed the servants of Him who died for us, to reconcile His Father to us.”

Instead of Christ reconciling the Father to us, as these Episcopal bishops teach, Paul said :

“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.” 2 Cor. 5 : 19, 20.

RIGHTEOUSNESS AND TEMPERANCE.—Can not ministers of Christ agree to preach more frequently and more earnestly against drunkenness and the dangers of the cup? From many pulpits this whole subject is practically excluded. The drunkard is rarely prayed for; the young not warned against this ensnaring device of the devil; the law of God against drunkenness is substantially ignored! And yet it is undeniable that the bottle is sending more souls to perdition, than all the infidel tongues and pens in the land. We utter no railing against our brethren who ignore this stupendous moral evil; but we would not choose to have a son of ours trained up under such a ministry.—*Rev. T. L. Cuyler.*

“The fruit of righteousness is sown in peace of them that make peace.”—*Jas. iii. 18.*

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, Dec. 15, 1867.

JOSEPH SMITH, Editor.

Pleasant Chat.

Sunday, Oct. 27th, Having an appointment at North Pigeon to-day, Bro. Mark and myself were early on the road; and, although the weather was unpromising, we arrived in time to meet the saints and a number not united with the church, in the school house two and a half miles from Crescent City.

The branches of Crescent City; North Pigeon, Bro. Thomas presiding; and Boomer, Bro. Jeremiah Thomas presiding, met together, and Bro. Jairus Putney being with us, made our meeting very interesting to me, and I presume to others also. Two meetings were held here, one in the forenoon and one in the afternoon. We trust that good was done.

On the evening of the 29th we again preached to the people of Little Sioux, in the school house. Had a good attendance and hope that no harm was done to the cause.

Bro. Mark H. Forscutt being under instructions to attend the Fremont Conference, Nov. 2, 3, was left by us at North Pigeon, and started southward on the 28th, filling appointments by the way, intending to “swing around the circle,” and bring up at St. Louis. Dec. 7, or 8.

On the 30th Bro. Silas W. Condit and ourself started to fill the remaining appointments completing the round.

At Preparation there is a family of saints few in number; but rich in faith, under the presiding charge of Elder Elijah Cobb. In the house where once the seductive strains of Baneemy's hidden thunder rolled, the vivid flights of which eloquent bursts have left their blackened traces yet, we strove to speak to the saints upon what was and is our hope. Bro. Edward

Johnson, an early and faithful member of the church, is here wearing away the slow years between him and his rest. To Bro. Rowland Cobb and wife, our thanks are due for kind favors shown.

The night of the 30th we were visited by a dream, by which we were forewarned of the experiences of the few days left of our stay. While at Preparation we staid with Bro. Elijah Cobb. Thanks, Bro. Elijah and Sister Alice.

Visited Union Grove, the scene of the Fall Conference, on the 31st, found the saints busy with their corn. The appointment being misunderstood, we failed to receive the blessing we might have had.

We staid over night with Bro. Saml. Wood, and on the 1st of Nov., stopped at Twelve Mile Grove. Letter failed to come in time here. No appointment. Held council with Bro. Condit. Concluded to come to Galland's Grove, and give Bigler's Grove the "go by."

Arrived at Galland's Grove, tired out.

On the 2d we spent some hours with Bro. Charles Derry, who, with others of the brethren to assist him, was putting him up a house for a home. May the Lord bless Bro. Derry and those who were aiding him in securing him a home.

We preached twice on Sunday, the 3d Nov., to full houses. The Spirit was with us, and we were all enabled to rejoice together, praising God for His goodness to us as a people.

One more appointment at Deloit, the home of Bro. Thomas Dobson, and the end was reached.

The school house, a large and fine one, was full and more, and there seemed to be none who did not listen closely to the sermon.

Brothers McCord, McIntosh and Palmer accompanied us to Deloit, Bro. Condit going home by the way of Bigler's Grove to fill the appointment there, if there should be any.

Now readers of the HERALD, good friends and saints: we are constrained to

say, that, many things which occurred on the trip the recital of which is now finished, were very pleasant, but there were some sights which were saddening, and some few things were calculated to discourage and to dishearten.

But there is no necessity for discouragement, at least no good opportunity presents itself for any of the latter day workers to retreat from their posts. Indeed we found some who seemed sleeping, like those who watched with the Lord at the garden of Gethsemane, but who shall tell the hours of wakeful strife that have been theirs ere this.

