

# 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. 1.—Vol. 13.] PLANO, ILL., JAN. 1, 1868. [WHOLE No. 145.

—For this Herald.

## Be Cheerful.

BY JOHN GILBERT.

Lift up your heads ye fearful saints,  
Tho' dark the clouds appear,  
Shake from your souls all loathsome guilt,  
And banish every fear.

For we must have our trials here;  
Troubles we must endure  
Until the perfect day has come,  
To make our calling sure.

Let not your spirits droop and faint;  
But keep a cheerful heart;  
Be strong in faith, be strong in hope;  
And choose the better part.

Lift up your heads, rejoice ye saints;  
Redemption draweth nigh;  
Jesus in clouds will soon appear  
Descending from on high.

For He will come to save his saints,  
And dry up all our tears;  
Then we shall reign upon the earth  
With Christ, a thousand years.

Then O rejoice, ye saints rejoice,  
And for His Spirit call;  
That we may sing His praise on high,  
And crown Him Lord of all.

FALL RIVER, Oct., 21, 1867.

## Letter from T. Thoughtful.

DEAR HERALD:—I had not thought, when writing to you the vagaries that flitted through my

brain from time to time, that so inconsiderable a writer as myself should call out such notice as that vouchsafed in the questions sent me, by you, from the pen of C. W. Thurston; and while answering them, I must decline the notoriety suggested by the idea of becoming a target for others to shoot questions at.

I am inclined to think that the question, "Why did the Devil contend for the body of Moses?" is asked incorrectly, for neither the text, nor the contexts, betrays the idea that the contention was for the possession of the mortal part of Moses; but simply that it was the subject matter of the controversy between Michael and the Devil. The precise nature of the difficulty may not be revealed until the great seal is removed from all those things that be the secrets of the earth; but an approximation may be come at by supposing the adversary to be, a power, or rather the prince of a power, having cognizance of the doings of death and the angels of disease. By consulting the record as found in the last chapter of Deuteronomy, we find that the death of

Moses was brought about by direct interposition of God, that is, God commanded him to die, even designating the place where he was to lay down his tabernacle of clay. This was out of the ordinary course of events, the *natural* force of Moses was not abated, nor his eye dim; and we might well wonder how this strange death should occur; partially understanding how a jealous prince, to whom certain powers had been given to exercise for an indefinite length of time, should challenge any actual, or seeming, encroachment upon the territories of that power.

If Michael had been sent to take the body of Moses as went the bodies of Enoch and Elijah, there would most likely have been no dispute, but when the archangel, chief minister, came to execute the will of God, we may well apprehend that the principle of death without decay should meet with opposition.

To suppose that the Devil cared for the tenement vacated by the strong hero of Israel that he might wreak petty vengeance upon it, or seek to hide it from the power of the resurrection, is to give him credit for a littleness of which I am sure he is not guilty, and to ascribe to him a power over the resurrection which he most certainly has never had, nor will ever have. The idea then, that it was for the possession of the body for that purpose is scarcely tenable; but, that there may have been a dispute between that prince and the archangel, respecting the propriety of such a death, is quite probable; more especially, as it would be sought after as a precedent in after times, and it may perhaps with some consideration be urged, that right of burial might be refused, if the knowledge of the circumstances surrounding the case would be permitted to the children of Israel, and thus to all the

world. It is then presumable that this was the ground of controversy, and Michael, obliged to yield, dare not give utterance to the indignation which he surely felt, but says, "the Lord rebuke thee Satan;" and to this day the sepulchre of Moses is not known unto man.

"Dix, or do now all of the kingdoms of the world belong to the Devil, and are republics included?"

Is there a statement to this effect to be found anywhere in the Bible, excepting in the assertion of the Devil, in Luke 4: 6? If not, it may be questioned whether the statement that the power and glory of the kingdoms of this world should be given to Christ by the Devil, includes the kingdoms themselves.

The power and glory of the things of the earth are as transitory as the things themselves, and may be said to be within the province of the Prince of this world. Republics are of the governments of the earth, and the pomp and circumstance of their power and greatness, are but the empty bubbles, by which the adversary—the Satan—the Prince of this world—the Devil—seeks to lull to sleep the consciences of men; allures them from rectitude; destroys by the glitter of ambition, the perceptions of right; and swallows up in the attractions of the present the better of the future; hence, the offer to a mortal man, or to one who had taken upon him the nature of Abraham's seed, was a great temptation, and was tried by the tempter as the last resort, as the greatest earthly treasure which he had to offer.

I am somewhat at a loss to say that the kingdoms of men, and the governments which have been instituted among men from age to age, republics included, are the rightful property of his satanic majesty.

Did God, when He gave Israel a king, in His wrath deliver that king-

dom into the hands of the devil, or has he since merely suffered the children of men to form their governments for themselves from time to time, the glory and the power thereof accruing to his satanic majesty.

Somewhere in later revelations there is a people who have been given to understand that God declares,

"And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

If this be true we may be almost warranted in saying, that until He comes whose right it is to reign; and until the purpose for which it was established has been accomplished, this republic is not the exclusive possession of the Devil, although he is trying to bring rulers and magistrates into subjection to his will, and the glory and power thereof may for a time accrue to him; but the crowning of every good is the Lord's, and this government must ultimately become our Lord's and his Christ's, through the principle of *liberty*, in it established, which shall redeem all nations from bondage.

I have a notion, Bro. Thurston, that the kingdoms of this world, republics included, are the great prizes which have been contended for since the fall of man; and that the contest still going on, will continue, until the power of the Prince of this world shall be broken by the pouring out of the Spirit of God upon all flesh, and further that God is content to suffer His adversary to receive the present glory and honor obtaining to place, riches, and power among the children of men; for the greater pomp, riches and powers of eternity shall be His without strife, for there the Devil and his angels can not come.

Why should John decrease?"

John was a prophet sent to teach

repentance and baptism by water, as a forerunner of the coming Christ. When Christ came, John's ministry was virtually ended; his preaching had been of one who was to come; this had been the preparation of his youth, the joy of his manhood; but with the baptism of his Lord, his glory was absorbed by that of his Master; his disciples became those of Christ's; his star waxed paler and paler before the light of that which rose o'er Bethlehem's plains; and well might he say with sorrowful exultation, "I must decrease."

The object of his birth, his education, his ministry all accomplished; the walls of Herod's prison ringing about him; and finally his head given to please the guilty caprice of a dancing girl, by the hasty promise of a venial prince. His earthly career ended, his star went out with his life, while he who was made the least in the kingdom of heaven succeeded him, whose star has continued to shine, sometimes obscured by clouds of bigotry and superstition, but now rising in renewed splendor, until we can almost see the effulgence of the inner courts dawning in the east. He decreased because the greater light, of which he was the forerunner, had come.

There is quite a question among theologians couched in the last question of Bro. Thurston, viz:

"Has that Kingdom come which Christ taught His disciples to pray for?"

I believe that the church, and the law of the gospel, to be parts of that kingdom, and so far as man receives the right of entrance to the life which is to come through the resurrection, he is born into that kingdom; and if he keeps his calling and election, he shall pass into that kingdom which shall be established upon the earth as it is in the heavens, like as a man passes from the darkness of night into the twilight of the morning, and from thence

into the light of the coming day, and the bright effulgence of the noonday sun. It seems to me however that that kingdom can not be fully come until the will of God is done upon the earth as it is in heaven—in whole, as in the church and kingdom it is now done—in part.

The church is called a kingdom, whose prince is Christ. It is a preparatory kingdom, which, when perfected at the completion of the fullness of times shall merge in the kingdom which cometh down from God, and the glory of God and a glorified Redeemer shall be the light of it, and the will of God and His Son be fully executed on earth as it is done in heaven.

I find no words to answer the question plainer, and in answering these questions I say like one of old might have said, "this is mine opinion." T. THOUGHTFUL.

### Antiquarian Evidences of the Truth of the Book of Mormon. No. 13.

"We soon entered the gilt-gates of the large park which encircled the building, and rode up a broad avenue leading to the great entrance, where we found a crowd of native servants who had been sent to wait on us by the Inca. Here we slighted and immediately commenced hunting for an out building suitable for a stable, which Ned soon found at a short distance in the rear of the palace, and the animals were taken there as soon as the servants had unloaded the mules and had placed the packs in a large hall. This being done, and a slight breakfast having been despatched, Ned and I, under the guidance of one of the numerous attendants in the palace, took a survey of our new domicile.

"As I have before mentioned, it was surrounded by a large park, which we subsequently found to contain a little over two hundred acres, filled with beds of gorgeous flowers, fountains, pavilions, shrubberies and groves of trees, and also containing an extensive aviary, which I might almost call a natural one, as it was formed only by a net, of very fine mesh, thrown over the tops of several trees and securely fastened to the ground. Here

and there through the luxuriant foliage might be seen the glittering of the sun on the large artificial lakes intended for bathing.

"The palace was of grey stone, one story high, with a flat roof, or *azotea*, as the Spaniards would call it; its length was fifteen hundred feet, and the depth nine hundred, the height being thirty-two. The roof was reached by two exterior flights of steps, placed in front of the building, in such a manner as to divide the facade into three equal parts, and they were each eighty feet broad consisting of fifty-one steps, each step being eight inches high and fourteen deep; thus making the distance between the front of the lowest step and the facade of the palace, fifty-nine feet, six inches. On either side of these flights were two monstrous serpents carved, with a good deal of skill, out of white marble, to serve as banisters. The heads of these four snakes rested on the ground at the foot of the steps, and their widely distended mouths, ferocious looking teeth, and lolling-out tongues, had an exceedingly curious, not to say frightful effect. The length of their upper jaws, from the corner of the mouth to the tip of the nose, was thirteen feet eight inches, and there was sufficient space between the two jaws for a seven footer to stand with ease. This will give an idea of their appearance.

"Although the palace was, as I mentioned before, but one story in height, from the outside it looked as if it were two; for at a distance of twelve feet from the ground there projected a cornice, and above this the building ascended eighteen feet, not, however, on the same line as the portion below the cornice; but eight or nine feet further back. Beneath the cornice, the building was composed of oblong blocks of granite, of equal size, and much resembling what is called *rustic work* in architecture, it being unhewn, and only smooth for about two inches on each side of the seams. But the false story was a mass of magnificent decoration, abounding in lattice work, of stone, of the most beautiful description and carving, in which last I noticed, figuring conspicuously, the ornament so generally known as the *Grecian border*. The corners of this second part were rounded and most grotesquely carved, with large oblongs, in which scrolls were so arranged as to represent the human face, the nose being imaged by a most curious and fanciful projection, about as much like what it was intended for, as a chandelier would be. These

parts of the facade, where the three entrances were placed, were sunk back about twenty feet, and the corners of these recesses were also rounded and adorned as above described.

"The principal entrance was between the two flights of steps, and was an opening, twelve feet high by ten wide, with a gate of gilt bronze, and this admitted you into a very broad hall, paved with marble, leading to a large circular court in the centre of the building. On both sides of this were apertures, having draperies of different colors hanging over them to serve as doors. I will here mention that the court yard received three other halls,—like that which I am about to describe,—one leading from the back, and the other two from either end of the structure.

"Our guide moved aside the drapery of the first door on the right, as we entered the hall, and we stood in a spacious apartment, about 100 feet square. At a distance of twenty feet from the walls rose a square of porphyry columns,—closely resembling in form those of the East Indian temples,\* being of a vase-like shape, standing on a tall pedestal, with a capital somewhat resembling a compressed cushion,—richly carved, and supporting a balustrade which surrounded an opening in the roof, through which a flood of light poured down on a small fountain which bubbled in the centre of the room. The walls were hung with a pale sea-green tapestry, embroidered with gold flowers and the piles of cushions, of all shapes and sizes, that were thrown over the marble floor, were of the same colour and style.

"Another piece of tapestry was raised by our guide, and admitted us into a hall, which we crossed and entered a second room much larger than the first, but of similar construction. The colour which principally attracted the eye, however, was not as agreeable, being a sickly, sulphurous yellow. Leaving this ghostly room as quickly as possible, we passed through several small apartments, until we came to a narrow entry, which, we were told, was made in the northern wall of the palace, and along this we walked for some distance, till, at last, we came to a granite wall, forming the termination of the entry:—on our left was a hanging. It was raised and we entered an apartment, long and narrow,—by comparison. Two sky-

lights,—if I may so call them,—afforded the only illumination of this saloon, which was hung with gray tapestry, looped up so as to display an underhanging of buff embroidered with silver. The floor was of highly polished marble, and the ceiling of carved rose-wood. The cushions in this room were of gray and silver.

"Not to fatigue the reader, I will describe but one room more,—my chamber, which was situated on the southern side of the central hall, and entered by passing through two smaller apartments, handsomely furnished, and appropriated to my particular use. On seeing this apartment, both Ned and I decided upon its being the most splendid in the palace.

"It was sixty-five feet long, forty wide, and twenty-five high, with the usual square of porphyry columns in the centre, here enclosing a space of twenty feet in the middle of which was a fountain. The ceiling was of cedar, covered with very delicately carved foliage; the floor was only visible within the square of the columns, where it was composed of differently coloured woods, so put together as to form a pattern; the other and greater portion was raised three steps higher than that around the fountain, and was covered with a thick, velvety looking, creamish-colored material, embroidered all over with large boquets of flowers, so beautifully done, as to seem like real ones.

"The walls were draped with scarlet tapestry embroidered with gold cross-bars, having a circle of silver in the centre of each square, and a very deep, rich border of gold flowers. These hangings fell from a gilt cornice, that ran around the top of three of the walls; but on the left hand side, as you entered, the tapestry only fell fourteen feet, for at that height from the floor, the false second story protruded into the apartment, seeming like one of those galleries so often met with in the old manor houses of merry England. Through the lattice work of this intrusion the sun was permitted to pour his rays, it being undraped.

"At the end of the room, opposite the entrance was what served for a bed, consisting of a white cushion, or rather ottoman,—stated with gold, seven or eight feet square, two feet high, and plentifully provided with small cushions. It stood under a canopy of feather-work, raised twenty feet from the floor, supported in front by two slender silver columns, and, on the back wall, falling to the floor. Above the back of the canopy was a huge silver circle surrounded with small silver

\* Lehi and his family travelled through Hindostan, as I showed in the HERALD, vol. 10, p. 118; where they probably saw East Indian temples. I. S.

stars, and in each corner of the room stood an incense table, of gold, magnificently chased, and furnished with vases, and caskets of incense. The rest of the furniture, consisted of stools and tables, elaborately carved out of solid blocks of ebony, cedar, rosewood, and other woods, highly polished, and the former having crimson cushions.

I will end this chapter by describing the circular court in the centre of the palace. This extensive opening had a diameter of four hundred and thirty odd feet, and was surrounded by a portico supported by a double row of the tall, vase-like pillars, before spoken of. In the centre of the enclosed space was a large and fine fountain, and four others were at equal distances, around it. The whole court was paved with white marble of the purest quality, interrupted, here and there, by large beds of the most fragrant flowers of the tropics, very carefully tended by the multitude of gardeners who were attached to the large retinue of the Inca.

This, I hope, will give a slight idea of the magnificence in the midst of which we now, so unexpectedly, found ourselves placed; for we had never even dreamt of falling in with such splendour when we left Charlaston.

It must not be imagined that I ascertained all the measurements given in the course of this chapter in the first day's examination of the palace, as such is not the fact. They were made long afterwards, but I thought best to insert them with the preceding description.

We did not complete our explorations of the Palace until nearly twelve o'clock, but having, at last finished, we set to work. That is to say, we removed,—by the help of the natives, and our own servants,—all our merchandise into one of the numerous unoccupied rooms, and all our private baggage was placed in our separate apartments, which were in a row, side by side, mine being next to the outer walk, Ned's next, and then those of our three attendants. This engaged us fully until two o'clock, a little after which hour a native servant entered the saloon where we were, and,—understanding his low salute,—we followed him through several apartments which we had not before seen.

He raised a piece of tapestry, and admitted us into a long room, hung with light blue drapery, embroidered in silver, and lighted by three skylights. Under the middle one of these there was no fountain, but in its place stood a good

sized table, with five couches around it. The table was covered with a white cotton cloth, having a deep border of silver embroidery, and laid out with a mass of gold plate, while before each guest was placed a tall silver goblet. \* \* \*

“We brought our own knives and forks to the table, but the former were already supplied by ones made of itzli, and the latter were supplanted by sharp pointed rods of gold. By each plate was a square piece of stuff, answering as a napkin, richly embroidered with gold and also with stained porcupine quills. \* \* \*

“The first course having been demolished, the whole table service was cleared away, even to the cloth, nothing being left but the napkins. While a clean cloth was being put on, and silver plates given to each diner, servants came to each of us with silver basins, filled with perfumed water, in which to wash our hands, they being wiped on the napkins, which were now removed, and replaced by others of scarlet and blue cotton, something like our d'Oyleys, but deeply fringed with intermingled threads of gold and silver.

“Fruits were now placed on the table; bananas, pine apples, lemons, citrons, oranges, &c. \* \* \* Pulque was on the board in silver vases of very graceful forms. \* \* \*

“Not long after dinner, we received a visit from an individual, who announced himself as Palayna, an officer of the Inca's household, who had been sent to take us to the Tianguéz, that we might select a stall for the sale of our merchandize. \* \* \*

“On the way we passed several small, but magnificent palaces, surrounded by large gardens,—which, Palayna informed us, were the residences of the higher officers of state, and the street was named, that of the Nobles. After a much longer walk than we had bargained for, the street opened into the Tianguéz. On our left rose a majestic edifice, composed of three stories, each succeeding one being smaller than the last, so that the flat roof of the lowest formed a terrace around the second, and so on, while the separate stories were reached by an immense flight of steps. Our guide told us that this was the Court of Justice belonging to the Tianguéz, and accompanied us into it, where we were received by three natives, dressed in long blue robes, whom we conjectured to be the judges. Nor were we wrong, for we had not been in the building five minutes, when a crowd of natives rushed in, having in their midst a man, who, from

his dress, we knew to be a vendor in the Trianghez. All those who had come in began to accuse him,—with amazing volubility,—of having sold some bad fruit, which was brought in to prove their assertion. The judges soon despatched the case by making the prisoner eat the fruit, which he did with much distaste, and then went away after leaving some money on a table. This money consisted of plates of silver about as thick as a quarter of a dollar, and nearly three quarters of an inch square, perfectly plain and having a small round hole in the centre. I should think that one was worth about thirty-two cents. One of the judges told me that it was called an ochol, and that there were others of bronze and gold; one of the latter he showed me. It was much smaller than the silver one, although of the same shape. Pages 64-77.

I. SHEEN.

### The Lost Tribes of Israel.

“And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” John 10:16.

These we find are the words of Him who spake as never man spake, foretelling that He has other people to visit besides those at Jerusalem. Now where shall we look for the fulfillment of this prophecy? We cannot find, in the Bible, where any other people heard His voice, which were not of the fold of Jerusalem. Peter tells us that He went to preach to the spirits in prison; yet this is not the people that our Savior alluded to. If the canon of scripture is closed, and we reject present revelation, how are we to find the fulfillment of this prediction? But, thank God for His Spirit, which has opened the door of knowledge in this dark age. The coming forth of the Book of Mormon has unfolded this mystery. We will quote a few passages from the same: B. of Nephi 7:2, where Jesus is speaking unto the twelve, He says:

“And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given

me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This, much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

And in the same passage our Savior tells them that, because of unbelief, they understood not his word.