There needs to be an awakening, and our earnest advice to the saints is, that they awaken before there comes that wide jar of creation's ending, when there will be left little time for preparation. Now is the time for us to improve. Now is the time for us to labor. Now is our only time.

In receiving the article on Antiquities we can not vouch for the authenticity of the book quoted from, as we publish it subject to the grain of allowance always to be given in such cases. It appears to be authentic and correct, but we have no positive means of knowing.

The New Translation, so long a wished for object, is now attainable. We received on the 7th, a shipment of five hundred, and shall distribute them as fast as possible to subscribers. We shall be in receipt of them to the number of five thousand, as fast as they can be printed and bound. Let the saints take courage then and have patience, and their books will be sent to them as soon as possible.

Holy Scriptures.

In this number will be found the price list of the "Holy Scriptures," for different styles of binding.

That style which the Committee are prepared to distribute, as within the price of two dollars and fifty cents, advertized, is the "Imitation Turkey," without clasps, which will be sent by mail at a cost of two dollars and forty-three cents.

Those sending for books after this date, will please bear in mind that there is twenty-eight cents to be added to price for postage on each volume sent by mail.

The time for subscribing for the work is past; and the Committee hereby give notice that all holding lists not heretofore sent will send them in at once, keeping in all cases a copy of the list sent, or sending a copy, keep the original.

Where the Committee can, they will send by express, as it will be less expense to subscribers than by mail.

Those having sent less than two dollars, will do well to examine the price list, and selecting that style of binding that will suit them, send the difference between the cost and their subscription, adding twenty-eight cents for postage, at once; or the Committee will send such as their subscription will pay for. If they have not sent enough to pay for any one of the list, they will not receive any till the difference is paid.

Those having paid more than the price for the best bound, will confer a favor by notifying the Committee if they have a choice; otherwise the same book will be sent them as to others.

It will be seen by the list, that the Committee have added twenty-five per cent to the cost of the book, as the sale price.

This is for the purpose of raising a fund, to defray the expenses of the next edition.

The Committee will abide by the promise made of furnishing each subscriber with one copy of the "Holy Scriptures" at cost.

J. SMITH, for Com. of Pub.

CONFERENCES.

Abridgment of Conference Minutes.

California Dist. Conference.

(Continued from page 176.)

Resolved, That as Bro. G. P. Slayton is the choice of Bro. E. C. Brand, that he be associated with him in his labors.

Resolved, That all the branches on the Pacific Slope are hereby instructed to include in future reports, the full christian and surname of the parents of members reported; also to rectify mistakes in this one particular on their past records.

Resolved, That this Conference reluctantly acquiesce in the request of Bro. A. H. Smith and his co-laborer, Bro. William Anderson, that they be released from their labors, and be permitted to return to their families, and that they go with our blessings, faith and prayers.

Resolved, That this Conference express their high appreciation of the labors and exertions of Bros. A. H. Smith and Wm. Anderson on the Pacific Slope in the cause of the Redeemer, and that this Conference request that the General Conference of the church send one or both of them back to preside in this place.

Resolved, That we sustain Bro. Thos. J. Andrews as Book Agent for the Pacific Slope.

Resolved, That Bro. Thos. Dungan preside over the Pacific Slope District until one appointed from the east shall arrive.

Resolved, That this Conference demand the licenses of any one holding the priesthood who refuses to sustain the authorities in righteousness.

Resolved, That this Conference declare F. L. Casteel silenced in conformity to the resolution demanding the license of any one of the priesthood refusing to sustain the authorities of the church in righteousness.

Resolved, That a name given by the legislature of any state, is a suitable name in which to baptize the individual to whom such name may have been given.

Resolved, That a report of the receipts and disbursements of the monies received by Bro. T. J. Andrews, for the relief of families, be presented to the next session of this Conference.

Branches organized by missionaries from last conference not embodied in this report.

A number have been baptized who are as yet unconnected with any branch.

Resolved, That this Conference adjourn to meet at San Francisco, April 6, 1868.

SOUTH-WESTERN DISTRICT CONFERENCE of Iowa was held at Plum Creek, Iowa Nov. 2, '3, 1867:

Bro. Wheeler Baldwin, President; Bro. D. P. Hartwell, Clerk.

REPRESENTATION OF BRANCHES.

Plum Creek: by Bro. Leeka; 3 added.
Fremont: by Elder J. J. Kaster; 5 added; \$20 received for tithing.

Nephi: by Elder Geo. Kemp; 13 members.

Glenwood: by Elder Britain; 21 members; 3 expelled.

Elm Creek: not reported.
Elder Forscutt gave some valuable instructions on the making out and accept-

ing reports, and urged the necessity of an entire reform in this matter.

The question of the release of Father Baldwin from the Presidency of the District, as referred to by the Semi-Annual Conference to this Conference, was taken up and discussed at considerable length, and, on the motion for release being put, it was lost by a vote of 11 against 10.

SUNDAY NOV. 3.

Elder Mark H. Forscutt preached a very impressive and practical discourse from Ezek. 38: 11, in which he endeavored to arouse the ministry from the apathy and inaction that has draped their efforts in the habiliments of mourning, and encouraged them to the putting forth of the mighty spiritual efforts which have light for a covering, and to that whole-souled activity which is the very life of a faithful ambassador for Christ Jesus. A crowded house listened with unwearied interest to his lengthy and able discourse.

AFTERNOON SESSION.

The Conference was addressed by Elders H. Kemp, D. P. Hartwell and Wheeler Baldwin. Their teachings were encouraging, and urged the carrying out of the instructions of the morning.

Conference adjourned to meet at Manti, at 11 A. M., on the first Saturday in February.

On Sunday evening the Spirit of the Lord was with His people; and testimonies, tongues, interpretations and prophecies, kept all awake to a late hour.

MASS. DISTRICT CONFERENCE was held at Dennisport, Mass., Nov. 23, 24, 1867.

Bro. Cyriel E. Brown, President; Bros. John Smith and John Gilbert, Clerks.

Officers present: of the Seventy, T. W. Smith; Elders, Cyriel E. Brown, John Smith, E. N. Webster, Geo. C. Smith, Jesse W. Nichols, A. J. Nichols, Thos. F. Eldredge, Ebenezer Joy, F. Hanson, Saml. Longbottom; Priests, Jas. H. Eldredge, John Gilbert, Jas. Hacking and Edgar Woodward.

BRANCH REPORTS.

Boston: 20 members, including 4 elders, 1 priest, 1 teacher, 1 deacon; 12 added by baptism, 2 by letter. Geo. C. Smith, President; E. N. Webster, Clerk.

Fall River: 48 members, including 4 elders, 3 priests, 2 teachers, 1 deacon; 3 cut off, 1 died, 5 baptized, 1 ordained an elder. Robert Farnsworth, President; John Gilbert, Clerk.

Dennisport: 16 members, including 3 elders, 1 priest, 1 teacher; 2 cut off, 1 died.

Ebenezer Joy, President; Jas. H. Eldredge, Clerk.

Total members in the District, 84.

The following elders reported: Geo. C. Smith, E. N. Webster, John Smith, Jesse W. Nichols, C. E. Brown.

APPOINTMENTS TO MISSIONS.

Elder John Smith to travel in the District, under the direction of the President of the District.

Elders Geo. Smith, E. N. Webster and Priest Edgar Woodward, to labor in Boston and vicinity.

Elders J. W. Nichols and A. J. Nichols to North Dartmouth and vicinity.

EVENING SESSION.

Preaching by Elders F. Hanson and Saml. Longbottom.

SUNDAY MORNING, NOV. 24.

Preaching at 10 A. M., by Bros. T. W. Smith and E. N. Webster; subject, Repentance and Baptism. At 3 P. M., by John Gilbert and John Smith; subject, Restoration of the Gospel. At 7 P. M., by Bros. C. E. Brown and Geo. C. Smith; subject, Faith and Works. Congregations large and attentive. Bro. Chas. Brown, who was baptized at noon by Bro. T. W. Smith, was confirmed by Bros. C. E. Brown, E. N. Webster and T. W. Smith.

On motion, Bro. Brown was ordained an elder, by T. W. Smith, C. E. Brown and E. N. Webster.

Bro. John Gilbert was ordained an elder by C. E. Brown and S. Longbottom.

Bro. Jas. Hacking was ordained an elder by John Smith, Geo. C. Smith and Ebenezer Joy.

The following were ordained by vote of branch: Bro. Chas. Young ordained priest by C. E. Brown and John Smith; Bro. Nathan C. Eldredge ordained a deacon by T. W. Smith and C. E. Brown.