“And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold.” 16.

We need no longer grope in darkness. We see of whom our Savior was speaking. And again, in the same paragraph:

“And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them.”

We here find that our Savior has a people which are not in America, nor yet in Jerusalem, and they are to hear His voice. Now where shall we find that other people?

B. of Nephi 8:1, our Savior says:

“But now, I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.”

Here we find that He is to visit a third people, whom He calls “the lost tribes,” but which are lost only to the world. Our Savior says “I must bring these, and there shall be one fold and one shepherd.” And the Father “knoweth whither He hath taken them.” But they have

been lost to the world ever since the king of Assyria carried them captive, at the time when all the house of Israel was given to idolatry, and worshiped the host of heaven, and served Baal. See 2 Kings chap. 17. Yet we find that the Lord led them forth to another land. See Apocrypha; 2 Esdras 13 : 41, 47.

"But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. \* \* \* Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; as the Lord stayed the stream till they passed over."

So He says in the latter time will He again stay the springs of water. But when will they again be one fold and one shepherd? They are yet in a scattered condition, though they have heard the voice of the Savior. Jeremiah says, 16 : 14, 15 :

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

This cry has never yet been made, but it is to come, and we must look for it in the future, when God shall bring His people from the north country. See Jer. 3 ; 12-18 ; 23 : 7, 8 ; 31 ; 8, and E. of C. 108 : 6.

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep."

This accords with the prophecy of Esdras, when God will stay the stream again. And again Isa. 11 : 12 ;

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, [lost tribes,] and gather together the dispersed of Judah from the four corners of the earth."

When the Lord begins to do this, then we must look for the one fold. And, dear reader, the day is at hand. The prophet Ezekiel tells us, 37th chapter, that when the two sticks should be brought into one, "the stick of Judah," (Bible, inspired translation,) and "stick of Joseph," (Book of Mormon,) and they should ask the meaning of these. Then says the Lord :

"Behold, I will take the children of Israel from among the heathen whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. 37 : 21.

The prophet Zechariah tells us that when all nations will gather against Jerusalem to battle in the last days, that Jesus will come and crown Israel with victory, that there shall be "one Lord, and His name one." And when the fulness of the gospel has gone to the Lamanites, (American Indians,) and they have received it, and been brought to a knowledge of their Redeemer, and they too shall be brought into one, and Jesus reign as King of kings. Then shall the iniquities of Israel be sought for, and there shall be none; and the sins of Judah, and they shall not be found.

And, dear reader, God has set up His ensign, even to the nations, and is beginning to gather the dispersed of Judah together. He is calling His servants, and sending them forth with the fulness of the gospel, to prepare the way for the coming



of His Son. And, readers of the *Herald*,

Let us so live, in faith and hope,  
That we'll the promise gain;  
And be prepared to hail that day  
When Christ shall come to reign,

Then with all Israel we shall meet,  
And Enoch's holy band,  
And never leave the blood-washed throng  
Who on Mount Zion stand.

JOHN SMITH.

Fall River, Mass., Oct. 11, 1867.

**Popular Preaching.**

It was a fine Sabbath morning; the sun shone brightly, and the birds, God's own songsters, seemed to be sending up their morning lays, or songs. I heard the bell of the fine church ring out its peals, inviting the church-going people to come and hear the message of life, from the lips of a man who, it was said, knew how to teach men how to find the path that leads to eternal life. It was said that he was a preacher of the gospel—a man who could explain the scriptures so plainly that all his hearers could know the meaning of every word he would try to explain. He was a man that was greatly learned, and for that reason knew more about the scriptures than men who are unlearned. He had not preached there before, and many, yes, very many, who had not been at meeting for many weeks, now took the road for the meeting house. When they got there they saw a tall, well dressed, good looking man in the pulpit, or preacher's stand, who they supposed to be the new preacher. All present desired him to begin to preach, and when, after kneeling in the stand and silently offering up a prayer to God, he finally arose and read a hymn. All seemed to be glad, for all expected to hear a good sermon. After reading the hymn he read the text, which was in the following words:

"He that believeth and is baptized shall

be saved; but he that believeth not shall be damned."—*Mark 16: 16.*

And then after reading the text, he paused so that all might have time to think what the text meant. Then came singing, then a prayer was offered up, and then the reading of a portion of scriptures, and finally the sermon came, which was preached in the finest and most fashionable words he could think of. I will not try to give you his words, for I almost think he did not know the meaning of some of them himself.

**L. D. SAINTS' HERALD.**

PLANO, - - - ILLINOIS.

Wednesday, Jan. 1, 1868.

JOSEPH SMITH, *Editor*

**Pleasant Chat.**

We begin the year 1868 under most remarkably favorable circumstances for us, as a people.

The developments in the world among the children of men point to a very unsettled, and to them, a very unsatisfactory state of things.

But to the eyes of the faithful, this fearful anticipatory state reveals the near coming of Him who is to unravel and disentangle the knots of difficulty, tied by the hands of evil and wrong for so many successive centuries.

The Lord is fulfilling His promise most elaborately; for He is now pleading with men, with the voice of tempest and pestilence; famine and sword; earthquakes and the raging of the sea; disaster by the land and sea, till there is neither surety nor safety of life or property, either at home or abroad.

Fearful times have indeed come, when it would seem that every man's hand is against the life of his brother man, to destroy him from off the face of the earth. And the saints are not altogether exempt; for "afflictions," like those that are in the world have power over them.

We may as a people congratulate ourselves upon the goodness of the Lord, manifested to us in the year that is past, in the signs following the believer, to an extent beyond that which many had hoped for; and if any have come short, to whom does blame attach if not to themselves?

Another cause for congratulation is, the unprecedented call for the elders of the church to declare the word of faith in various parts of this land; as well as abroad. And although so much has not been done, as might have been done; still a great deal of preaching has been heard, to the allaying of much prejudice, and the salvation of many.

Bro. E. C. Briggs and Bro. Eli Clothier are laboring in Michigan.

Brethren W. W. Blair, T. W. Smith, C. G. Lanphear, and Stephen Stone in New York, Massachusetts and Pennsylvania have done a good work.

Brothers Z. S. Martin and John Taylor from De Soto, Nebraska, are in Indiana and Ohio, where there is an excellent field of labor.

Bro. Wm. Kelly is in Minnesota, in prosecution of his long appointed mission there; and would welcome an elder with gladness to his help.

Brethren Calvin and Isaac Beebe, T. H. Waddle, and Benjamin Ballou are south in Dixie, sounding the trumpet.

Bro. J. W. Gillen is yet in Utah laboring as we suppose in union with Bro. Thos. Job and others.

Brothers M. H. Forscutt, Robt. M. Elvin, T. J. Smith and others, are in Mo., in connection with Bro. Hazzledine and others of the St. Louis District.

Bros. A. H. Smith and Wm. Anderson have returned home from California, leaving the work there in the hands of Elders Thomas Dungan, E. C. Brand, T. J. Andrews and others.

Bro. Gurley in company with Bros. Joseph and Henry Robinson, are off, on a tour to Grand Menan and the islands off the coast of Maine.

The officers of the different districts are striving to do good in their various fields of labor, both east and west.

Branches have been organized within the past year, at Boston and at Dennisport, Mass., at Philadelphia, Pa., and at Guilford, Mo. Some hundreds have been baptized into the faith, and some few have departed from it.

Another great and good cause for congratulation with the saints is, the having in possession the "Holy Scriptures;" which is the crowning mercy of God unto us. It is one of the strong testimonies in favor of the divinity of the latter day work—one of the strongest which has ever been given to us of God; for this we should be exceedingly thankful. And with this we begin the New Year.

We again urge the brethren to renewed diligence, to make the next year far more productive of the fruits of holiness than the last.

We ask another effort in behalf of the HERALD. We have increased in the number of our subscribers; but there is room for a few more yet. Those in debt to the HERALD are here dunned for that which they owe.

There is one thing more. In teaching the "Holy Scriptures," let the Elders all observe this rule, that the "Bible" is full of good and great truths, that they were given to the world that the light might be in the world and the world comprehend it not; and that by it the world might be condemned.

Hence in teaching, respect the truth of God, and in the true spirit of nobleness, respect yourselves as ambassadors for Christ, and be very far from vilifiers or traducers of that which is held in esteem by your fellows whom you desire to benefit.

Never push a man to an extremity when you have the power; but use power, as conscious of its source, and from whence comes your salvation.

We call attention to the cultivation of the human voice in the art of singing.—Let the saints sing not only in melody but in harmony.

Also the cultivation of the mind. Let every saint be mindful of the exhortation to "get understanding."

Further, we do earnestly exhort all the elders, of every degree, that the coming of our Lord is near; and that the year just passed, is but one more added to the great cycle bringing us nearer to the end of our suffering, and the day of our triumphing.

Brethren, let all the various contentions, and vain babblings among us cease; let the brotherly love continue; let charity abound, which is the exceeding great love of God, and in all things observe to keep in view the righteousness which is by faith.

Be upright, be virtuous, be vigilant, be courteous, be happy and be contented.

Love is without dissimulation; love is without the fear of death; love is the perfecting of the covenant, therefore let love be with you in all things.

Bear with each others faults and frailties, remembering that Christ who suffered for us is the advocate of our cause at the throne of our God.

May the peace and fellowship of the Holy Ghost be with you all. Amen.

**Proverbs.**

Adversity tries us but to purify; prosperity too often tries us but to destroy.

Envy and hate give tedious length to the miles, and leaden feet to the hours of our pilgrimage; while love and contentment add beauty to the way, and golden wings to the time of our sojourn on earth.

Religion, to be enjoyed, must be reasonable, feasible, plausible, sensible, defensible, and comprehensible.

Sorrow is a great leveller. While a man is happy, and in health and strength, he cares little for those below him in the social scale; but let sorrow and affliction lay hand upon him, and he would strike hands with a beggar with a hope for relief.

Truth, though clear headed, is heavy of foot; hence, her adversary, error, though foggy minded, frequently gets long ways the start of her, and it is with the exercise of the utmost diligence, that she is able to undo,

coming after, what error has done, going before.

**CONFERENCES.**

**Abridgment of Conference Minutes.**

MARENGO QUARTERLY DIST. CONFERENCE, was held at Marengo, McHenry Co., Illinois, Nov. 9 and 10, 1867.

Conference chose John Landers, as President, *pro tem.*, and H. A. Stebbins, Clerk. Official members reporting: High Priests, John Landers, Philo Howard, A. G. Jones; of the Seventy, C. H. Jones; Elders, Horace Bartlett, Noah Dutton, Joseph Robinson, P. S. Wixom, W. F. Randall, H. A. Stebbins; Priest, C. Randall; Teacher, A. Holbrook.

A. G. Jones and P. S. Wixom reported their labors in various places in Northern Illinois and Southern Wisconsin, in which they were blessed with the Spirit, and in finding ears open to the truth.

**BRANCH REPORTS.**

Plano: 57 members, including 3 High Priests, 1 of the Seventy, 9 Elders, 3 Priests, 1 Teacher, 6 baptized, 2 cut off. Joseph Smith, Pres., H. S. Dille, Clerk.

Boone Co. 18 members, including 3 Elders, 1 Priest, 1 Deacon. W. F. Randall, Pres., Curtis Randall, Clerk.

Marengo: not reported.

Batavia: 49 members, including 2 High Priests, 2 Elders, 1 Priest, 1 Teacher, 1 baptized, 1 removed by letter. Philo Howard, President and Clerk.

**AFTERNOON SESSION.**

Bro. Z. H. Gurley having arrived, he was appointed President. He remarked that it might be years before he would meet us again in this capacity, as his field of labor was removed. He exhorted the saints to be united, and spoke of the magnitude of the latter day work.

The following additional officers arrived and reported: Of the Twelve, Z. H. Gurley, High Priest, Wm. Aldrich, Elders D. H. Smith, A. Delap, A. B. Alderman, F. Squires.

Resolved, That Nancy Covill, be received into the Reorganized Church, by virtue of her former baptism.

Resolved, That a general mission be given to Bros. A. G. Jones and P. S. Wixom, to travel as the Spirit may direct.

**EVENING SESSION.**

A fine discourse was delivered by Elder D. H. Smith, followed by Bro. Z. H. Gurley.

**SUNDAY MORNING, NOV. 10.**

Baptism was administered to three persons by Bro. D. H. Smith.

Preaching at the usual hour in the forenoon by Bro. John Landers, and at 3 P. M. by Bro. Z. H. Gurley.

#### EVENING SESSION.

A prayer and testimony meeting was held, in which many special gifts of the Spirit were manifested, to the great joy of the saints.— Bro. Gurley and others bore powerful testimony as to the work and reward before us. Peace and love filled all hearts, and we were signally blessed by the Holy Spirit. The three who were baptized were confirmed, and one child blessed.

Conference adjourned to meet at Plano, Kendall Co., Ill., on Saturday and Sunday, Feb. 8 and 9, 1868, *that being the full of the moon.*

**SOUTHERN NEBRASKA DIST. CONFERENCE,** held at Nebraska City, Neb., Dec. 7 & 8 '67. Elder J. W. Waldsmith, Pres., and James Kemp, Clerk.

Seventeen official members present.

#### REPORTS OF BRANCHES.

Camp Creek: 8 elders, 1 priest, 1 teacher, 1 deacon, 29 members, 1 baptized, 2 died. Jacob Jamieson, Pres.

Weeping Water: 2 elders, 1 priest, 20 members, 1 baptized, 1 died. J. W. Waldsmith, Pres.

Nebraska City: 9 elders, 2 priests, 2 teachers, 3 deacons, 54 members, 2 baptized, 1 removed by letter, 1 died. William Lane, Pres.; Henry Kemp, Clerk.

The following elders reported: Jacob Jamieson, John Jamieson, Sen., J. W. Waldsmith, R. C. B. Elvin, Isaac Jamieson.

*Resolved,* That John Chapell and S. Campbell be released from their mission to New London, also John Vanderwood and P. C. Peterson from their mission to Wyoming and Weeping Water, also Isaac Jamieson from his mission to Lincoln, also J. W. Waldsmith and John Jamieson, Sen., from their mission to Stone Creek.

*Resolved,* That R. C. B. Elvin and James Thompson go to Wyoming and Weeping Water, and James Kemp and K. Johnson to Rock Creek.

*Resolved,* That all the Elders and Priests labor and preach as much as their circumstances will permit.

Bro. R. M. Elvin's resignation as District Clerk was then read and accepted.

*Resolved,* That James Kemp be appointed District Clerk.

*Resolved,* That a priesthood meeting be appointed in each branch of this district.

*Resolved,* That a Sunday School be established in each branch of this district.

*Resolved,* That a Tract Fund be established in each branch of this district.

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

*Resolved,* That we sustain Bro. J. W. Waldsmith as President of this District, and Bro. James Kemp as Clerk.

*Resolved,* That a two days' meeting be held at Camp Creek, Jan 4 and 5, 1868. Also one at Nebraska City, Feb. 1 and 2, 1868, and one at Weeping Water, Feb. 22 and 23.

On Sunday morning at 11 o'clock, Elder Thos. J. Smith preached a very interesting discourse. In the afternoon a prayer meeting was held, and the Sacrament administered. In the evening a discourse was delivered by Elder George Kemp.

Conference adjourned to meet on March 7 and 8, 1868.

**KEWANEE DISTRICT CONFERENCE** was held at Kewanee, Ill., Dec. 7, and 8, 1867. Elder W. W. Blair Pres., and E. Stafford, Clerk.

The following Elders reported: George Braby, J. S. Patterson, Wm. Grice, Robert Lyle, Jesse Adams, A. Bronson, John Whitehouse, and E. Stafford.

#### REPORTS OF BRANCHES.

Princeville: 14 members, including 2 high priests and 2 elders. Rufus J. Benjamin, President and Clerk.

St. David: 67 members, 12 added by baptism, 3 by letter, and 3 removed. J. Jeremiah, Pres., Wm. D. Thomas, Clerk.

Buffalo Prairie: 78 members, 3 added by baptism, 2 by letter. J. F. Adams, Pres., Ezra Bryant, Clerk.

Kewanee: 86 members, 15 elders, four priests, 2 teachers, 1 deacon, 3 baptized, 5 received by letter, 1 removed, 1 cut off, 1 died. J. D. Jones, Pres., J. Stanley, Clerk.

Henderson Grove: 26 members, 3 elders, 1 teacher. Chas. M. Brown, Pres., George Shute, Clerk.

#### AFTERNOON SESSION.

*Resolved,* That Elder J. S. Patterson take the Presidency of this District.

*Resolved,* That Elder Wm. A. Moore be recommended to go on a mission to Virginia, and be permitted to take another elder with him.

*Resolved,* That the elders in this District labor to the best of their ability, subject to the call and direction of the President.

**WHEREAS:** That Elder Morrill E. Campbell, belonging to the Buffalo Prairie Branch, has become in a state of insanity, and is going about lecturing on religion, therefore

*Resolved,* That we as a Conference, deplore the sad state of the brother, and are not responsible for what he teaches, and recommend that the brethren finding him, should use their endeavors to secure him in some one of the humane institutions of our land, established for the same.

**EVENING SESSION.**

Met for a social meeting, and enjoyed the Holy Spirit to a good degree.

**SUNDAY MORNING SESSION.**

Elder Braby preached, followed by Elder Henry Green, of St. David.

**AFTERNOON SESSION.**

Elder Blair preached from 1 John 4: 4, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." The subject was one of deep importance to the congregation, judging from the profound attention paid to his remarks, and the anxious enquiring faces bent forward to catch the speaker's words.

The Conference ended with a prayer meeting in the evening. Throughout the whole Conference order, peace and harmony prevailed. Elder Blair preached on the evening prior to, and on the evening after Conference.

Conference adjourned to meet at St. David, Fulton Co., Ill., on the first Saturday before the full moon, March 7, 1868.

**CENTRAL NEBRASKA Quarterly District Conference** of the C. of J. C. of L. D. S. was held in DeSoto, Neb., Nov. 2, 3, 1867. Henry J. Hudson, President; Thos. J. Smith, Clerk.

Officials present; 1 of the seventy, 15 elders, 2 teachers, 1 deacon.

**BRANCH REPORTS.**

Columbus: 23 members, 6 elders, 1 priest, 1 teacher; 3 baptized. Henry J. Hudson, President.

DeSoto: 45 members, 1 of the seventy, 8 elders, 2 priests, 2 teachers, 1 deacon. G. W. Martin, President.

Florence: 19 members, 5 elders, 1 priest, 1 teacher, 1 deacon; 1 cut off.—Jas. Plested, President.

Scandinavian: 47 members, 7 elders, 2 priests, 3 teachers, 2 deacons; 4 added by letter, and 8 by baptism. J. C. Christensen, President.

Omaha: not reported.

**EVENING SESSION.**

This session was occupied by a prayer and testimony meeting, in which all were made to rejoice in the blessings of God.