After this followed a season of much rejoicing, for the gifts of tongues, interpretation, and prophecy were manifested, and the small hours of the night were reached before the meeting closed.

Conference adjourned to meet in Boston on the first Saturday and Sunday in March 1868.

PITTSFIELD DISTRICT QUARTERLY CONFERENCE of the C. of J. C. of L. D. S. was held in the new meeting house at Elkhorn, Brown Co., Ill., Nov. 9, 10, 1867.

Bro. Loren W. Babbitt, President; and Josiah Lisenbee, Clerk.

Official members present: 1 high priest, 5 elders, 4 priests, 1 teacher.

REPORTS OF BRANCHES.

Elkhorn: 23 members, 1 baptized, 1 received by letter, 1 removed; 1 high priest, 2 elders, 2 priests Loren Babbitt President; L. L. Babbitt, Clerk.

New Canton: 21 members, including 8 Elders; 6 baptized, 1 died. Daniel Bowen, President; Reuben C. Hendricks, Clerk.

The following elders reported:

Loren W. Babbitt had visited Quincy, organized a branch of 6 members, ordained an elder and teacher, and baptized 1; had preached every Sunday, baptized 3.

Jackson Goodale had preached every Sunday, baptized 3.

Darius Weatherby, C. Mills, L. L. Babbitt, J. Miller and H. Weatherby reported.

EVENING SESSION.

The case of C. C. Watson was brought forward, and he failing to be present as notified, after some remarks it was

Resolved, That he, (C. C. Watson,) be suspended from acting as an officer in the Church of J. C. of L. D. S., until he reports to his Conference, and makes reparation for his past conduct.

The balance of the evening was spent in bearing testimony, singing and prayer

MORNING SESSION.

T. Williamson reported the Pittsfield Branch in good standing; 15 members, 2 elders, 1 priest. T. Williamson, President and Clerk.

Lamoine: 17 members, 2 elders, 1 priest, 1 teacher. W. Avery, President and Clerk.

Preaching by Jackson Goodale, very ably showing the false position of Sidney Rigdon. In the afternoon showed very clearly the right of the Presidency of the church belonged to Joseph Smith by lineage. Addresses in the evening by Elders T. Williamson, C. Mills, and L. W. Babbitt, after which, finished Conference business. Ordained Josiah Lisenbee to the office of Priest.

Conference adjourned to meet at the Lamoine Branch on the first Saturday and Sunday in February 1868.

MISSION DISTRICT CONFERENCE was held at Mission, La Salle Co., Ill., Dec, 6, 7, 1867.

Bro. Isaac Sheen, President; Bro, J. P. Dillen, Clerk.

Official members present:

High Priests, I. L. Rogers, Isaac Sheen, Jacob Doan; Elders, Thos. Hougus, Henry Robinson, Charles Williams, Mad Madison, Andrew Hayer, Chas. Noble, J. P. Dillen, Joseph Morrel; Priests, O.

Thomason, Austin Hayer, Silas Rogers, A. K. Anderson; Hans Hayer, Christian Danielson.

BRANCH REPORTS.

Fox River: 127 members, including 2 of the twelve, 1 high priest, 5 of the seventy, 6 elders, 3 priests, 1 teacher, 2 deacons; 6 baptized, 6 received by letter, 1 removed. Ira Agan, Priest; Wentworth Vickery, Clerk.

Amboy: 66 members, 5 high priests, 1 of the seventy, 9 elders, 1 priest, 1 deacon. N. C. White, Clerk.

Mission: 51 members, including 4 elders, 2 priests, 2 teachers, 1 deacon.—Thos. Hougus, President; Austin Hayer, Clerk.

Sandwich and Leland branches not reported.

On motion of I. L. Rogers it was

Resolved, That a District Clerk be appointed.

Bro. N. C. White was chosen District Clerk

Resolved, That the next Quarterly Conference be held at Amboy, commencing the Saturday before the full moon in March, 1868.

Resolved, That the reports of District Conferences in this District be forwarded to the District Clerk, and that said Clerk be furnished a book to record them.

Bro. Isaac Sheen spoke on the authenticity of the Book of Mormon, on Sunday morning. Bros. C. Williams and J. P. Dillen addressed the Conference in the afternoon, and in the evening the before mentioned elders and Elder Thos. Hougus addressed the Conference. The preaching was with the power and demonstration of the Holy Spirit.

Price List of Holy Scriptures.