**SUNDAY NOV. 3.**

The following elders reported: Thos. J. Smith, B. V. Springer, and Jas. Hodges. Preaching by J. Hodges and Z. S. Martin.

**AFTERNOON SESSION.**

Reports were heard from Elders M. V.

B. Smith, John Taylor and S. Butler.

*Resolved*, That the missions appointed last Conference be continued, and that Jas. Hodges and R. Shackleton, B. V. Springer and J. W. Webb, E. G. Cannon and S. Butler, M. V. B. Smith and John Taylor be appointed to labor together.

*Resolved*, That Bro. Geo. Hatt be appointed to labor with Bro. J. Gilbert in Omaha.

Adjourned to meet in DeSoto, Neb., on the first Saturday and Sunday in February, 1868.

After adjournment Bro. Hudson preached a very able sermon from Jonah 4: 4.

**DECATUR DISTRICT CONFERENCE** of the C. of J. C. of L. D. S. was held in Little River Branch, Oct. 26, 1867.

Elder Geo. Morey, President; A. W. Moffitt, Clerk.

Official members present: 3 high priests, 4 elders, 2 priests, 1 teacher.

Little River Branch reported 59 members, including 2 high priests, 1 of the seventy, 5 elders, 3 priests, 1 teacher, 1 deacon.

**SUNDAY MORNING, OCT., 27.**

Preaching by Bro. E. Robinson, from the Book of Mormon, on the great plan of redemption.

**AFTERNOON SESSION.**

Spent in business matters in relation to the Little River Branch.

Adjourned to meet on the last Saturday in January, 1868, at 10 A. M.

**POTTOWATOMIE DISTRICT CONFERENCE** was held at Union Branch, Iowa, Nov. 23, 24, 1867.

Elder Jairus Putney, President; E. W. Knapp, Clerk, *pro. tem.*

**BRANCH REPORTS.**

Council Bluffs: 5 received by letter. Jas. Caffall, President; D. Chambers, Jun., Clerk.

Boomer: 26 members, including 1 of the seventy, 6 elders, 1 priest, 1 teacher, 1 deacon. Wm. Chapman, President; Geo. Wright, Clerk.

Union: 36 members, 8 elders, 1 priest, Horace Gladwin, President; Rasmus Campbell, Clerk.

Wheeler Grove: 40 members, including 1 high priest, 4 elders, 2 priests, 1 teacher. A. J. Field, President; E. W. Knapp, Clerk.

North Star: 2 added by letter, 2 cut off; 1 removed by letter. Wm. Williams, President; D. P. Hartwell, Clerk.

Crescent City: 48 members, including

1 of the seventy, 5 elders, 2 priests, 2 teachers. W. C. McIntosh, President; E. Hoskins, Clerk.

North Pigeon: 19 members, including 1 of the seventy, 7 elders. Jeremiah Thomas, President; D. Dodson, Clerk.

The following Elders reported:

Geo. Wright, A. G. Weeks, Howard Smith and M. H. Forscutt.

The following elders received missions:

Howard Smith, E. W. Knapp, J. D. Craven, D. P. Hartwell, A. G. Weeks.

Officers present: 1 of the seventy, 18 elders.

SUNDAY MORNING, NOV. 24.

Elder Caffall addressed the congregation on the subject of the resurrection of the dead.

*Resolved*, That we adjourn to meet at the North Star Branch, the last Saturday and Sunday in February, 1868,

STRING PRAIRIE District Conference was held at Montrose, Iowa, commencing Dec. 7, 1867.

W. Kinney, President; J. H. Lake, Clerk.

Minutes of the last Conference read and approved.

Official members present: 1 of the seventy, 9 elders, 1 teacher, 1 deacon.

BRANCH REPORTS.

Montrose: 45 members, 3 elders, 1 priest, 2 teachers, 1 deacon. F. Borley, President; N. Shumake, Clerk.

The following elders reported: E. Benedict, B. Shang, F. Borley, W. Kinney, R. Doty, J. H. Lake, S. Tripp, S. Alcott.

EVENING SESSION.

Preaching by Bro. Tyler.

SUNDAY MORNING, DEC. 8.

The saints met at 9 1/2 o'clock for social meeting, and enjoyed the Spirit of God. Public preaching at 11 o'clock, by Bro. Shang. Preaching at 2 o'clock, by Bro. J. H. Lake, and at 7 o'clock by B. Shang, followed by Bro. Tyler.

*Resolved*, That this Conference request all the elders and priests of this District to preach as much as their circumstances will permit.

*Resolved*, That this Conference sustain W. Kinney as President of String Prairie District, in righteousness.

*Resolved*, That Bro. R. Warnock be the Clerk of String Prairie District.

*Resolved*, That we adjourn to meet at String Prairie, the first Saturday in March, 1868.

## CORRESPONDENCE.

FROM BRO. JOHN RICHARDS.—I<sup>s</sup> it possible for us in this part of the country to have one of the Elders come and establish some branches of the true Latter Day Saints, here in Kansas? There are some fifteen or twenty old Mormons here about; and some of us are ready to commence anew, just as soon as an authorized man arrives here; for my part I have longed for the opportunity for several years, but living in the country, have not had much chance to hear of the reorganization. Whoever has the right or privilege to send a messenger here, I beg them to do so as soon as convenient, for we have been like caged birds here for the last ten or twelve years, and our wish is to be let loose, and to do the will of our God so long as we live.

My home is a mile and a half east of Robinson, Brown Co., Kansas, on Wolf River; about 25 miles west of St. Joseph, Mo. There are also several families in Atchinson, Kansas, one David Williams, working at the saw mill in the city, and one Thomas also, and another Williams.

ROBINSON, BROWN CO., KANSAS, DEC. 13, 1867.

FROM BRO. Z. S. MARTIN.—I write a few lines to let you know I am so far on my way to Ohio. On arriving here the field commenced to open before me, so I came to the conclusion that we had better make some appointments, and see what the people thought of the latter day work. So far the friendship manifested towards us is astonishing. I believe here is as fine a field of labor as any elder of the church could desire. Twenty-six years have gone by since I spent a summer and winter here, and I am told by one of the oldest settlers here, that since that time no preaching has been done here, (he is an Advent minister). I

hope that by our good walk, and the grace of God, to do a good work here, and then, I will bend my steps towards the field of my labors, Ohio.  
 /LAPORTE Co., Ind., Dec. 14, 1867.

FROM BRO. J. W. WALDSMITH. --  
 It affords me pleasure to inform you of our present situation. Our Conference adjourned on last evening. Yesterday and last night was a time long to be remembered by the saints of Nebraska City. The good Lord in His mercy did bless us, by pouring out in abundance His Holy Spirit. There has also been steps taken to establish a Tract Fund in each branch.  
 NEBRASKA CITY, Neb., Dec. 9, 1867.

**MISCELLANEOUS.**

**Notice.**

Is hereby given to all whom it may concern, especially to all Latter Day Saints, that Elder John Shippy has been suspended from his office as an Elder in the Church, and forbidden to administer in any ordinance thereof, or to teach, preach or expound in any public manner whatever, pending an investigation of charges, which have been preferred against him for misconduct, involving gross violations of the moral law, and the discipline of the Church. And the said John Shippy is hereby notified to appear at Plano, Kendall Co., Illinois, on the 4th day of April next, to answer to the same, before a proper Council of the Church.

JOSEPH SMITH, }  
 W. M. MARKS, } PREST'S OF THE CHURCH.  
 J. W. BRIGGS, Pres. of the Twelve.

**PLACED.**

On Tuesday, Nov. 5, 1867, at the residence of the bride's parents, New Brighton, Pa., by Elder Josiah Ellis, Mr. Wm. Wall to Sister MARY E. TUTTLE

At Chelsea, Mass., by Elder Geo. G. Smith, Mr. CHARLES H. YOUNG, son of Elias and Caroline Young, to Miss MARY E. BROWN, daughter of Cyriel and Elizabeth Brown.

At the house of Wm. Williams, Carbondale Branch, St. Clair Co., Ill., by Elder John Sutton, Mr. NATHANIEL MILLER, from Scotland, to Miss ELIZA MOLLER, of Staffordshire, England.

May heaven give them aid  
 As down life's stream they glide  
 That in the covenants they have made  
 They faithfully may abide.

**DECEASED.**

Near Oregon, Ill., Oct. 31, 1867, Sister ANNA HARRINGTON, aged 69 years.

At the Coal Branch, near Alton, Ill., on Oct. 22, 1867, of Congestive Chills, Sister SARAH GIBBS, wife of Elder Charles Gibbs. Born at Camerton, Somersetshire, England, Aug. 24, 1832.

At Council Bluffs, Iowa, JOHN HENRY, only child of John and Sabina Cross, aged 1 year, 10 months and 17 days.

Far from this world of sin and strife,  
 He has gone to everlasting life,  
 Full of glory, full of joy,  
 The Lord has called our darling boy.

Near New Canton, Ill., Nov. 5, 1867, of consumption, Sister LIZABETH, daughter of John R. and Mary A. Fisher, aged 17 years and 5 months.

She was much beloved by all the saints that knew her, for her firmness of faith and purity of life. When she was so far gone that she could scarcely speak to be heard, she spoke in tongues for the first time in her life, in as clear and strong a voice as when in perfect health, and soon after she passed away as calm and resigned as one that goes to sleep.  
 J. GOODALE

Lines by Mrs. H. E. Criswell, on the death of her husband, James Criswell, who departed this life Oct. 25, 1866.

**He has Gone.**

Another hand is beckoning us,  
 Another call is given;  
 And glows once more with angel steps,  
 The path which reaches heaven.  
 My husband, and my friend, whose smile  
 Made brighter summer hours,  
 Amid the frosts of autumn time  
 Has left us, with the flowers,  
 His paling cheek and feeble step  
 Forewarned us of decay;  
 The shadow from the silent land  
 Fell round my husband's way,  
 The light of mortal life went down,  
 As sinks behind the hill,  
 The glory of a setting star,  
 Serene, and clear, and still,  
 We miss him in the place of prayer,  
 And by the hearth-fire's light,

We pause beside his door to hear  
Once more his kind good night;

There seems a shadow o'er the day,  
His smile no longer cheers;  
A dimness on the stars of night,  
Like eyes that look through tears.

Alone unto our Father's will  
One thought hath reconciled,  
That He whose love exceedeth ours,  
Hath taken home His child.

Fold him dear Father in thine arms;  
And let him henceforth be  
A messenger of love, between  
Our human hearts and thee.

Still let his mild rebuking, stand  
Between us and the wrong;  
And his dear memory serve to make  
Our faith in God more strong.

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M Humphroy 168; A Lawrence 168; Andrew Hayer 171; A K Anderson 180; Austin Hayer 168; L Lightfoot 144; G W Wald 168; E Sechrist 168; A Guinand 168; H J Nixon 168; T Standeven 168; D Griffith 182; A McFarland 167; O A Oleson 168; A Page 185; J Jackson 158; S E Cook 168; T F Chappelov 169; J. Wilsey 168; A M Wilsey 168; M Hall 153; D J Powell 162; B Sly 168; H Bronson 156; N Van Fleet 168; G Hayward 168; D Davis 165; J T Phillips 168; Mrs. L Smith 179;

\$1.00 each.—H A Brown 154; E Parker 154; L L Jones 153; G George 158; P Brecaud 154; J Billington 158; W A Moore 156; T Davies 154; J H Eldredge 157; S Oleson 158; W Williams, Knight's Grove, 156; A Christian 156; J W Nichols 156; M J McIntire 155; O Guinand 155; S Hills 144; C Mills 156; I Bond 156; J Hirst 156; J Robinson 156; J Atkinson 155; J Hatton 156; T Fletcher 156; B Madison 156; S Rogers 169; J Sayer 156; J C Lornson 144; I Cramer 156; R Fuller 152; H Bartlett 156; K Cole 156; S Matthews 145; W Hascroft 138; J McMillon 155; E Rhodes 156; S Owens 154; J Newberry 159; J Batton 156; A L Tucker 156; G P Adamson 156; H C Smith 156; J Sutton 144; S Hemmingway 156.

Various sums.—I A Goff \$1.50, 160; J Crumner \$2.20, 144; R Mather \$5.25, 180; S C Winegar \$3.00, 168; J Taylor, Hannibal, \$3.00, 156; J M Tousley \$0.50, 150; S S Wilcox \$1.20, 170; T J Andrews, (gold) \$31.00; \$18 00; \$12.50.

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

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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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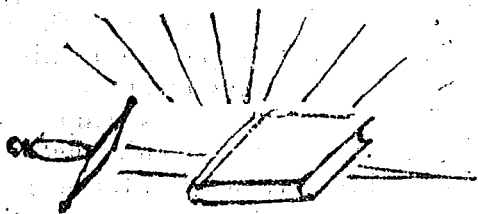


# THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED REARETH RULE, THE PEOPLE MOERN."—*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.

## Ordination.

Lo! how many truths need stating,  
To the children of mankind.  
Clouds of witnesses are waiting,  
To convince the honest mind.

Ye who know these truths, go teach them,  
And their practice keep in view;  
All these evidences, preach them;  
God requires this of you.

Take the sword, which is the Spirit,  
In its sheath, which is the word,  
Use it oft, as well as wear it,  
Till its lustre be restored.

In authority and power,  
Not as Scribes, nor Pharisees,  
Heed not when man's frown shall lower,  
'Tis the Lord you ought to please.

To this calling we ordain you,  
Consecrate and set apart;

Praying that the Lord sustain you,  
Be you faithful we exhort.

Rich the blessings promised to you  
When your noble work is done.  
Hallelujah! Hallelujah!  
To the Father and the Son!

Aoxter

## Forgiveness.

For the benefit of my brethren  
and sisters, for their future welfare  
in the kingdom of God, do I desire  
to humbly write a few thoughts  
suggested to my mind by reading  
B. of C. 64 : 2 :

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherfore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. *I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;* and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you either by commandment or revelation: And this shall ye do that God might be glorified, not because ye forgive not, having not compassion;

but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver."

We will notice, dear brethren and sisters, in the first place, the sentence, "but of you it is required to forgive all men."

methinks I hear some brother or sister say, "yes, if they will repent; unless they repent we have no right to forgive them."

With all due deference to your opinion, my dear brother or sister, I beg leave to present the view I have of this question, and if it agrees not with the law of God, I am willing and shall be thankful to be set right. I am not writing for controversy, God forbid; but I am writing because I felt constrained by what I conceive to be the Spirit of God.

If a person has to repent before we forgive them, (in our hearts,) the Savior committed a great blunder, and a wrong, when He cried unto the Father to forgive those who crucified Him. Stephen, the martyr, who was filled with the Holy Ghost, even that he saw heaven opened, and saw the Savior on the right hand of the Majesty on high, must have made another blunder, when he cried unto the Lord to "lay not this sin to their charge." There is nothing said about repentance here, neither by the Savior nor Stephen. They knew that it was required of them, as individuals, to forgive; whether their persecutors repented or not, but for God to forgive before they repented was another thing. Saith the Lord, in the quotation from the B. of C., "I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men," and to say in your hearts, "let God judge between me and thee," etc. You will discover, dear brethren, by the saying, "and to say in your hearts," that we are not to say in an audible voice, "the Lord judge between me and thee,"

but in our hearts we are expected to forgive our brother, and leave him in the hands of the Lord. Now suppose we did not forgive a brother or sister who had trespassed against us, before they repented, would we not be cherishing a spirit of revenge or malice against him? Let us examine our hearts. I freely confess unto you, my brethren, that I have been placed in these trying circumstances; and I can say for one that if I did not forgive my brother, and go and tell him his fault between me and him alone, in a spirit of meekness and love, or say in my heart, "O God I freely forgive my brother, do thou forgive him," and let no one be the wiser of my brother's fault for my telling, and treat my brother with love and charity—I say if I did not do either of these things, a spirit of hatred would rankle in my breast, and the first thing I would know, I would be making my brother's fault known unto some brother or sister, and thus bring myself under greater condemnation than my brother, as saith the word. I have no doubt but the experience of many of my brethren will bear me out in what I have said.

"But," says one, "if you had noticed a little farther, you would have found that the word says, in the same paragraph:

"And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scripture saith unto you, either by commandment or revelation."

And we also find by reading the next sentence, that it says:

"And this shall ye do [that is bring them before the church] that God may be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eye of the law, that ye may not offend Him who is your Lawgiver."

Here it is made perfectly plain, in this last sentence, that we are not to bring our brother before the church because we have not forgiv-

en him, not having compassion on him, thereby shewing that we bring him up through revenge, malice or some kindred feeling; but we are to bring him before the church because God has commanded us so to do; and thus we obey our Lawgiver, by observing His commands; but if we bring our brother up before the church through revenge, not having forgiven him in our hearts, we offend our Lawgiver and bring ourselves under greater condemnation, according to the word.

The Lord says, in the revelation under consideration, that we are to do as the scripture saith unto us, either by commandment or revelation, with our brother or sister who repenteth not. And what does the word of the Lord say, as contained in the law given for our observance in the last days: B. of C. 42: 23:

“And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled.— And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders.”

“Now,” says one, “from what you have quoted, you see plainly that we are not to forgive them before they confess.”

“I do not understand it so. And why?” Because the context shews that if they confess not, we are then to deliver them to the church, etc., and, in sec. 64, the Lord says we are not to bring them before the church because that we “*forgive them not, having not compassion,*” etc. Now, let us reason together. If because being not reconciled we do not forgive our brother, because he confesseth not, and not confessing, we bring him before the church; we bring him before the church, not having forgiven him, and thus violate the express command in section 64, which implies, as plain as language can, that we shall not bring our brother before the

church not having forgiven him, and not having compassion on him, but that we shall have forgiven him and had compassion on him, and that, that God’s law might be sustained, and He glorified. Any thing less than this, and we offend our Lawgiver; and come under great condemnation. If our brother, after we have taken him alone and told him of his fault, confesses, it is the end of the law, and we have to be reconciled; but if, after fulfilling our part of the law, our brother refuses to confess, God has made it obligatory on our part not to be reconciled. And why? Because His law is transgressed, and we are to keep His law and see that it is kept, so that though we have forgiven our brother, yet we can not be reconciled to place our brother on an equal footing of friendship or brotherhood as he was, until the law is fulfilled, lest we should offend our Lawgiver and bring condemnation on our heads.

Now; my dear brethren and sisters, I think enough has been said on that point, but I want to talk to you still further. We have seen that we have to observe the law of our God, lest we offend Him. You and I believe firmly that God does not deal in nonessentials; but when He reveals any thing to the children of men, for their observance, He means to be obeyed.