BINDING.	COST.	PRICE.
Sheep,	\$1.65	\$2.05
Roan,	1.70	2.15
Arabesque,	1.85	2.30
Imitation Turkey,	2.15	2.70
“ “ clasp,	2.25	2.80
Turk. Sup. Plain,	2.55	3.20
“ “ “ clasp,	2.75	3.45
“ “ Extra,	2.80	3.50
“ “ “ clasp,	3.00	3.75
“ Roxburg,	3.00	3.75
“ “ clasp,	3.20	4.00

In all cases when sent from the Office, Postage, or Expressage is to be added to the price. The postage on each book is twenty-eight cents. When sold at the office no addition to be made. One book to each subscriber at cost. Sales at sale price.

California District Semi-Annual Conference
STATISTICAL REPORT OF BRANCHES AND DISTRICTS REPRESENTED. OCT. 6, 7 & 8, 1867.

Districts.	H. Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Rec'd by Letter.	Removed.	Died.	Expelled.	Scattered.	Total.	President.	Secretary.	By whom Reported.
San Bernardino,			15	5	4	1	81	5	8	4	38	15	225	Harvey Green,		Harvey Green and Geo. W. Sparks, Thomas Dungan.
Humboldt Co.,	1			1									9	Thos. Dungan,		
Branches.																
San Francisco,			6	2	2	2	4		4		1		35	Wm. Hart,	Wm. Hart,	C. J. Monkcom.
Franktown,				1			8						8	John Twaddle,		John Twaddle.
Watsonville,			4		1		2						25	Daniel Brown,	Joseph Brown,	Joseph Brown,
El Monte,			3	1	1				2		2		12	John Penfold,	Peter Penfold,	John Penfold,
Volcano,			4	2	1	1	1						18	Joseph Howell,	Alfred Ellis,	Joseph Howell.
San Bernardino,			9	3	2	1	81	5	6	4	36	15	204	G. W. Sparks,	Z. J. Warren, and H. Goodell, Jr.,	Geo. W. Sparks.
Centreville,			2	2	1	1	5						18	Parisa C. Daly,	Parisa C. Daly,	H. Etzenhouser.
Alameda Creek,		1	6	1	2	1	5	2					49	Joel Edmonds,	D. S. Mills,	O. P. Higgins.
Petaluma,			3		1	1	27	7					39	Wm. Potter,	Jacob Adamson,	Wm. Potter.
Total,	1	1	37	12	11	7	133	7	12	4	39	15	417			

Receipts for Tithes and Offerings, and New Translation.

RECEIPTS FOR TITHES AND OFFERINGS FROM JUNE 4, TO DEC. 5, 1867, BY BISHOP I. L. ROGERS:

TITHES AND OFFERINGS.

Bishop D. M. Gamet, \$270; Alexander McCord, \$200; Alexander Smith, (gold and premium), \$123.15; Hiel Bronson, \$100; Philo Howard, \$100; Wm Hill, \$100; Uriah Roundy, \$100; John Roberts, (gold and premium), \$99.40; T. H. Waddle for Lone Star Branch, Alabama, (gold and premium, less Express), \$33.58; Thomas Hougas, Oliver Hayer, each \$30; John Taylor, \$28; A. Hendrickson, Oden Jacobs, Hans Hayer, Abraham Hendrickson, each \$25; Henry Scofield, Austin Hayer, Andrew Hayer, each \$20; Florence Branch, Neb., \$13.10; Saml. Williams, Robt. Young, R. Shackleton, John Sayer, Thos. Standiven, each \$10; Eunice Butler, Sarah L. Bass; H. A. Stebbins, O. Shumway, L. P. Russell, A. K. Anderson, Hannah Gamet, (silver) each \$5; Jas. Winslow, Levi Lightfoot, each \$2; E. N. Webster, \$1; Millie Wildermuth, \$0.60. *Total*, \$1,477.83.

NEW TRANSLATION.

T. J. Andrews, \$129.83; Philo Howard, \$50; T. J. Andrews, A. G. Jones, Philo Howard, Andrew Ballantine, Amos Chase, each \$10; Austin Howard, J. Vermilyer, Robt. Young, Wm. Moore, Mary A. Sylvester, Geo. Sylvester, George W. Bird, Sister Amos Chase, Nelson Van Fleet, each \$5; C. F. Stiles, \$4; C. Mills, S. S. Wilcox, each \$3; J. Perrin, \$2.75; Sarah L. Bass, Wm. Hart, Geo. Barrett, A. Kuykendall, each \$2.50; N. H. Ditterline, \$2.20; Levi Lightfoot, Jacob Doane, each \$2; Wm. Aldrich, James Jenkins, each \$1.50. *Total*, \$306.78.

Receipts for New Translation, by Joseph Smith, from June 7th, to Dec. 6, 1867.

C. N. Brown, Hans Hanson, F. Hanson, Sophia Alexander, each \$0.50; Olive Smith, Roxana Robinson, J. W. Briggs, Mary Lovelace, Mark McLamme, Catharine Tucker, W. G. Jarman, John Hodge, John Terry, Eli Epperly, G. W. Shute, Robt. Lyle, Mrs. R. Randall, Geo. L. Pope, Jeremiah Hayer, W. Dodson, Isaac Beebe, J. D. Craven, J. Ryer-son, Danl. Shearer, Joseph Grimet, Lucy A. Beebe, Elza Hoskins, Mary Peasely, each \$2.50; Joseph Robinson, \$25.23; J. Ver-non, J. S. Comstock, Cyriel E. Brown, Mrs. Secrist, Hugh Lytle, Andrew Hall, Edgar Woodward, M. E. Campbell, Rosina Adams, C. M. Brown, W. A. McKeown, Jos. Wilde,

S. E. F. Kelly, Jairus Putney, Henry Jones, Geo. Hatt, each \$5. O. Shumway, D. Strong, H. Strong, Silas Rogers Jacob Whiting, Isaac Ellison, Caleb Streeter, each \$3. John M. Tullar, Mrs. Harvey, H. Dykeman, P. Warrington, S. Woodstock, P. Bronson, J. H. Gladwin, W. Phillips, Jane Strang, A. G. Wicks, Henry Cook, W. S. Gladwin, each \$2. Thos. Hougas, \$17.50; Thos. Taylor, (Eng.) \$6.61; J. Goodale, \$12; I. Asken, (Canada Currency), \$8.50; Wm. Arwen, \$1.05; J. Goodale, \$11; E. Staf-ford, Wm. Brittain, each \$1; Dimic Howard, Rowland Cobb, each \$10; N. H. Ditterline, \$18.50; Ezra Landen, \$4; John Heywood, \$20; Mary Ward, \$1.50; Calvin Beebe, \$50; Jos. Cibley, \$4.25; E. Webb, \$3.50; C. Tall, \$40; Jas. Anderson, \$395; Geo. A. Blakeslee, \$100. *Total*, \$939.64.

Receipts by I. Sheen for the New Translation, from June 7 to Dec. 7, 1867.

L. C. Decker \$0.35; E. Butler 3.00; F. Grady 3.00; A. Guinand 5.50; D. Powell 2.50; T. J. Andrews 55.00 gold; N. H. Ditterline 10.00; J. McKenzie 3.00; A. Griffith 1.00; N. N. Cooke 2.50; W. S. Mont-gomery 3.00; L. B. Richmond 5.00; E. Ty-ler 8.00; Jeremiah Taylor 3.00; A. McFar-and 5.00; A. Bennet 0.50; L P Hewitt 5.00; H J Hudson 5.00; A Thompson 3.50; D. Leather 2.50; J Smith, Fall River, 2.50; E Pollet 2.50; T J Andrews 42.50 gold; A. I Smith 15.00 gold; I. L. Wight 3.00; E. Cobb 5.00; W Hanson 2.50; M Houghton, 2.50; J Macauley 1.00; G Ewing 1.00; J Caffal 5.00; M Ackerly 2.50; I Cramer 3.00; T Agan 10.00; A Reynolds 3.00; J Caveny, 2.50; R Boyd 5.00; P Harris 3.00; E Pol-let 1.00; J Hacking 2.50; Mrs. Lowe 1.80; H S Dille 2.50; T J Patrick 2.50; W G Sterret 2.50; J Miller 2.50; C Danielson 2.50; S W Condit 3.00; J Lightcap 2.50; I Clifford 15.00; N H Ditterline 1.75; J McMillon 3.00; M Williams 3.75; G Mas-ters 3.75.

MISCELLANEOUS.

ERRATUM.—In the California Conference Minutes of last April, read Wm. Probert in-stead of Wm. Robert.

In Minutes of Semi-Annual Conference, page 142, read "all presiding and other gen-eral officers," instead of "all preceding offi-cers."

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

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