God has made it obligatory upon us, if a brother or sister offends, that we go to them and take them alone, thus implying secrecy with respect to our brother or sister’s fault, and on no account is it to be told to another, until we find on their part they refuse to comply with the law of God, or confess their fault to the one offended, or injured. Is this always done, my brethren? Is it not frequently the case that, instead of cherishing a forgiving spirit, and going to our brother and talking to him with feel-

ings of love for his welfare, in a spirit of meekness, between ourselves, none being the wiser, how often is it the case, that we go to another brother or sister, and tell our brother's fault to them; and it frequently gets the round of the branch, before the one erring hears of it; and then the way is taken to drive them further into transgression, and we come under greater condemnation than our brother, by not only breaking that portion of law in the B. of C. 42: 23, and also in 64: 2, but we violate that portion of law contained in sec. 42: 7, which reads thus: "*Thou shalt not speak evil of thy neighbor, nor do him any harm.*" Now I come to a portion of the question that I started out with: "My disciples in days of old sought occasion against one another, and forgave not one another in their hearts, *and for this evil they were afflicted, and sorely chastened; wherefore I say unto you that you ought to forgive one another.*" Is there afflictions, is there diseases, is there deaths, is there trials, is there a withdrawal of the Spirit of God from an individual, or a branch, or from the church generally; may it not be as we have reason to expect; through offending our Lawgiver, cherishing in our bosom feelings of enmity towards each other, hatred, or kindred feelings, which proceedeth from beneath; instead of cherishing in our bosom, that pure, holy, and precious germ, charity—not only to our brethren and sisters, but to all mankind. Let us add to our faith virtue; practice virtue and holiness before the Lord continually, that we may ever have His Spirit to be with us, being continually in the presence of the Lord; add to virtue knowledge; knowledge of God's law; seek diligently to know and understand it; seek after it as after hidden treasures, with a desire to observe and keep it; then shall our

peace be like a river, and our righteousness like the waves of the sea: our peace constantly flowing like a river unto us, from the fountain head, constantly supplied from that pure source which never runs dry. Our righteousness will then be like the waves of the sea, deep, lasting, and constantly in motion; ever pure and bright, for the waves of the sea are bright and clear; ever reflecting the image of the heavens above them; and the waters are so deep that they never throw up mire and dirt; even so may our righteousness be clear from filth of any kind; and reflect the image of the righteousness of our Father who is in heaven.

Want of space admonishes me to bring my article to a close, which I will do by exhorting my brethren and sisters who may read this article to follow the advice of Bro. Alex. H. Smith to the California saints. Let us watch ourselves, and not so much our brother, remembering always, that God has said through Isaiah, in speaking of these very days we live in, that "They that watch for iniquity are cut off, that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." O my dear brethren, let us be wise, and follow the counsel of the Almighty, that He may bless us, and not afflict us, and finally grant us an abundant entrance into His celestial kingdom.

Your unworthy brother, E. S.

### Baptism.

"He that believeth and is baptized shall be saved."—Mark 16: 16.

Saved from what? Not from temporal death, *surely*. Not from temporal losses or afflictions. "For if in this life only we have hope, we are of all men most miserable." But this is a prophecy of Jesus Christ, which remains to be proved in the world to come. And believers in this gospel testimony, have "an

*earnest of the Spirit* given unto them, upon which surety they can safely rest their hopes, doubting not the truth of Christ's words, inasmuch as those signs which He promised should follow baptized believers, here in this life, are verily and truly fulfilled; so that the salvation promised unto baptized believers, is a salvation from that state of misery which awaits the impenitent beyond the present life. No reasoning mind can settle upon a more rational conclusion. Therefore it only remains for us to determine what is necessary to be believed, in order to secure the salvation promised in the gospel testimony. Almost every one has some kind of *belief*, which they imagine sufficient to secure this promise to them, and upon the different ground of their different faiths they severally rest their hopes; the greater portion believing that baptism is not essential to salvation. Wherefore they risk, or at least rest their hope of eternal life upon their *believing* only.

Now the question is: what must one believe, in order to his having a well grounded faith?

Of course if the letter of the gospel is a rule of duty, and if it be needful to believe *any* part of it, why not *every* part of it?

"Go teach all nations, baptizing them," &c. Again, Jesus said to His disciples, that they should teach them to observe all things which He had commanded them. Then of course He would have them to observe the ordinance of baptism as one *essential* thing, and not as a mere *non-essential* ordinance.

Again He had said to them, "thou shalt not be as the hypocrites when thou prayest. Nor shalt thou be like unto the hypocrites when thou doest thine alms!"

These were some of the important *things* which were included among all "those things" which Christ

sent His disciples to do and to teach among all nations. These were some of the things included in that gospel testimony, which if a man *believes*, and so believes as to go forth and be baptized into the faith of it, he shall be saved; but if he only believes a small part, and is only baptized into the faith of a part of this gospel testimony, there is no security for such. Because when some had *believed* in Christ, and were recognized as believers, by an apostle, yet there still remained some other "things" for them to be taught to observe and do before they were entitled to the heavenly gift.

Those twelve men whom Paul found at Ephesus are an example of this fact, for they had verily believed in Christ, and had been baptized also; and yet they had not received the Holy Ghost, nor did they ever receive it merely by hearing of it; even when Paul spake of it before them, not until after he had laid his hands on them for that purpose, and conferred it upon them through that holy ordinance; and this order of things being *then* needful to be believed and practiced, by whomsoever would inherit the promised blessings, why should it not now be as needful? If men can now receive the Holy Ghost by just believing in Christ, as many do pretend, even before baptism, then why not those twelve men after baptism? Why was it that even the holy apostle Paul acknowledged them as believers in Christ, and of course he expected that some one had baptized them, as it would be but an absurdity to count them as believers without their having believed in baptism. I say then, inasmuch as they had not only believed, but had also been baptized, why was it then *still* needful for them to attend to some further teaching, and to consent unto some after ordinance, before God

gave His holy Spirit unto them?— This question is an important one, belonging unto the science of theology, and it is one which can not be truthfully answered without exposing the folly of a multitude, now claiming the honor of divines.

The Baptists pretend that those twelve men were not rebaptized after Paul came to Ephesus; so that they count their baptism valid, and also their faith, even while as yet they were both ignorant, and destitute of the Holy Spirit. If that were true, then our present Baptist believers may possibly be on as good ground as they were before Paul came down and set them right.

The Methodist hold that those twelve men were indeed rebaptized before Paul laid his hands upon them for the conferring of the Holy Spirit, which reception was proved and demonstrated by the gift of tongues and prophecy; yet neither they nor their sister Baptists, can prove themselves to be in possession of any of those heavenly gifts which once adorned the members of the body of Christ; and as to their being taught to observe "*all things*" which Jesus commanded His disciples, it is sufficient evidence to the contrary when one reads Christ's sermon on the mount, or just gives his attention to the testimony they bring before the people. So long as faith comes by hearing, it should not be expected that men will observe to do as Christ commanded His disciples, when those who *teach* them say nothing against those hypocritical practices which He condemned, nor any thing in favor of those things which He enjoined.

There is now a great deficiency in the fashionable preaching among all who hire themselves out to preach, and that is not their greatest sin, by any means, for like the dog in the manger, they will not allow Christ's words to be uttered in their assem-

blies, lest an application of them should be made, appropriately, to their churches, instead of to the wicked. In order then to stand on salvation's ground, by believing, it is needful to believe *all things* which Jesus commanded His disciples to do and to teach among all nations; and if those disciples did not go beyond their commission in their teaching, then it is necessary for christians to "*prove all things*" which they taught, and so far from *despising prophesying*, we should "*covet to prophesy*," "and desire spiritual gifts."

It is easy to be seen that no man can *believe* the whole gospel testimony, so long as he stands where the unbelieving Jew stood, who believed in God, yet denied the miracles which were done in their day and generation, by God's own Son. And it is now as true, that all who reject the testimony which He sends in this age, will be damned; while all who believe and obey it, will be saved. Thus God's truth is immutable.

J. S. COMSTOCK.

#### Sabbath Thoughts.

Silently, steadily and countless, fall the flakes of snow; over the city of men; over the forest of trees; down on the unsightly places of the town, hiding them with a mantle of charity; out on the broad fields, covering them with a warm, light, vestment to keep *in* the life of the young grain, and shut *out* the cold of the wintry sky.

Beautiful little star shaped blossoms, spreading your chrystalline petals in the air, descending in bounty, who can tell the place of your treasure room? who declare the law of your forming? Ye bless, and boast not. Doth man receive the blessing and murmur not? Man, whom the earth, wave, and sky conspire to bless? Not always. Oft-times he receives the boon, selfishly

consumes, and in place of thanks for its goodness, sighs in his discontent.

“Man was made to mourn.”

These are sad words, clothing a sad thought. It may be a true one, but can we believe it? To be sure we are placed in a world of raw material, our dwellings are not ready made to our hands, palaces of luxury; our tables are not spread with golden dishes, heaped with succulent fruits, pared, creamed, and sweetened to our taste; with graceful divans, and downy couches spread for our repose when we had concluded our unearned repast.

Where the need of repose without labor, where the use or joy of food, without cause in which to spend its gathered strength; where indeed would be the propriety in employing the King of the universe and His holy ministers, to do what we, in His present widely ordained world, are made fully competent, with His blessing, to accomplish?

Take captive the wild bird of the woods; cage it even in golden wires; feed it even to fatness; yet his plumage loses its lustre, his song its clear, glad ring, his movements their grace. Free him, and brightening with life, he sweeps airily and swiftly after the shining moth, or searches diligently after the nut flavored seeds, becoming a living song, a moving expression of bliss.

Man, in the condition we have imaged him, would not be happy. Satiety would steal all the sweetness from his worthless unbought pleasures. Inaction would suffocate him. Monotony, that most tiresome of all weariness, would drive away all peace with its ceaseless unvaried tread.

Place him, strong limbed, upright, unhampered, among his material; let him form a hammer, an axe, a pen, a pencil, with his prehensile

fingers, and carve, contrive, work, meditate, help himself through. Ah! it is this adaptation, this making, moulding, forming, *contriving*, *CREATING*, that forms one great source of pure happiness, not only to man, but even higher orders of intelligence, even the Great Creator Himself.

Some of the sorrows that render man unhappy, rise up before my mind; I see the home he had fashioned with so much skill, consumed to ashes, or ruined by a storm of heaven over-fierce. Even in this case, what are the best means of repair? The power that would not create it for him in the first place, will not rebuild it. Hours of useless sorrow will not avail. Active exertions to replace or recover the lost possession, are better than idle grief.

Wrong, insult, calumny, persecution, received from his fellow man generally cause him to mourn more deeply than simply rending away this world's lucre. The remedy instinctively presented to the mind of the natural man, would be revenge. But the light of philosophy and what is infinitely better, the light of religion forbids revenge, recommending patience and forbearance.

How is this forbearance to be attended in the mind? Is sadness to be harbored, concealed within, like an impure chemical in a sun-painted picture, destroying the fairest outline, changing the most subtle shade, though no outward action is made toward revenge? Listen to the great answer:

“When men shall revile”—“persecute”—“say all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad.” etc.

Death is another name of terror, another source of grief. This world is good but the next is better, and we would not always remain here. Sickness also afflicts us. Here we

find our philosophy tried. To die and be at rest, seems better than to live suffering from day to day. Yet this is an exception. We are more often thankless for health, than sad from being sick. Where we meet one bowed down and desolate; sorrowful because of pain, we meet ten, who, if health were the brightest source of felicity, should surely rejoice from day to day.

Sorrow for sin is among our troubles. Here evil is evidently our own creation, and can not be laid at the feet of a God who in wisdom has given us a will of our own. The remedy lies in the commandment, "Go and sin no more."

Sorrow for the sins of the world, or the transgressions of brethren, such as visited Enoch, even after himself and city were received up into the bosom of God. This is a heavenly sorrow, in whose holy depths there is more comfort than the wicked enjoy, even in the perfection of their wickedness; whose purifying drops uplift us toward our heavenly Father. Such tears the heavens shed down abundantly, when the earth mourned because of sin.

If our Savior could require of those placed in circumstances we would naturally expect would make them mourn, that they *rejoice* and be *exceeding glad*, what must be re- and priceless blessings, as are the quired of those blessed with pure children of His kingdom.

Let us count up our blessings on our fingers. In the first place we are sentient beings, members of the universe, in common with all God's creatures; then in common with our fellow man we have a world of material, (raw and rough, it is true,) also the opportunity of mental and physical culture. Still higher, we, the saints of God, enjoy the unmeasurable gift of the gospel, the privilege of knowing and

practicing its pure principles. The riddle of life solved the visitation, testimony, *life* of the Spirit of God. We have all the intellectual good (that is, it is open to us) of the world, added unto the riches of heaven. God in mercy has, in a measure, removed persecution; we have in many lands a good name; many are our happy homes; numerous our peaceful communities; often our social joyous gatherings; dearly we love each other; constantly is exhibited our brotherly kindness and hospitality, and to a mind unclouded with hate, these things are an unfailing source of congratulation. Are we not doubly obligated to be *exceeding glad*. The day when religion was self torture, when holiness meant sorrow and suffering, is past. The gospel when taught in purity, is indeed "*glad tidings of great joy*."

"Let us heartily rejoice," let us fill our homes with cheerful light, our minds with praise and thanksgiving, and make the air palpitate with holy song. The evident intention of God was to make us happy here, and hereafter.

Then, as now, we will have a world of material with which to deal. But our powers, refined, strengthened, multiplied by the change, or the resurrection, will require and receive, a world of pure, refined, consequently beautiful material with which to create homes of surpassing elegance, refinement, and utility. Earth will present phenomena, whose grandeur will be far superior to the most vivid conception we may now form.

God is self-supported. If all the universe were turned against Him, He could still exist, all creation could not abate one power in His possession. He can not be limited, circumscribed or destroyed. His profound peace, undisturbed complacency, extreme felicity are in



and of Himself. He wills that we approach toward this perfection. That we arrive at the point where self-existence be given unto us. Unwearied, we shall toil not. Undimmed, our joy shall wax not old. Uncircumscribed, save to the boundless Fullness of goodness, unlimited, save from the domains of evil. If we are changed, for the better. If we move, it will be to go up higher, and so shall we ever be with Him.

AORIUL.

## L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Wednesday, Jan. 15, 1868.

JOSEPH SMITH, *Editor.*

### Pleasant Chat.

This number is the second one of the New Year of 1868, and we are making some very good and very wise resolutions, which we now intend to carry out.

To resolve is one thing; to carry those resolutions into effect is quite another thing.

Now, as having a right to guess at the way in which so many of you have been fixing up in your minds, the many good things you intend to do this year; we propose to take a view of some of them, with a desire to aid the ones who make them, to decide as to their practicability.

Bro. C. has made a resolution, not only mentally, but orally; and that too with the branch of which he is a member; that he will not, under any circumstances, refuse to do that duty which devolves upon him as an elder in the church, when called upon.

This is a very praiseworthy and commendable resolution; but, in order to be of any value to the man making it, must be always remembered, not only when called upon to act, but within the compass of every day's life. For, to be able to fill the requirements of the resolution, it is requisite to be prepared by reflection upon probable exigencies, to act when those exigencies occur.

Although the ancient injunction seems to carry the idea that we should take no thought for the morrow, but let the morrow care for the things of itself, there is a commandment that every man should learn *his duty*; and that the slothful shall not be accounted worthy to stand; from which we infer that this idea of the maker of the resolution before referred to, providing for subsequent action by previous thought, is a correct one. So we would advise our Bro. C., in the keeping the resolution which he has made, that he should set about—thinking.

To be better prepared to act with credit to the cause before a congregation of the saints, or those not of our faith; the man who has resolved to do his *duty* must remember, and never *forget*, not for one short moment, that the honor of the cause is, for the time being, solely in his hands; and that upon him rests the responsibility of making a fair and high minded representation of the faith of the saints; and if he forgets this, and for his own glory speaks, for the purpose of airing his own acquirements to the showing of his own ability, he is not doing his *duty*, but is being passed up, and fails to keep his resolution.

To be still better prepared to discharge the duties involved in this resolution to do, it is requisite that the elder referred to should be clean, in person and in mind; that the outside of the platter should indicate the cleanliness of the food upon it. None would wish to sit down to meat, and eat of that meat off a filthy plate, however clean we might be assured the food might be. Besides, those who sit down to listen to the word which we preach, are frequently of the opinion that our outward appearance ought to conform to the principle of purity which we declare is so essential to salvation; and thus the precept upon our lips is rendered of no effect by the example upon our persons; if that cleanliness of purpose, of thought, and person, does appear to be exemplified in the individual standing as the preacher.

It is almost always the case, that the personal appearance of a speaker is remembered in connection with that which was spoken.

And, although defects in the physical formation may be overlooked, and due allowance made for them, there is none for those defects in personal appearance which are the direct results of laziness, dilatoriness, procrastination, or a criminal disregard of the opinion of others. From these considerations would it not, may it not, we do most earnestly exhort Bro. C. to be very clean in his person. Rays may be pardonable; but dirt is not. To be fully prepared to discharge the duty taken by the resolution to do, the man must always feel and exhibit a firm reliance upon the Lord. And in every emergency of the ministry, and of his life, to remember that strength before the Lord is humility, meekness, sobriety, truthfulness, faithfulness, honesty, carefulness, diligence and uprightness of walk and conversation.

If these things are remembered by Bro. C. and acted upon, then is the resolution practicable. There are many Bro. C's.

Sister J. has resolved that from the New Year's day just passed, she will endeavor to walk more in conformity with the teaching of the Savior.

A good resolution beyond all question; but, it will be found impracticable with Babylon's bells of fashion jangling in her ears, and Babylon's pride of dress enveloping her form.

The virtue of pure Christianity, finds delight in plainness of attire, simplicity and heatness of adornment.

True loveliness needs not the embellishment of fashion to be admitted, but trusts in nature's worth for its attractions, avoiding and despising those attentions to the outward show which now so universally marks the silly and the vain.

So Sister J. must needs be careful to keep within the line of cleanly, neat and chaste adornment to secure the first acquirement necessary to the keeping of her resolution.

The tongue is a small member; but how very important a part it plays in the life of the true disciple. With it we praise and glorify God. With it we testify of His

goodness. With it we cheer, comfort and console each other. And with it we slander, condemn, and destroy each other's reputation. With it we dig deep the pit of despair into which we fall.

With it do we speak the kind word by which gladness springeth up; and also the bitter word whereby anguish is added to pain. It is with the tongue to make us blessed in peace, or make for us a turmoil of trouble. It is then for Sister J. to observe to keep her tongue under subjection to truth, kindness, love and virtue. Her influence is felt at home; her husband's the first in interest among the men of the earth, her children, (if she have any) next; and from these she may receive a wide power for good if she is diligent in pursuit of that for which she is striving.

She must neither scold, storm, nor fret; but be gentle, courteous and kind; and with the Spirit of the Master to aid her she will conquer envy, malice, discontent and every species of evil, and make sure progress towards the goal of her ambition. There are many Sister J's.

There are many others. One is determined to make himself familiar with the Holy Scriptures this year. Courage brother, and you will succeed admirably. Another is going to wean himself from tobacco this year; good. Another is determined this year to be prepared to preach next; good. Another is bound to get clear of debt; good. Another is trying to live more economically this year than last; good. In fact, there are so many who have made resolves at the beginning of this year, we can not name them all. In order to keep them, be sure to remember them daily, in prayer and praise to God.

The word is onward; much good is being done by the elders who are preaching the word abroad.

Those receiving copies of the Scriptures that are defective in the binding, are requested to return them to the Committee to be made good. Do not find any fault, but send them back at once. 'Tis ill to growl, the fault is not the Committees, but is an accident of the binders.

### Our Query Column.

**Ques.**—What ground had Moses, at forty years of age, for supposing that the Israelites in Egypt, "would have understood how that God by his hand would deliver them"?—Acts 7: 25.\* What means had they of knowing that he was to be their deliverer?

**Ans.**—See Heb. xi. 23-27; also Gen. L. 29.

**Ques.**—Are not the authorities of branches under obligation to see that there is no iniquity in their respective branches, and to see that all the members walk in accordance with their calling?

**Ans.**—See Matt. xviii. 7-17; Mark ix. 39, 44; Rom. xvi. 17, 18; 1st Cor. v. 9-11; 2d Thess. iii. 10-15; Titus iii. 10.

From Book of Mormon.—See Moroni vi. 6. "And they were strict to observe that there should be no iniquity among them." Mosiah xi. 17. "And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out."

From Book of D. & C.—See sec. xvii. 10, 11; xli. 2; xlii. 16; xliii. 3. "Purge ye out the iniquity which is among you," &c. lxi. 2; "He that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church," &c., read to close of par.

**Ques.**—Should not all the officers in the church, be living examples in faith and righteousness, or are they permitted to be as the "guide board"—point the way, but not go?

**Ans.**—See 1 Tim. iv. 12; Titus ii. 7, 8; 1st Peter v. 1-4; Matt. v. 14-16; 2d Thess. iii. 7; 1st Cor. iv. 16; xi. 1.

B. of M.—Mosiah xi. 1. "I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you; and also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. \* \* \*

And none were consecrated except they were just men." Jacob i. 4. "For I, Jacob, and my brother Joseph," &c. B. of Nephi viii. 7. "Behold, I am the light; I have set an example for you." 8th par. "Behold I am the light which ye shall hold up."

B. of D. & C.—See sec. civ. 44; xxxviii. 9. "And let your preaching," &c.; xvi. 5. "And now I speak unto the twelve," &c.

**Ques.**—Were the first twelve Apostles at Jerusalem baptized?

**Ans.**—1 Peter iii. 21; Johni. 35, 36; 40, 41.

**Ques.**—Can disembodied spirits minister to men on the earth? **Ans.**—See Matt. xvii. 3, 12, 13; Mark ix. 4; Luke ix. 30. **Ques.**—And if so, what form and appearance are

they of? **Ans.**—Luke ix. 30, "two MEN," 31, "who appeared in GLORY, and SPAKE," etc., 32, "But Peter and they that were with him were heavy with sleep; and when they were AWAKE they saw his glory, and the two MEN that stood with him."

As a contrast in answer as to the form and appearance of Spirits, see 1 Sam. xxviii. 13, 14; Job iv. 15, 16; D. & C. xxii. 3. "And it came to pass that Moses looked upon Satan," etc., "and where is thy glory?"

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,"—Matt. vi. 33.

**Ques.**—Does the foregoing quotation from the words of the SAVIOUR, give a baptized disciple any warrant for sitting down in idleness, while himself and family suffer for the comforts of life?

**Ans.**—No. For reason why, see "Holy Scriptures," Matt. vi. 38.

## CORRESPONDENCE.

FROM BRO. Z. H. GURLEY:—I have thought that the great anxiety of our many friends demanded in few words from us, that they might know that we, through the goodness of our heavenly Father, have reached the field of our labor, and are endeavoring to do what we can to advance our Redeemer's cause.

We arrived at Williamsburg, eighty miles above Montreal, the second evening after we left Plano. Here we tarried five days. During our stay we visited several old saints, who embraced the gospel some twenty-eight or thirty years since, and were happy to learn that the most of them retain the evidence of their acceptance with God, and were rejoiced to hear of the present prosperity of Zion. That place, dear brother, is where I first heard the fulness of the everlasting gospel, and where I formed an acquaintance with her who has been my companion and helpmeet through all the trials and travels of the church, for the last thirty years. I felt to thank God that I was ever directed to that place, and that, notwithstanding all our trials and privations through

\* The scripture quotations used in this article, are from the "Holy Scriptures."

which we had passed, a glorious future was beckoning us onward. I have taught school many years in that place. My scholars are now the principal inhabitants of that part of the town. I found it almost impossible to get away from them, as well as my relatives there. They treated us with all imaginable kindness, urging us to return, which I intend to do by and by.

From there we took the train for Portland. We reached Montreal about 3 o'clock, changed cars, and at daylight found ourselves among the gloomy mountains of Vermont. Oh what a sight! Hills and mountains and mountains and hills, for 244 miles according to the mile stones. This miserable scene continued during that entire distance. I saw but one small field, of perhaps two acres that was cultivated. At the Junction, 12 miles from Portland, we changed cars for Bath. Here we took stage for Rockland, 48 miles, which we reached about 1 o'clock, nearly tired out. The next day went aboard a small schooner, stayed over night, and the next morning started for the islands. On our way the schooner was struck by a squall and nearly capsized, but the good Lord brought us safely out.

We have found on this island several brethren, who received us with that kindness that none but saints know how to extend to strangers. We have learned that several have been added to the church since Bro. Landers left, numbering, in this immediate vicinity, about seventy-four.

I feel that there has been a fatal neglect. Bro. Landers left three branches, all in good faith and well organized, and the prospects must have been very flattering. But the error was in not sending some high priest of experience to preside over them. As it is, the enemy has

taken advantage of their youth and they have been led into woful errors, injuring the faith of nearly all, and I fear from what I learn, destroying many others. I have felt to mourn over the condition of the churches in this place, and I ask all my friends in the church to pray for them. If we shall be able to right up the church this winter, I shall count it one of the best winter's work that I have had a part in for years. I have preached twice today, and we had two prayer meetings.

The brethren were overjoyed to see us. Some had seen us in dreams, and knew and welcomed us when we met.

DEER ISLE, near Green's Landing, Hancock Co., Me., Dec. 22, 1867.

FROM SISTER L. SMITH.—We are in the midst of a serious drouth here. A few miles from us is a city of 60,000 inhabitants, half of whom can not to-day command a pail full of water. Their paper says, if the water famine does not end soon, God only knows what will become of them. \* \* What astonishes me very much is that not in one religious paper that I come across, nor in one sermon do I hear it mentioned. The secular papers speak of it, and that is all.

I, for one, would be glad to know that the time was near when the Lord's people will have their last trial, be it ever so severe, and be called home to Zion, no more to go out forever.

Bros. Lamphere and Stone came here last summer with the gospel. Two of my family received it. But oh, how grieved I am to see how it is rejected by many who are miserable for the want of it. \* \* Oh that I could hear the cry, "Behold the Bridegroom cometh, go ye out to meet him." My poor weary soul would hasten forth to welcome my dear, dear Savior.

NAVARINO, N. Y., Dec. 22, 1867.

## CONFERENCES.

### Abridgment of Conference Minutes.

THE MAINE AND NOVA SCOTIA CONFERENCE IN THE ISLES OF THE SEA, was held at Bro. Jonathan Eaton's, Bear Isle, Me., Dec. 26, 1867.

The Conference was organized at 10, A. M. by electing Bro. Z. H. Gurley, President; and Bro. H. W. Robinson, Clerk.

Officers present: Of the Twelve, Z. H. Gurley; Elders: Thomas Ames, Daniel H. Eaton, Jonathan Eaton, John B. Eaton, Peter Eaton, Sen., Joseph Robinson, Otis C. Eaton, John W. Blaster, Geo. W. Eaton, Nathan B. Eaton, Peter Eaton, Jr., Wm. Blaster, Geo. W. Blaster, Henry W. Robinson; Priest, Peter H. Billings.

#### AFTERNOON SESSION.

The President then in an able and interesting manner, set forth many points of the "law," showing that the only safety for us as a church, is to observe strictly the written word, as contained in the three books, and that by so doing, the gates of hell can not prevail against us; and that the time has come for "the Isles" to receive the law of God, as the ancient prophets have declared.

Whereupon it was

*Resolved*, That we, the elders of this Conference, are determined to do all in our power to support the gospel, and spread it throughout the Isles of the sea.

*Resolved*, That this Conference embrace all the Islands of the sea in Maine and Nova Scotia, and that all branches of the church belonging to the same, are requested to report themselves at the next Quarterly Conference, as the law requires, B. of C, sec. xvii. par. 18.

*Resolved*, That this Conference is, and shall hereafter be known as the "Maine and Nova Scotia Conference in the Isles of the Sea."

*Resolved*, That this Conference recommend that a branch of the church be organized in the neighborhood of Bro. Ames, on Big Deer Island.

*Resolved*, That this Conference recommend the circulation and reading of the *T. L. D. S. Herald* throughout this District.

*Resolved*, That Bros. Z. H. Gurley and Joseph Robinson visit Little Deer Isle, to set in order the church matters in that locality.

*Resolved*, That Bros. Jonathan Eaton and H. W. Robinson be associated in the ministry. (Field of labor not defined.)

*Resolved*, That we by our faith sustain Joseph Smith as President of the Church, and Wm. Marks as his Counsellor, and all the quorums of the church in their respective offices.

Adjourned to meet at Little Deer Island on the Friday last preceding the full moon in March. (March 6, 1868.)

THE NEVADA CONFERENCE was held in Carson City, Nev., Dec. 14, 15, 1867.

Bro. E. C. Brand, President; Bro. E. Penrod, Clerk.

#### BRANCH REPORTS.

Carson City: 24 members, including 6 elders, 1 teacher, 1 deacon; 10 received by letter, 14 baptized. Emanuel Penrod, President; W. A. Penrod, Clerk.

Franktown: 9 members, 1 elder, 1 priest; 1 baptized. John Twaddle, President; J. Twaddle, A. C.

Jack Valley: 15 members, including 3 elders, 1 priest, 1 teacher, 1 deacon. John Parkins, President; Charles Parkins, Clerk.

Total in the District: 50 members, 12 elders, 2 priests, 2 teachers, 2 deacons; 15 baptized, 10 received by letter. E. C. Brand, President of District; E. Penrod, Clerk of Conference.

Officers present: 12 elders, 2 priests, 2 teachers and 2 deacons.

*Resolved*, That the minutes of the Elder's Council Meeting of Dec. 10 be read.

(See minutes of the same.)

*Resolved*, That the minutes of the Elder's Council of Dec. 10 be sustained by the Conference.

The following elders reported: John Twaddle, Emanuel Penrod, John Parkins, and Abednego John.

Elder Thomas Millard reported, and resigned the Book Agency.

*Resolved*, That we receive the resignation of Bro. Millard as our Book Agent, with our thanks for his services in that capacity.

Elders W. Baxter, E. C. Brand, Edward Casidy, David E. Jones, Mesach Williams, Geo. P. Slayton, and Edward Williams reported.

Priests Wm Hyde and Joseph Bowdon, also Bro. Albert Hawes, teacher, reported.

*Resolved*, That we sustain Elder Thomas Dungan as President of the Pacific Slope, and all other officers, in righteousness.

*Resolved*, That the priesthood of this Conference, who have not received printed licences, shall apply to the Clerk for the same.

*Resolved*, That members of branches, desiring to be ordained to the office of an elder, shall bring a recommend from their

branch to Conference, unless the ordination should be to qualify them to preside.\*

*Resolved,* That we purchase and distribute tracts, according to the counsel from the church in the east.

*Resolved,* That any Elder in this church giving up his license, the same is not considered in good fellowship, and shall be brought to trial.

*Resolved,* That we, the priesthood, sustain Elder Joseph Smith, son of Joseph the Martyr, as the President of God's Church, Prophet, Seer, Revelator, and Translator; Wm. Marks, his Counsellor; the quorum of the Twelve, and all the other quorums, and officers, in righteous needs, by our faith, prayers and means.

Remarks by Bro. E. C. Brandon the Word of Wisdom.

#### EVENING SESSION.

A call was made for laborers to go into the field, to labor as circumstances would permit.

Bros. Abednago Johns, Thos. Millard, David Bona, Emanuel Penrod, arose and offered themselves.

Bro. Albert Hawes arose and said he was willing to go into the field, and labor unconditionally, as soon as he got well.

*Resolved,* That the President of this Conference is hereby instructed to appoint a court to try Bro. John D. Bowen on the charge of rebellion, and that he be duly notified to appear and be furnished with the charge in writing.

The President appointed the Presiding Elders of the three branches as a court to try the case.

*Resolved,* That Bro. E. Penrod labor, as circumstances may permit, in Carson City, Newton, Nation, and Fair View School District.

*Resolved,* That Bro. Bona labor at Carson City and Franktown, as circumstances may permit.

*Resolved,* That Bro. A. B. Johns labor in Silver City, Gold Hill, Virginia City and Washoe Valley.

*Resolved,* That Bro. Thos. Millard labor at Carson City and Dayton.

*Resolved,* That Bro. E. C. Brand be empowered to give missions to all elders that have not been appointed by resolution.

#### SUNDAY MORNING, DEC. 16.

Elder D. Bona spoke on the plan of salvation; followed by A. B. Johns, on the principles of salvation, and E. C. Brand, on the first principles of the gospel.

See B. of C., sec. xvii. par. 16. [E.]

#### AFTERNOON SESSION.

In which the saints testified of the goodness of God; the gift of tongues was made manifest, after which the sacrament was administered.

#### EVENING SESSION.

Elder E. C. Brand preached from Rev. iii. 17, 18.

*Resolved,* That we adjourn to meet in Carson City, in the month of March 1868, time to be appointed by the President, according to the weather.

#### Council Meeting.

Held in Carson City, Nevada, Dec. 10, 1867.

Bro. E. C. Brand chosen President, and E. Penrod, Clerk.

Meeting opened by singing and prayer.

Present, Elders E. C. Brand, Geo. P. Slayton, David Bona, A. B. Johns, Thos. Millard, E. Penrod and David E. Joffes.

The following resolutions were then passed:

That the Presidents of the different branches have not authority to call a District Council Meeting.

That we do not recognize as a law to govern the church of God any action of any body calling themselves the church, between the years 1844 and 1853.

That a Committee of two or three be appointed to visit the members of the church in Empire City, and report the same.

That Elder E. C. Brand report to this Council his official business in Nevada.

That we sustain Bro. E. C. Brand's proceedings since he has been in our midst; also that we sustain Bro. G. P. Slayton as his co-laborer.

That we receive the decision of the Court of Elders in the case of Edward Williams.

That we establish a book agency in Nevada, and that Bro. David Bona be sustained as Book Agent in this State.

That we receive the report of Bro. E. Penrod and Bro. Hawes in relation to their labors with members at Empire.

That Bros. Penrod and Slayton be a Committee to labor with the members of the Empire Branch, which has been disorganized.

That we receive and adopt the proceedings of this meeting.

The vote on the above resolutions were unanimous.

E. C. BRAND, PRESIDENT OF DISTRICT.  
E. PENROD, Clerk.

\* This should have been 1852. [E.]

### Quotations.

SELECTED BY W. C. LANTON.

"Hearken and hear O ye inhabitants of the earth. Listen ye, elders of my church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent; for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying: prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand having his Father's name written in their foreheads; wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him, for behold he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be joined back into their own place; and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh."—*B. of D. & C.* 108: 6.

"The way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him; for he that diligently seeketh, shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old; and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.—Therefore, remember, O man, for all thy doings, thou shalt be brought into judgment. Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever. And the Holy Ghost giveth authority that I should speak these things and deny them not."—*1st Nephi* 3: 8.

"Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when men shall separate you from their company,

and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven."—*Luke* 6: 20+23.

### HOPE RESTORED.

"Tell me not though light once vanished  
From my soul and left it dark,  
That the shade can never be banished  
By another shining spark;  
Even things and thoughts are dearer  
When they've seen through memory's light,  
And the morn of joy is clearer  
Since the passing of the night."—*Shuell.*  
Books are embalmed minds. Fame is a flower upon a dead man's heart.  
If motives were always visible, men would often blush for their most brilliant actions."

"A man might often earn enough money in the time he wastes in bewailing the want of it."

"The mind that busies itself much with the future, has need to be an uncommonly cheerful one."

"Duty is the little blue sky over every heart and soul—over every life—large enough for a star to look between the clouds, and for the skylark, happiness, to rise heavenward through and sing in the new yellow light.  
Courage, the commonest of the virtues, obtains more applause than discretion; the rarest of them."

[From the *Chicago Tribune* Dec. 16, 1867.]

### The Inspired Volume.

Rev. W. H. Ryder, D. D., of St. Paul's Church, last night preached a sermon to his congregation, from the subject "In what respect is the Bible an inspired volume."

He said that, in asking ourselves the question, in what respect is the Bible inspired, we should always keep before us the fact, that it exists. How the work was produced is immaterial—it exists. We know it contains the best laws of the times in which it was written, and we know all our ills flow from our not being up to its teachings.

It is a notion prevalent among a great many good people, that every word of the Bible is inspired. The books of the Old Testament deny this. Their authors do not claim this. To search for hidden meanings is absurd and superstitious. The proper way is to take the most obvious interpretations of the texts. To say every word in the Bible is inspired, obliges the church to sanction all it contains, and to defend its errors. To justify all that is in the Old Testament, furnishes argument for infidels and the profane.

Every reader of the Old Testament knows that the different authors give different ac-

counts of the same occurrences, and just such errors occur in all our histories. These errors, but slight, are fatal to any theory of verbal inspiration.

The speaker said he heartily dissented from any verbal inspiration. The inspiration is in the thoughts and teachings of inspired writers. The record is not revealed, but its spirit is. This rule is simple and obvious, and obviates many of the evil effects produced on believers and unbelievers in inspiration.

In Moses' time the Jews were as ignorant and superstitious as the negroes of the south, and this fact explains the frivolous and barbarous regulations that were imposed upon them. These regulations are revolting to the present enlightened mind, and were not intended for our guidance.

## MISCELLANEOUS.

**CONFERENCE NOTICE.**—There will be a District Conference held at the house of Gilbert Watson, town of Black Creek, Outagamie Co., Wis., Feb. 8, 9, 1868. It is hoped that there will be a general attendance.

*N. B.* The reason why the time of meeting was changed from January to February will be satisfactorily explained to the saints, when they assemble.

Done by request of J. M. WAITE, President of the last Conference.

### Address of Elders.

Joseph Smith, Box 50, Plano, Kendall Co. Ill.  
 Isaac Sheen, " " " "  
 Wm. Marks, Plano, Kendall Co. Ill.  
 Wm. Blair, Sandwich, De Kalb Co., Ill.  
 I. L. Rogers, " " " "  
 E. Robinson, Farmington, VanBuren, Co. Ioa.  
 Chas. Derry, Manteno, Shelby Co., Iowa.  
 T. J. Andrews, Box 513, San Francisco, Cal.  
 Samuel Powers, Beloit, Wis.  
 Thomas Job, Spanish Fork, Utah.  
 Josiah Ellis, No. 794 Penn st., Pittsburgh, Penn.  
 John Seville, Chester City, No. 7, Lead-works Lane, Eng.  
 Z. H. Gurley, Deer Isle, Hancock Co., Maine.  
 T. W. Smith, Dennisport, Mass.  
 Jason W. Briggs, Iowa Falls, Iowa.  
 Alex. H. Smith, Nauvoo, Ill.  
 Wm. Anderson, Montrose, Iowa.  
 C. Derry, Manteno, Iowa.  
 E. N. Webster, Roxbury, Mass.  
 N. H. Ditterline, 1220 Darien st., Philadelphia, Pa.  
 John Gilbert, Fall River, Mass.  
 D. H. Smith, Burlington, Wis.  
 John S. Patterson, Kewanee, Ill.

Thos. Dobson, Dennison, Iowa.  
 James Caffall, Council Bluffs, Iowa.  
 Wm. Hazzeldine, care of Geo. Beilamy, No. 2413, Broadway, St. Louis, Mo.  
 F. Borley, Montrose, Iowa.  
 Samuel Reeves, Keokuk, Iowa.  
 E. C. Briggs, care of Geo. Blakeslee, Galien, Berrien Co., Mich.  
 Mark H. Forscutt, No. 2413, Broadway, St. Louis, Mo.  
 Saml. Perks, Box 286, Alton, Madison Co., Illinois.  
 Wm. H. Kelly, Mantorville, Dodge Co., Minn.  
 M. Campbell, " " " "  
 Joseph Parsons, No. 99 Smithfield st., Pittsburgh, Pa.  
 Geo. Blakeslee, Galien, Berrien Co., Mich.  
 Thos. Hougas, Norway, La Salle Co., Ill.

**TRACTS OF FOUR PAGES.**—Three tracts (No. 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—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—The Legal Succession of Joseph Smith Son of Joseph Smith the Martyr—Great Contrast.

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

**TRACTS OF 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 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.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

No. 3.—Vol. 18.] PLANO, ILL., FEB. 1, 1868. [WHOLE No. 147.

—*For the Herald.*

## Savior, Comfort Me.

BY B. C. JONES.

In the dark and cloudy day,  
When earth's riches flee away,  
And the last hope will not stay;  
Savior, comfort me.

When the secret idols gone  
That my poor heart yearned upon,  
Desolate, bereft, forlorn;  
Savior, comfort me.

Thou who wast so sorely tried,  
In the darkness crucified:  
Bid me in thy love confide;  
Savior, comfort me.

So shall it be good for me  
Much afflicted now to be,  
If thou wilt but tenderly,  
Savior, comfort me.

O'FALLON, Ill.

## Unlawfulness of War.

*A Dialogue between a Recruiting Officer and a Latter Day Saint. Written in 1863,*

BY GILBERT WATSON.

*Recruiting Officer.*—Good morning, Mr. W.

*L. D. Saint.*—Good morning, sir. Got home for a little while, have you?

*R. O.*—Yes sir; several of us were sent home to recruit for our

regiment. Wouldn't you like to enlist and go with us? You would find us as brave and jovial a set of boys as you ever were amongst.

*L. D. S.*—I don't doubt but your comrades have all the good qualities you claim for them, but I have serious misgivings in regard to its being morally right for me to enlist as a soldier.

*R. O.*—Oh, you need have no fears about that. Our ministers tell us that we are required by the sacred regard we have for the Bible, and by the love we have for our country and its institutions, to rise in our strength and put down this ungodly rebellion.

*L. D. S.*—The ministers of the south present substantially the same reasons to the masses there, to induce them to fight for their independence.

*R. O.*—(Earnestly.) Do you mean to say that the ministers of the south are right?

*L. D. S.*—By no means. What I wish to show, is the necessity of each individual determining for himself what is right, seeing professed ministers differ so widely.

*R. O.*—Well, to come to the point, then, let me ask, upon what are your objections founded?

*L. D. S.*—Upon the law of God, which says, “*Thou shalt not kill.*” This is God’s law, and imperative in its demands. Now it can not be denied that the chief business of a soldier is to kill and destroy, for to this end he is trained and educated.

*R. O.*—I think that you put a wrong construction upon that command. I believe it applies to mankind *individually*, and *not collectively* or nationally. The command forbids murder. That is, it forbids the taking of life with premeditated malice by private individuals, to gratify private ends. But it has always been admitted that nations have the right to declare war against their enemies, and to kill and destroy them in accordance with the acknowledged principles of civilized and Christian warfare; and it never has been considered that the soldier who kills, and otherwise destroys the enemies of his country, violates this command in so doing; but, on the contrary, those who have most distinguished themselves in this respect, are considered *patriots* and *heroes*.

*L. D. S.*—I can not see any valid reason why nations are not amenable to God’s law, the same as individuals. I hold that man has no right either individually or nationally to change or abrogate the law of God. It requires the same power to change or make exceptions to a law, as it did to make the law in the beginning. Hence God is the only being who can make any alterations in His law, and unless you can show that God has granted to nations powers and privileges which He has not to individuals, you have no just grounds to make such claims for them. Besides, it is a commonly received political axiom with us, that all the just powers of our rulers

are derived from the people. If this is sound, then our rulers—the law makers of the nation—have no right to make laws opposed to the law of God, or to set aside that law for one moment, upon any pretext whatever. You have admitted that it was obligatory on mankind individually, and if on the people individually, then it must be on the rulers individually, for they are of the people, and derive their “just powers” from them; and since the people had no right to set aside that law or to make exceptions to it, it is clear that they could not empower their rulers to do it.

*R. O.*—You are quite logical, in your way, but your logic does not agree with history. Egypt, Babylon, Rome and all the ancient nations, established and defended themselves by war, and so also have all the nations that are now extant upon the earth, and this being the case, it seems to me to be preposterous to suppose that any nation could establish itself and live on your hypothesis.

*L. D. S.*—I admit what you affirm in regard to nations both ancient and modern, but I disagree with you in your conclusions. The question to be settled, is not what the nations did, but is this: Are their doings justifiable in the light of God’s law? I have shown that man-made wars are a violation of this law, therefore your conclusions would simply amount to this: “That no nation could establish itself and live, except in open violation of the law of God?” This I consider absurd, for God does not require of His creatures impossibilities. Our Savior said: “All they that take the sword shall perish with the sword.” This saying has been verified in the history of the nations that are past, and we have every reason to believe that it will be verified in the history of all nations

who have established themselves by the sword, for Christ assures us that heaven and earth shall pass away, but His words will not pass away. *Q.*—You have a peculiar faculty of making my arguments appear ridiculous, but I will cite you to some historic facts which I think you can not gainsay. You know that Israel were God's chosen people, unto whom God revealed His law, even the law you have been harping about so much, namely: "Thou shalt not kill." Yet they were commanded to drive out and destroy all the inhabitants of the land that they were going to possess; and after they obtained possession of the land, Saul, their first king, was commanded to go to war against the nation of Amalek, and utterly destroy all they had; and to spare them not; but to slay both man and woman, infant and suckling. How do you get along with your anti-war views in the light of these facts?

*L. D. S.*—I see no difficulty in the way at all. I take the facts as I find them. God has the right to make special exceptions to His law, as He did in the case of Israel, but man has no right to do it; and before you can show that the wars of mankind in general are justifiable, you must prove that man has a right to the war-making power. This prerogative, I contend, God has reserved to Himself; for we are told in the Divine record to "Avenge not yourselves, for vengeance is mine, and I will repay, saith the Lord." And again, of God only it is said that "In righteousness he doth judge and make wars." Israel, when in the enjoyment of God's favor, understood this principle, for they would not go out to battle against their enemies, though threatened by them, without asking counsel of God on the subject

and receiving a command to go and prevail. David did not understand that the command given to his predecessor, Saul, to destroy the Amalekites justified him in going to war against the Philistines, but waited till he inquired of the Lord in regard to what he should do, and received a command to go. These were specific commands to Israel, with which we have no more to do than with the building of Noah's ark. Our duty is clearly set forth by the Founder of the gospel dispensation, in the following words:

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 43—48.

*R. O.*—I had always supposed that these verses were to be understood figuratively.

*L. D. S.*—I do not see any reason why they should be understood figuratively. We are commanded to be perfect as our Father in heaven is perfect, and He sends His rain on the just and the unjust. There is nothing figurative in this; it is real, occurring every day. And as God is continually doing good to His enemies; so we are required to do good to our enemies, that we may approximate to the character of God. Christ exemplified these teachings in His life and ministry. When assailed by His enemies, with swords and staves, Peter, one of the twelve, in defence of his Lord and Master, smote a servant of the high priest with a sword; but Jesus rebuked him, saying, "Put up again

thy sword into his place: for all they that take the sword shall perish with the sword." When nailed on the cross He prayed for His enemies, saying, "Father forgive them, for they know not what they do." And the martyr Stephen, when expiring by the hands of his persecutors, "kneeled down and cried with a loud voice, Lord lay not this sin to their charge. Thus we see that Christ and His followers showed by their actions that they understood these precepts literally. Certainly, by no latitude of interpretation can the precept, "Love your enemies," be construed to mean, burn their cities, ruin their commerce, sink their fleets, shoot through their hearts, and if it does not mean all this, it does not mean war.

*R. O.*—In view of what you have said, I have some doubts in regard to *aggressive* wars ever being justifiable, but I have no doubt in regard to the lawfulness of *defensive* war, or the right of self defence. The instinct of self preservation is an instinct of nature; and since this instinct is implanted by God, whatsoever is necessary to self preservation is in accordance with His will.

*L. D. S.*—This argument, though sound in its premises, is, I think, fallacious in its conclusions. That the instinct of self-preservation is an instinct of nature is *evident*—that because it is an instinct of nature therefore we have a right to kill other men, is *not evident*. The fallacy of the argument appears to consist in this—that it assumes that an instinct of nature is a law of *paramount* authority, and overlooks the fact that God has instituted a *superior law*, by which we are required to regulate our instincts. Your reasoning, if carried out, would canonize the libertine, the courtesan, and free lovers, for they place the grat-

ification of natural instinct above all law. They act upon the principle that our instincts were implanted by God, and that whatever is necessary to their gratification is in accordance with His will, discarding the moral restraints placed upon all by the precepts of the gospel and God's revealed law. The practical question is not whether self preservation be an instinct of nature, but whether, and to what extent revealed religion has restricted its operation. If we refer to the authority of the New Testament we find that many of the dispositions and actions to which the instinct of self-preservation prompts us, are precisely those which are most expressly forbidden. They are non-forbearance, resistance and retaliation of injuries. It is, indeed, against what would be called *lawful self-defence* that the peaceful precepts of the gospel are directed. These precepts are: "Resist not evil." "Overcome evil with good." "Render not evil for evil." "Love your enemies." "Avenge not yourselves." These precepts suppose previous offence, injury, or violence; and it is then that forbearance is enjoined.

*R. O.*—Your views, if they could be put into practice, would make a heaven on earth: but they are not practicable. Your whole theory is Utopian. You would leave nations without the means of protection or redress, and make them sacrifice all their just rights to their enemies.

*L. D. S.*—By no means. I propose *not the sacrifice*, but the *greater security* of their rights; just as the substitution of law, with its courts and prisons, in the place of private revenge has everywhere increased the security, both of person and property. There are better means for nations to resort to than the sword, for protection and redress, among which are the following:

1. *Negotiation.* Nations could, if they would, settle all their differences, by amicable agreement between themselves, and, should public opinion require them to do so, war would seldom, if ever occur. 2. *Arbitration.* When the parties become too much excited to adjust the matter themselves, they might refer it to an umpire mutually chosen. 3. *Mediation.* When two nations think they must fight their quarrel out, a third power, friendly to both, may offer its services as mediator. 4. But the perfection of expedients would be a *congress of nations.* Nor would such a tribunal be an entirely new experiment, for its principle has been in occasional operation in the history of the world. The thing *can be done*, and *will be done*, whenever the voice of the people demand it. I assure you the views that I have advocated are not Utopian. They are predicated upon the precepts of the Prince of Peace, and the teachings of His inspired apostles; and I believe that a generation will yet arise who will put them into actual practice.

*R. O.*—What assurance have you that such will be the case?

*L. D. S.*—I have the assurance of the word of God, by Isaiah the Prophet, which reads as follows:

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: *nation shall not lift up sword against nation, NEITHER SHALL THEY LEARN WAR ANY MORE.*”

*R. O.*—To conclude, I must give you the credit of ably defending your views, and I think when my term of service is expired, I shall spend the remainder of my days in some peaceful occupation.

### The Body of Moses.

I have been somewhat interested in reading an article in the *Herald* of Jan. 1, 1868, written by a stranger to me, but who subscribes him-

self “T. Thoughtful.” He seems surprised to learn that so inconsiderable a writer (as he esteems himself to be) should attract such notice. It is not at all strange, friend Thoughtful, for if you were a little more thoughtful, you would perceive that large streams flow from little fountains; and tall and sturdy oaks grow from little acorns.

You have called my attention to the important question, “Why did the Devil contend for the body of Moses?” But you have not told us who the Devil is; or what the body of Moses is; so far you have not been *thoughtful* enough, for if these two things can be settled, the whole can be made plain.

As to the words devil and satan, they are often used to mean nothing but adversary. Our Lord said to Peter, “get behind me Satan,” and that Judas was a devil. Now then, the devil in question, was some adversary to something good; and as to the body of Moses, it is the same under the Mosaic dispensation, as the body of Christ under the gospel dispensation.

The old Jewish church, organized under the Levitical law, constituted “the body of Moses,” as all, both Jews and Gentiles, who have been baptized into Christ, and put on Christ, constitute “the body of Christ.” And for the dispute in question, I refer to the time the Jews returned from captivity and began to rebuild. The adversaries of Judah and Benjamin, (the Samaritans), “came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.” Ezra iv. 2.

Here it is evident that the Samaritans professed to be of the same faith; and of the same church as the Jews, and consequently of the same

*body* (of Moses)! But Zerubbabel and Joshua, and the rest of the fathers of Israel, said unto them: "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us." *Ib.* 3. There seems to have been considerable fraudulent policy in the leading men among the Samaritans, in making this offer to Joshua and his associates.

Sanballot, the Governor of Samaria, had given his daughter, Nicaxo, in marriage to Manasser, the brother Jaddua, the high-priest of the Jews: Manasser also being partner with him in the priesthood, and shared with him the sacerdotal dignity of the office; but the Jews had commanded Manasser to divorce his wife, or not to approach the altar.

"Whereupon Manasser came to Sanballat, his father-in-law, and told him that although he loved his daughter, Nicaxo, yet he was not willing to be deprived of his sacerdotal dignity on her account, which was the principal dignity in their nation, and always continued in the same family." *Josephus' B.* 11, c. 8.

Sanballat, being thus repulsed by Joshua, and others of the Jews, and out of all hopes of gaining favor with them, and fearing also that Manasser would put away his wife to avoid excommunication, promised him that if he would retain her, he would build a temple answerable to that at Jerusalem, and make him high-priest of it. To this he consented, and accordingly a temple was built on Mount Gerizim, near the city of Shechem, which was then their capital. This proved the main occasion of the contention between the Samaritans and the Jews, which had proceeded so far that in the days of our Savior, the Jews and the Samaritans had no dealings with each other. See John iv. 9.

We will now call attention to Zech. iii. 2, 3, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him: And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this (Jerusalem) a brand plucked out of the fire?"

Now when the Samaritans were rejected of Joshua, they undertook to resist the rebuilding at Jerusalem. See Ezra iv. c. And as already shown, they set up an unhallowed opposition worship on Mount Gerizim; it only remains to point out the principal agents in both parties, viz: the Jews and the Samaritans. The text, Zech. iii. makes Joshua the one, on the side of the Jews, and the historical sketches already given make Sanballat the other, on the side of the Samaritans; he must, therefore, be the Samaritan devil who disputed about the body of Moses. Now Jude says, it was Michael the archangel whom he disputed with. And Zechariah says, Joshua stood before the angel of the Lord: the angel then stood behind Joshua to put him forward in the good work, and to direct him. So, after all, the Samaritan devil disputed with the angel through Joshua, for it was not Joshua who said: "the Lord rebuke thee," but the Lord (represented here by the angel) said, "the Lord rebuke thee." It appears that the Samaritans sometimes claimed to be not only of the body of Moses, but to have had the same descent; for the woman, at the well, said to the Savior, "Art thou greater than our father Jacob, who gave us the well?"

When the Jews were in prosperity, says Josephus, the Cutleans, (Samaritans), pretended to be related to them, having descended from Joseph through Ephraim and Ma-

nasseh. They were then the body of Moses, and Jacob was their father; but when the Jews were in adversity, they denied all relationship, (and of course would relinquish all claim of being any part of the body of Moses), "at such times," says Josephus, "they told the truth."

And now, friend Thoughtful, be not offended; for I perceive thou art a seeker after truth; so am I, admit me as a partner in the firm, and we will seek together.

T. THOUGHTFUL, JR.

ASHTABULA, Ohio.

### Antiquarian Evidences of the Truth of the Book of Mormon. No. 14.

Oct. 12. "After a ride of over two miles, we entered the gates of a park, and found ourselves before the Inca Palace, which is, at least, *sixty feet high*, although consisting of but one story,—and of monstrous size. But what struck me as singular, directly I approached the building, was that the front only is of stone, the sides and out buildings being of wood. It has four large staircases in front, which strongly resembles that of the Palace we occupy. I had not much time or opportunity to examine it this morning, as we merely went towards, not along, the side. It is very different from ours in one particular, and that is, it stands on a terrace, raised four or five feet from the ground, and ascended to, by means of a flight of very steep steps, at the foot of which we were obliged to leave the horses, but brought muleys with us. The terrace was covered with natives in their peace costumes, glittering with precious stones and metals, but they moved aside so as to form an alley for us to pass through, actuated,—I expect,—more by fear of the mule than by a wish to please us.

"We first entered a large hall, where Onalpo slipped off his sandals, covered his handsome dress with a long black robe, and strapping a small bundle on his back, signified his readiness to conduct us to the Inca. Seeing us to be all impatient, he lifted a heavy drapery, and we found ourselves on the threshold of a broad, and exceedingly lengthy saloon, with two rows of gilt columns running the whole length of it, and lit by the immense lattices in each wall, partially shaded by hangings of light blue, sprinkled with golden suns. The ceiling is of

carved rosewood, and the floor, between the ranges of columns, is covered with a carpet like that in my chamber, while, between the columns and the wall, it is composed of different coloured marbles, as well as I could see, from the immenso number of black robed nobles standing there. At the end of the room, opposite to that at which we entered, is the throne of the Inca, the canopy over which is composed of crimson,—so richly embroidered with gold and jewels that the ground can scarcely be seen,—and it falls in graceful folds, on either side of the chair of state,—from a golden sun, suspended some distance above the throne. The throne, itself, stands on a long dais, covered with white cloth embroidered with silver,—and is a gold stool, with a large sun behind it.

"On this sat Orteguilla, with the llantu, borla, and the sacred robe of blue resplendent with jewels of great value. He was surrounded by all the high officers of the realm, in black robes, unsaddled, and beknuled,—among whom I easily recognized Curaca of Occopaltepec.

"We left the mule at the door under Pete's charge and entered. On seeing us, the Inca descended from his throne, and, advancing to meet us, did so about the middle of the room, whence he conducted us to the dais, where seats had been provided for Ned and I. We conversed for more than an hour about different things, but principally upon our respective countries, more particularly about the United States; in regard to such subjects, Orteguilla appears to be greatly interested.

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"In a few moments, a train of attendants came in bearing return presents of the most magnificent description, one of which I will take space to describe. It is the representation of a bird, the body of which is composed of the most beautiful green feathers, the breast being variegated like that of a humming bird, the wings are of purplish black, and the long tail, of brilliant scarlet. The beak, legs, and claws, are of gold, partially enamelled, and the eyes, are of two rubies, each set round with small brilliants. It is about two feet high, including the pedestal on which it stands." P. 82-85.

I. SHEEN.

QUESTION.—Is it any harm for us to go to a sectarian meeting, when we have no meeting ourselves? Ans.—None.

Q.—Is it any harm for us to go to the Theatre, when we have no meeting ourselves? A.—Yes.

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**L. D. SAINTS' HERALD.**


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PLANO, - - - ILLINOIS.

Saturday, Feb. 1, 1868.

JOSEPH SMITH, Editor.

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**Pleasant Chat.**

Among the inconsistencies of the latter days, one of the strangest that the reasoning mind finds to account for, is this: that of expecting the principle of government to be supreme; its centre local; and yet every man his own judge and interpreter of the law.

That every man is to be in some sort, the architect of his own fortunes in this life, and his acceptance in the world to come, may be conceded; but it is at the same time held, that the degree of power and glory to which the individual attains, is proportionate to the obedience which he yields to law. If this be so, it must necessarily follow that he that yields obedience to law, only so far as his convenience and his interpretation of the law is served, does not yield to the law; but obeys merely the law of his own will.

Law is both the cause and the result of political, social, or religious organization.— Hence, the organization of the church was the result of law, and the subsequent laws enacted by the church are the results of organization.

It is thought by some to be a proof of their independence, and freedom from superstition, to treat lightly the governmental powers of the church; and roundly to assert, that that only which themselves think to be law shall exercise power over them.

The opinion of one man, as a man, is as much entitled to consideration, as that of any other; but is it to be expected that the blacksmith, steadily pounding at his forge, day by day, would be a fit judge of the workmanship and texture of a shawl from the looms of the east; or that the skilful engraver upon the plates from which greenbacks are struck, should be the proper judge of how to yoke and drive the pioneer's six yoke breaking team; or that the occupant

of the western wilds as a herder of cattle and sheep, should be the one chosen to judge of the proprieties of court etiquette at the court of St. James. Reason and judgment say, No.

Each of the before named may have a conception of that which would be required of him under the circumstances supposed; but would he not be a very inefficient judge in the situations proposed? It is again answered, Yes.

What excuse then, can we offer for supposing that every man is a correct and infallible interpreter of the law, even for his own action? There are many, very many things, which are materially wrong, to do any one of which would be manifestly criminal; and which to command, or advise another to do, would be equally criminal; against these wrongs we are in duty bound to set our faces. But there are many things, to do any one of which is not criminal of itself, and can only be made so by the voice of public opinion, or the action of the law making power forbidding it to be done.

In either case the intelligent mind at once grasps the situation; and, without hesitancy, subscribes to the majesty of the power by which the thing becomes criminal, and refuses to do it; being obedient. On the contrary, the narrow minded, bigoted, self-willed mind, sees only the isolated fact of the innocence of the act forbidden, in itself; and assuming that the prohibition is a restriction of his liberty, he rebels; and as a sequence, plunges all whom he may, or can influence, into the same vortex of rebellion.

Of this precise character have been nine tenths of all the church trials since 1830, the revelations of which have appeared.

In the United States, the Supreme Court is the place where the constitutionality of a law is to be tried; and, in the absence of a decision of such court declaring a specific law to be unconstitutional, every man is expected to yield obedience to that law, no matter what may be his private opinion as to its constitutionality.

Although expected to be able to understand the law sufficiently well to act intelligently upon it, it is not expected that any



man shall set himself up in opposition to the law, and refuse to yield adherence to it because he believes it to be unconstitutional.

Is it then to be presumed, that when the law is given to the church, by which it has been created; and the law which has wrought so much in it a provision defining the tribunal which is to declare the construction to be put upon the law by which the church is to be governed; that every man is to be the power by which such construction is to be declared constitutional or not. While the right to examine, reason upon, and decide upon its relative merits is not sought to be denied to any one who has reasoning faculties, it is seriously doubted whether it is not productive of much trouble, this admitting the supposed right of condemnation which is claimed by so many men in the world; and which is much more extensively practiced by that class called "old Latter Day Saints," than by any others.

It is claimed and admitted, even by those who are the most troublesome, that it is necessary that there should be government in the church; and that such government, in the hands of those called to be the administrators of it, must be in conformity to law; but, with strange pertinacity, they each and every one, claim the right to disregard said government and its administrators, when themselves are the objects to be tried by said law.

When the rules of law by which the people under Moses were to be governed, were promulgated, all the people said, Amen.— And under this law men were condemned by the voice of two witnesses, and died without mercy. But the mercy of God being manifest to us, places us in such condition, that no jeopardy of life, or limb is incurred by transgression of, or resistance to, the clerical power of the church.

The Reorganization was the result of law, organic and relative; that law was found in operation; and it has been the constant aim of the spiritual authorities to keep within the purview of the law of creation, being assured that the creature should be subject to the creator. But some of these spiritual

authorities, have presumed to read and act upon those laws, with a direct reference to their obvious meaning and intent; not having had the benefit of the knowledge of experience, (which is supposed to give wisdom), that many of the old saints have had. Lacking this experience, these authorities have been knocking their heads against prejudice, (as if a *saint* could be prejudiced), precedent, and most of all, against this supremely infelicitious absurdity, that the rule of authorities is all correct, if they rule according to every man's construction of the law. Hence, these church magnates have been severely handled by very many who would be teachers of the law.

It has only become necessary for the officers of the church to arraign a man for some offence against known rules of propriety of conduct, and straightway the construction placed upon different clauses of the law, by these authorities of the church, is assailed and corruption and unrighteous disregard of law is charged upon them.

Hence, one class urges there is a departure from law and precedent, in recognizing the priest as the next in authority, in a *branch* government, to the presiding elder; another class urges grievous dereliction of duty, in not observing to keep as the Lord's Holy Day, Saturday; another class urges as a departure from orthodox "Mormonism," the hostility of the spiritual authorities against the doctrine of sealing; another charges departure, for not holding circumcision as an essential feature of the faith of the church; another class, urges it as positively necessary to the prosperity of the church, and eternal welfare of the leaders of the same, that they shall recognize, endorse and accept the revelations, acts, and consequences of this, that, and the other man; while yet another class insist upon a new dispensation altogether.

We freely confess that we are liable to censure, for having, thus far, paid but little attention to these cavilers; and indeed, should not now have stopped to examine the matter, but for the purpose of stating that which we conceive to be a sound and reasonable position

We, in common with all the rest of the saints believe, or profess to believe, that God demands an actual, intelligent submission to authority; else we should never meet at the outset with the saying, "rebellion is as the sin of witchcraft;" nor yet the apostolic injunction, "be subject to the higher powers." Rom. xiii. 1-5. While then we are of this belief, and truly desire Zion's good, we will neither cause division by needless contention; nor yet betake ourselves to an outside rank, and then bespoil the work of God, by spitting upon it the emanations of our roiled and distempered minds. For, as the spiritual authorities of the church are set as such to be watchful and vigilant, they should be supposed to know of that which comes within the direct pale of their authority under the law; and their construction of law is, by the organic law of the church, the *rule*, until reversed, changed, or modified; either by themselves or the revelation of God; and more especially is this the case, where no essential feature of the plan of salvation is infringed; no material infraction of personal rights attempted; no great and abominable evil sought to be ingrafted; no heretical leading away from the fold of Christ solicited; and no wickedness commanded, or counseled.

We are commanded to avoid "vain babblings," "and doubtful disputations," and contentions about words to no profit; and how is it possible ever to fulfill this commandment, if there is to be no place where doctrines are to be discussed and decided; where law is to be examined and the construction to be put upon it affirmed, without subjecting the motives of the officers of that tribunal, to the railings of disappointed partizan views; or where there is to be no acquiescing in decisions made by such tribunal.

We have written upon this matter before; but there is either a failure on our part to write plainly, or a wilful misunderstanding upon the part of some whom it was intended to benefit, if the latter—mend, brethren, mend; if the former—we will amend.

There is good reason to hope that the present year will be one of increased activi-

ty in the work. The work has opened in Oregon; and if a young enterprising elder or priest wants a field for labor, now is his time, and Oregon the place. Consult with Bro. Joseph C. Clapp. See his letter in this number of the Herald.

Do not forget to canvass for the *HERALD*, it can easily stand the prosperity of a few more subscribers.

Some appear very anxious for Zion's weal; and loud voiced in expressing their desires for her advancement, and at the same time, they are using every effort to destroy the influence of the ambassadors of the church.—Of such beware.

Some are over anxious to punish wrong doing; forgetting the apostolic injunction, that it is better to *suffer* wrong than to *do* it.

He should be careful who draws the bow to its utmost tension, lest the string break, and in its return spring strike him in the eye.

So also should he be who is over strenuous to bring others to justice; for like reasons.

## CORRESPONDENCE.

FROM BRO. THOS. J. SMITH—*Bro. Joseph*.—Judging that a word from "the land of Missouri" would be interesting to the readers of the *Herald*, I will write you a line respecting our endeavors here to extend the boundaries of God's kingdom.

Since we entered the State we have been laboring almost constantly, and although the people seem reluctant to embrace the work, yet we have abundant proof to know that our efforts have not been in vain.

We commenced preaching in Atchison county, a place entirely new, where a Mormon Elder was as great a curiosity to the people as the Wild Men of Australia, and many wild conjectures were indulged in as to what we would look like.

Some of the more enlightened *know* Bro. Jo. Smith to be a bad man, while the ignorant—more unfortunate—were governed by reports that we

all were a different kind of beings from themselves, and kept their little ones in obedience by telling them that, "Mormons eat bad children." Having made the important discovery, that we were *men*, and that we preached the Bible, they came to hear, and after five or six sermons, we left several believing the truth. Once that old nobocratic spirit, with which Missouri was once possessed, manifested itself through some foolish boys, and we were made the recipients of a few raw eggs, but no damage done.

We next visited the wife of one Dr. Lewis, whom we heard had been an old saint, and was surprised to find her a sister to Eleastus Snow, one of Brigham's apostles, and still more so, that she still held to that "iniquity that maketh corrupt,"—even polygamy. We read and explained the law to the best of our ability, and think we left a favorable impression. We have preached in and around Oregon, Holt Co., several times, with good effect, and are now preaching here to crowded houses. There is little or no prejudice existing here in the minds of the people, and they come six and eight miles to our meetings. Elders wishing good places to preach, can find them in Northern Missouri.

In closing, I would say to those wishing to obtain good homes, and are desirous to obey the command to "settle around the borders of Zion," but who have had the idea that the saints could not live in Missouri, that there are hundreds and thousands of acres, of as rich and beautiful land here as ever blessed the laborer's toil, which can be procured cheap, and all that is necessary for them to do in order to be treated as respectable citizens, is to show the people that they are not believers in Brigham Young and his abominations, and to live their religion. Since I have been here I

have often wondered why the poor saints will collect around little towns and villages, and "live from hand to mouth," when there are so many rich acres of land here lying perfectly idle, only needing the labor to yield an abundant harvest. Those possessing means, could not, in my opinion, employ them to better advantage, both to themselves and others, than by purchasing large tracts of land here, and leasing or renting to the poor saints. *Gen. Geo., Noddaway Co., Mo., Jan. 4, '68.*

From Bro. C—:—Last evening, by invitation, I was present at a festival held in this city, by the saints; the object of the same was to advance the interests of the children in the Sunday School belonging to this branch. A glorious object, truly; one for which those interested will have abundant cause to be proud; and also to be grateful because of the great and lasting good which must be the result. The tea, cake and other viands prepared, were certainly of the first class, and very abundant, and would have been a credit to a more wealthy community than the saints at the Bluffs. Not a murmur of dissatisfaction was heard, although at least a hundred and fifty people, besides children, sat down to the tables.—The whole was under the management of Messrs. Caffall, Stuart, Chambers, and Peeling. Many friends not in the church were present, to assist with their means the laudable purpose in view, for which the saints feel grateful. But good as this portion of the entertainment was, it was far eclipsed by the mental repast that followed, in the shape of songs, recitations, anthems, dialogues, etc., which were arranged with good taste, and served up in a manner that would have been no disgrace—even to Charles Dickens. But of this part of the feast the best

was that served up by the little ones—their recitations, dialogues, and songs, did infinite credit to the attention, talent, and courage of the little darings, as well as to their teachers and parents. I think that if many had been present who are rigidly opposed to Sunday Schools, their iron wall of their prejudice would have given way before the evident marks of developed talent, that must otherwise have remained hidden, and the rapid improvement of the childish mind, manifest in the intelligent manner in which they recited or sang the pieces committed to them, and the evident pleasure it afforded them to know that their little efforts were appreciated, and that their interests were not forgotten. As I listened, I did not wonder that the Master should say, “suffer little children to come unto me.” I would to God that all the old fogies in the church would unbend their stiff backs, and smooth their wrinkled brows, and stoop to kiss and lead the little ones with whom they are surrounded to the Sunday School, and there sit and teach them the ways of life. It would indeed be “bread cast upon the waters,” and verily the promise is that “it shall be seen after many days.”

Over twenty-three dollars were obtained over all expenses, and this money is to be expended for the purchase of useful and instructive books for the children's Sabbath School Library.

Do parents realize the responsibility that rests upon them? Are they content to let their children drudge through the world without any means of improvement? Let them remember that God will hold a heavy account against them for their neglect of the little ones. The efforts of the Bluff City saints in this direction are worthy of praise, and I trust that every branch, where it is practicable, will seek to emulate

their example, and thereby prepare their children for the duties of this life, and the glory of the life to come.

I am happy to state that other branches are alive to the advantages of Sunday Schools, and are not afraid because it is a “sectarian institution.” They are willing to use all the good they find among sectarians, and give its benefits to their children—to such a spirit we would say all hail, and I, for one, will revere the memory of the noble Robert Raikes, the founder of Sunday Schools, and thank God for so glorious an institution.

COUNCIL BLUFFS, Iowa, Jan. 2, 1868.

FROM BRO. J. M. PUTNEY—*Bro. Joseph.*—I am happy to state for your comfort, realizing to some degree the weight and anxiety of your mind in behalf of Zion's cause, that the saints in this district are awaking to their duties, and the branches are reviving to new life, and I think there is a prospect of much spiritual growth. The elders appointed to labor in the district are active, though they would do more if they had a little help. Bro. Cafal is going out in a few days, in company with Bro. Craven, to Adair county. The New Translation is hailed with joy, revealing much light to the saints. Your visit west has left a lasting impression for good.

UNION BRANCH, IOWA, Dec. 7, 1867.

FROM BRO. JOS. C. CLAPP.—*Bro. Joseph.*—The work of the Lord is onward in this place. I have been here six weeks; but it has rained every day but two, more or less, since I have been here. I have preached fifteen discourses, baptized six, and there are many more, believing. I never have seen so much inquiry in my life. I am called on every side, but am alone and can not be in but one place at a time. If I had a good faithful minister with me, by the help of God we

could do a great work here in the Spring. I have distributed about 300 tracts, and could distribute 1000 more if I had them. I have found some of the old saints that were scattered during the dark and cloudy day; and because wickedness came in like a flood; but when they heard that God had raised a standard against it, they, like the people that Paul preached to, commenced to search the scriptures daily, to see if those things were so. Some could not see where the authority was for organizing the church again, seeing that there was no apostles but what had apostatized. But, thank God, they have begun to come to understanding, and to learn doctrine; and I think ere long will enlist in the cause of our blessed Redeemer. May God speed on His mighty work until it reaches earth's remotest bounds, is the prayer of your unworthy brother.

BROWNSVILLE, Linn Co., Oregon, Dec. 26.

## CONFERENCES.

### Abridgment of Conference Minutes.

THE SIX MILE GROVE Quarterly District Conference was held at Six Mile Grove, Harrison Co., Iowa, Dec. 6, 1867.

Silas W. Condit, President; Lehi Ellison, Clerk.

#### EVENING SESSION.

The President preached a very interesting discourse on the subject of authority.

#### SUNDAY MORNING SESSION.

The President read the 18th chapter of Matthew, and then addressed the congregation from Isa. lxi. 2.

#### AFTERNOON SESSION.

The President stated that he did not know of any business to do. There were some questions asked and answered.

Q.—Does this Conference have a right to send an Elder out of this District?

A.—No.

Q.—Have the officers a right to labor with a member of the church who does not belong to any branch? A.—Yes.

Resolved, That those who received missions from the last Conference be continued in such missions.

Resolved, That Bros. G. Sweet and W. W. Wood extend their labors in the District as far as circumstances will permit.

Adjourned to meet on the first Saturday in March 1868.

A prayer meeting was held in the evening in which some good instructions were received.

THE BROOKFIELD CONFERENCE was held at Brookfield, O., Dec. 28, 1867.

Wm. D. Williams, President; Wm. Lewis, Clerk.

Bro. John James spoke on the first principles of the gospel, followed by Bros. Morgan Williams, John Morgan and John R. Lewis.

#### AFTERNOON SESSION.

Bro. John T. Jones addressed the saints, and gave good instructions.

Brookfield Branch reported; 60 members, 13 elders, 1 priest, 1 deacon; 3 cut off, 1 died, 3 ordained, 8 received by baptism.

Resolved, That Bros. Geo. Moore and Wm. Lewis assist Bro. John McMullen in preaching in his vicinity.

Resolved, That Bro. Wm. Jones act as Book Agent in this District, instead of Bro. Wm. Hopkins.

Resolved, That Bros. Robt. Jones and Geo. Masters be ordained priests.

Ordained under the hands of Bros. D. M. Lewis and Wm. Jones.

The sacrament was administered.

#### EVENING SESSION.

Bro. Wm. Jones spoke from Matt. xxiv. 14. Bro. Wm. Lewis spoke on the first principles of the gospel, in English, followed by Bro. D. M. Lewis, in Welsh. Bro. John T. Jones spoke in English, on the principles of the gospel. There was good attention to what was said in Welsh and English.

Resolved, That we adjourn to meet three months from date.

THE ST LOUIS QUARTERLY CONFERENCE was held at St Louis, Mo., Dec. 8, 9, 1867.

Elder Wm. Hazzeldine, President; Bros. Robt. M. Elvin and Jno. Ritche, Clerks.

Father Whitehead preached from Isa. ix. 6.

#### AFTERNOON SESSION.

The Lord's supper was administered.

A testimony meeting followed. One brother testified that while they were celebrating the Lord's supper, the meeting being almost closed, a drunken man walked up to the stand, and took the sacrament forcibly, with an oath; went home and has since been stricken down,

and has suffered the wrath of God inso-  
much that he has, at some times, not been  
able to leave his bed without crawling on  
all fours. Another brother testified that  
he knew a child that was born blind, and  
that at the age of fourteen years was  
made to see the light of day, by the power  
of God, manifested in laying on of the  
hands of the elders. He said he was a  
living witness of the fact. Father White-  
head bore a soul-cheering testimony con-  
cerning the martyred Prophet and the  
successorship of his son. Tears flowed  
from many eyes. Others spoke well, and  
with power. Calmness pervaded the en-  
tire meeting.

Officers present: 3 high priests, 2 of  
the seventy, 38 elders, 12 priests, 5 teach-  
ers, 5 deacons.

#### EVENING SESSION.

Elder Mark H. Forscutt preached from  
Gal. vi. 8. Good attention and a full house.

#### MONDAY 9 A.M.

The following branches reported:

St. Louis: 188 members, including 1  
high priest, 18 elders, 5 priests, 2 teach-  
ers, 3 deacons; 4 baptized, 2 removed.  
Charles Hall, President; John Ritchie,  
Clerk.

*The Sunday School Report, Nov. 28, 1867:*

Number of scholars, 70; average at-  
tendance, 52; teachers, 7; volumes in  
the library, 96; number of books in gen-  
eral use for scholars, such as Voice of  
Warning, Testaments, First and Second  
Readers, etc., 72. John Roberts, Supt.;  
George Bellamy and John Ritchie, Assis-  
tants; Geo. Forbes, Librarian.

Gravois: 39 members, including 1 high  
priest, 3 elders, 3 priests, 3 teachers, 2  
deacons; 1 baptized. Joseph Slinger,  
President; John Wilson, Clerk.

Dry Hill: 42 members, including 9 el-  
ders, 1 priest, 2 deacons; 1 cut off, 2  
baptized. Wm. Gittings, President; Jno.  
Richards, Clerk.

East St. Louis: 12 members, including  
2 elders, 1 priest, 2 teachers, 1 deacon; 1  
died. Daniel Powell, President & Clerk.

Wood River: 7 members, including 2  
elders. Thos. R. Allen, President; Wm.  
Owens, Clerk.

Spanish Pond: 7 members, including 2  
elders. Thos. Yeoman, President.

Greenwood: 23 members, including 1  
high priest, 4 elders, 1 priest, 1 teacher,  
2 deacons; 1 died, 1 baptized, 2 received  
by letter and 1 by vote. Saml. Perks,  
President; Geo. E. Maulding, Clerk.

Union Mines: 18 members, including 3  
elders, 1 priest, 1 deacon, 3 baptized.  
Morgan Lewis, President.

Caseyville: 13 members, including 2  
elders, 2 priests, 1 teacher. Wm. Ezutt,  
President.

Dry Fork: 27 members, including 2  
elders, 2 priests, 2 teachers, and 2 deacons.  
Isaac Morris, President.

Elm River: 13 members, including 1  
elder, 1 teacher. Thos. P. Green, Presi-  
dent.

Brush Creek: 24 members, including  
1 elder, 1 priest, 1 teacher. Nathan A.  
Morris, President.

Platte, Nodaway Co., Mo.: 12 members.  
Christen Christenson; Lars Larson, Clerk.

Carbondale: 26 members, including 7  
elders, 2 priests, 1 teacher; 1 cut off.  
John H. Sutton, President; Wm. Wil-  
liams, Clerk.

Blue Ridge: 22 members, including 1  
seventy, 1 elder, 1 priest, 2 teachers.  
John Phillips, President.

Whearso: (reported by letter;) 14 mem-  
bers, including 5 elders, 1 priest. John  
Mantle, President; Jas. F. Wilson, Clerk.

#### MISSIONS REPORTED.

Bro. Llewellyn reported his mission fa-  
vorable.

Elder Molyneaux reported his mission  
to Blue Ridge.

Elders Williams and Horton reported.  
Elders Bellamy and Roberts reported  
their mission to Spanish Pond and bap-  
tized one.

Elder Blake reported his mission to  
Gravois; had been four times.

Elders Wm. Smith and Geo. Hall re-  
ported their mission to Venice unfavorable.

Elder Hayward reported his mission to  
Duquoin unfavorable.

Elder Clark reported his roving mission.  
Had been to East St. Louis four times.  
Favorable. To Staling twice and to Blue  
Ridge twice; both places favorable. Bap-  
tized two.

Elder W. Cook visited East St. Louis.

Elder Thorp reported that he had visited  
Gravois, Dry Hill, Spanish Pond and Blue  
Ridge, as often as he could.

Elder Mark H. Forscutt reported that  
circumstances had prevented him from  
visiting Franklin Co., Mo. Had visited  
Nodaway Co., and organized a branch  
there. Prospects are very favorable.

Bishop Anderson reported that he has  
been traveling in the different branches  
to obtain means for the publishing of the  
New Translation. Had succeeded in ob-  
taining \$1706.55.

#### AFTERNOON SESSION.

The following missions were appointed:  
Elder Geo. Hall to Blue Ridge. Elder  
Wm. Smith to East St. Louis. Elder Mol-

yncaux to Gravois. Elder Hutchinson to Caseyville; also Elder Banks a roving mission; Elder Jones to Alma Mines, and Elder Sutton to Carbondale.

*Resolved*, That in consequence of the vast territory embraced within the limits of this Conference [District] and for the more effective missioning of its extreme, as well as its most central settlements, this Conference be divided into districts.

*Resolved*, That a committee of three be appointed by the President of this Conference to determine the number, locality, and boundaries of each district; also that said committee retire, make the necessary division, and report to this Conference for approval.

Elders Mark H. Forscutt, C. Hall and Benj. Jones were appointed said Committee, who, calling to their aid Bishop J. Anderson and Father Thos P. Green, retired.

*Auditors' Report of the Account between Bishop Jas. Anderson and the St. Louis Conference:*

Balance on hand at last report	\$61.80
Rec'd from St. Louis Branch	46.50
"    "    Dry Hill    "	32.00
"    "    Blue Ridge  "	2.00
"    "    Gravois    "	5.25
"    "    Carbondale  "	13.50
"    "    Greenwood  "	3.50
"    "    Caseyville  "	6.35

Total Amount	\$173.90
Paid out to poor	\$44.50
Expense of Delegate to and from General Conference, and for missionary purposes,	\$94.50

Balance on hand Dec. 9, 1867,	\$34.50
Signed,	GEORGE BELLAMY, CHARLES HALL.

*Resolved*, That we accept the Auditor's report of Bishop Jas. Anderson's accounts from St. Louis Council:

*Resolved*, That Jas. X. Allen be recommended to the Conference for ordination to the office of elder.

*Resolved*, That Bro. Paul Harris be referred to his branch with a recommendation to receive the office of elder.

The Committee on Districts reported as follows:

1. The Eastern Illinois District to extend from the Ohio River south, including Cairo, to the northern limits of the St. Louis Conference, and from the Central R. R. west, to the eastern boundary of the St. Louis Conference.

2. The Western Illinois District, to extend from the Ohio River south, excepting

Cairo, to the northern limits of the St. Louis Conference, and from the Central R. R. which forms the eastern boundary of this district to the Mississippi River.

3. The North Western Mo. District, to extend from the Mississippi to the Missouri River.

4. The Central District to extend from the southern limits of the incorporated city of St. Louis, northward to the Missouri River, and westward to a distance of fifty miles from the Mississippi River.

5. The Southern District to extend from the southern limits of the incorporated city of St. Louis, to the southern boundary of the State of Missouri, and westward from the Mississippi River to a distance of fifty miles.

6. The Western District to include all the State of Missouri not included in the former divisions.

*Resolved*, That the report of the Committee be accepted, and that the division of the Conference into districts, made by them, be approved and confirmed.

Thos. P. Green was appointed to preside over District No. 1; John Whitehead over No. 2; Joseph Smith Lee over No. 3; Chas. Hall over No. 4; Thos. J. Smith over No. 5; and Jas. Wilson over No. 6.

*Resolved*, That this Conference respectfully suggest to the Bishop, the propriety of renting and furnishing a room in St. Louis for the use of the travelling ministry.

*Resolved*, That we adjourn to meet here on the second Sunday in March, 1868.

MISCELLANEOUS.

RECEIPTS FOR THE HERALD

To find how your account stands.

The present No. of the HERALD is 147. 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—L P Hewitt 168, H Hanson 156, J Earnshaw 162, M Kyte 166, R Young 168, E H Roberts 168, S Lawrence 152, H J Hudson 168, C Brindley 168, J Warner 168, J McAllister 168, P Murie 168, J Frestore 168, M Welch 168, G Galley 168, M M Gilbert 168, W S Morrison 168, M A Carlton 168, J Hougus 168, F J

Moore 168, C Nichols 168, J Whitehouse 168, T H Williams 168, L Fowler 162, E Epperly 180, E Reed 168, C M Brown 155, J Eaton 168, G Hay 168, J Wadsworth 168, W Spring 186, E Barr 159, R Dancer 168, H Harvey 168, B F Bird, 177, C Bird 168, R Bird 168, A W Prindle 156, W Gill 168, T Revell 168, C Andreason 162, A G Weeks 168, J Andrews 171, O N Dutton 180, L Lewis 156, T Derby 156, M Peile 180, N Runyan 171, A Thompson 174, F L Borland 173, N Tibbitts 169, M Hulme 168, M Wood 168, G A Smith 162 S Wood 168, G Derry 156, T Ames 168, I Russel 167, N Nye 168, T Dungan 156, W Gess 162, T M Allen 168, C Chrestensen 168, H Lytle 156, A Hall 168, W D Morton 115, A Ballentine 168, J Hunter 157, M Bear 168, J Bradley 171, J Hall 180, D Wilding 168, J Barrow 168, W Wasson 168, L Ellison, 168, S Hickey 168.

\$1.00 each—J Caffall 156, E C Brand 156, W Redfield 156, E Myers 156, W Eaton 156, S Pease 156, L W Babbitt 156, L L Babbitt 156, T P Green 156, J Gilbert 156, S Hacking 156, E Rogerson 156, J Smith (Fall River) 156, A Thomson 156, R Farnsworth 156, J McKee 156, J Black 156, Josh. B. Prettyman 150, Jas. B Prettyman 150, T France 152, J Halton 157, E Lamb 155, J S Patterson 165, W Grice 162, M A Atkinson 157, R Rider 156, W Gittings 156, W Thomas 156, W Meson 156, J Richards 156, D Evans 156, J Knowles 156, A Hunter 156, J Baugh 156, C Perry 156, E Pollett 156, D Leather 156, R Duckworth 156, A Griffith 156, J Hodges 156, J Plested 156, P Nielson 156, H Jones 156, R Shackleton 156, Z Cole 156, A Stevenson 156, A T Edwards 156, P Hall 175, J Brown 152, E Ladner 156, G T Kelly 156, W Fisher 156, S Perks 152, J Rutter 156, T Pilling 156, R Graham 151, R C Elviih — J Perrin 156, C Crowson 156, N H Ditterline 156, J H Lightcap 157, J Richards 155, S Akerly 156, J Holt 164, E Reynolds, 156, T Kemp 156, A Bennet 156, C B Jacobs 156, I Bailey 156, D Llewellyn 156, T Cook 156; J Parsonis 156, J Reese 150, J Winders 156, J Ells 154, J Harrison 154, J Price 156, E Smith 147, E Hulme 156, W H Curwen 150, W McBurney 146, J Califf 156, J Beard 156, C Walton 161, J M Wait 156, N Pollard 152, John Clifford 156, J Burgess 144, V Fasset 156, J Brockway 156, M Hind 158, J Boswell 156, A Rees 156, W Seabury 156.

Various sums—T Millard, \$50 (gold, for others) 156; \$5.00 W. H Blair 150; \$1.45 W F Randall 148, \$5.00 B Harrington — \$0.50 M Thorberg 150, \$13.00 J Beard (for others) 156, \$0.50 W W Briggs 138, \$30.00 G Bellamy (for others) 156; \$1.50 C Herzing 155, \$1.70 M Lewis 156, \$0.50

I. Lytle 150, \$1.75 J D Ellis 156, \$3.10 A Bowers 157, \$0.50 E Bryant 151, \$2.25 F W Longfield 156, \$1.70 W Izutt 167, \$0.44 G M Hillard 153, \$10 G Bellamy (for others) 156, \$1.25 Z S Martin 153, \$0.50 R Lyle 153.

## DIED.

Near Guilford, Noddaway Co., Mo., Oct. 17, 1867, Elder NIEL LARSON, aged 80 years and 3 months.

He died in full hope of a joyful resurrection.

At Brookfield, O., Dec. 28, 1867, ALMA MOORE, son of George and Amy Moore, aged 7 months and 3 weeks.

“Of such is the kingdom of heaven.”

TRACTS OF FOUR PAGES.—Three tracts (No. 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—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—The Legal Succession of Joseph Smith Son of Joseph Smith the Martyr—Great Contrast.

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

TRACTS OF 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 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.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

No. 4.—Vol. 13.] PLANO, ILL., FEB. 15, 1868. [Whole No. 148.

—For the Herald.

## Tying the Vines.

Beneath the smiling tranquil sky,  
Blue, ethereal, far and still,  
Where great white clouds go sailing by,  
Trailing their shadows o'er the hill;  
The brown thrush sings her varied song,  
The black bird's throat all golden shines;  
With willow twigs slender and strong,  
Firmly I bind the jointed vines.

Gracefully grows the fruitful vine,  
Yellow the willows are, as gold,  
Up and under with skillful twine  
I bind them to the trellis old.  
The velvet buds, crimson and green  
Are swelling on the umber stem;  
Winds from the west oft times blow keen,  
Tie we the vines to shelter them.

So with the Christian, humble vine,  
The law must hold him on each hand,  
Only to strengthen, not confine,  
Bearing fruit in the gospel band.  
He must be pruned like unto thee,  
All that is evil cleared away,  
Outgrowths of sin most sad to see,  
Killing the fruit ere vintage day.

Binding may seem the gospel band,  
Sharply the knife his fault correct,  
Heavy the Master's blessing hand;  
These must be the fruit to perfect.  
Then when the trial has gone past,  
Laden with fruit the saint shall be,  
The vineyard's Master come at last,  
Well pleased the clustering joy to see.

ABEL.

## A Reply to Orson Hyde.

BRO. ORSON;—Since you direct your lampoon, in the "Salt Lake Semi-Weekly Telegraph," of Dec. 16, 1867, against certain people whom you call "preachers of apostates," "apostate teachers," and "followers of Little Joseph," &c., because "they teach that from the death of the prophet, up to the time that he (Joseph) assumed the presidency over the apostates from the church, a period of some 15 years, the Lord hath not spoken from heaven to his people; that Brigham Young had all the time administered without revelations from God." Hence, it follows, Bro. Orson, of course, that these "preachers of apostates," should be bluntly rebuked for their heresy, for the voice of God in Hyde Park calling his servant Brigham to step forward and receive the full power of dominion over his church and kingdom, must, of course, be a "revelation from God," and as you was an ear witness of the great thundering voice of God whispering within you, causing the earth to shake and the neighbors to run together, your testimony is unimpeachable; though Brigham

himself knew nothing about it until "Little Joseph assumed the Presidency over the apostates," when he flatly denied a former assertion of his, that he was not a prophet or a son of a prophet, but that he only said, that if he was not a prophet, that he was profitable to the people; circumstances, of course, alter cases. Bro. Orson, there is a policy in it," but the insurmountable argument which you so highly admire in your descantation on the Josephites, beats everything I ever saw. "That Brigham Young had led this people over the plains in safety, and that they remained in these valleys in a peaceable and healthy condition, while Joseph Smith led them into difficulties, troubles, and sickly places, although having his God to help him." Your inference must then be very conclusive to "prefer Brigham Young to Joseph Smith for your Prophet," "though the latter be as full of revelations as the heavens are of stars." How can we blame you, Bro. Orson, since "Brigham beats Joseph with his God to help him." Neither have we any cause for surprise at your deifying Brigham Young, for what cause is there that you should change your sentiments from what they were fifteen years ago, when you preached that admirable sermon published in the *Journal of Discourses*, Vol. 1, where you say of Brigham Young: "He is the one to counsel you, and to guide your destiny, he is the beacon light to which the eye should be directed, and when that voice is heard, let every bosom respond, yea, and Amen." But says one, you add: "If this be correct, it is giving to one man supreme power to rule, admit it, what are we all aiming for? Are we not aiming for supreme power? Are we not aiming to obtain that promise which has been made to all believers? What is it? He that

overcometh shall inherit all things. Are we not all seeking for this, that we may overcome and inherit all things? Do we not all expect to be armed with almighty power?"

From this, Bro. Orson, we are to understand that the thing that we must "admit" is, that the only difference between "us all" and Brigham Young is, that he has already got "supreme power to rule, that he has already overcome and inherited all things, and that he has already been armed with almighty power, that is, that he has already become a God, a worthy object of worship from "us all," that is the idea, that "we all" may "not be more afraid to trust our salvation in the hands of Brigham Young, than in the hands of Almighty God himself."—*Jour. of Disc. Vol. 1.*

You concluded your remarks in the *Telegraph*, by saying, "Brigham Young's administration is eminently characterized by the wisdom of heaven, and every intelligent person, who is at all acquainted with the man, and is free from a prejudiced and darkened mind, must say that God is in truth with Brigham Young, so I say, and all Israel will confirm it by a cordial Amen."

We shall beg the privilege, Bro. Orson, before we will mingle our voice with that choir, to examine a little what kind of God is in truth with Brigham Young, whether the only true God, or that god which is a liar, and the father of lies. Moses says:

"If thou say in thy heart, How shall we know the word which the Lord hath not spoken? 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. xviii. 21, 22.

Now here follows some three or four things that Brigham Young prophesied of in the name of the Lord, that were to come to pass, and

as to whether they have, we shall leave "all Israel" to decide:

1. In 1853, Brigham said, in the name of the Lord: "In twelve years, I shall be President of the United States, or have the power to call on whom I please to fill that important office."

2. "As I said before, so say I now, a railroad will be completed from the Missouri River to Salt Lake in 1861."

3. "If Johnson's army will come on, Echo Canyon will cave in upon them, and the earth shall swallow them up, as it did Core, Dathan and Abiram."

4. "Old Buck shall be cursed from this time, and shall be changed into a wild buck, and chased out of Washington to feed on grass among the bucks of the prairies."

5. "The North and South will fight for another four years, and until they shall eat one another up, like the Kilkenny Cats."

To conclude, Bro. Orson, I must say I feel sorry that you slipped a little off the track this time, though I doubt not but that you was just as honest in it, as you was when you poured out that long prayer on the Mount of Olives, in *Germany*.

THOMAS JOB.

G. S. L. Cry, Dec. 24, 1867.

### Tithing.

Notwithstanding all that has been said on the subject of tithing; and, although it may seem superfluous that any thing further should be added, I believe there are many who have not an understanding of the law, or whose minds are unsettled on that subject.

I have therefore thought it not amiss to present my views of the law, knowing that my views will be subject to the inspection of those whose right it is to judge whether they are correct, or not; and if not correct, they are not, by my consent,

published. If they are published they will be regarded sound.

I have studied the law carefully; and I find two points upon which I think there may be a difference of opinion. The first, is, as to whether the law does, or does not, require all our surplus properties. And the second, is, as to what may, or may not, be considered surplus.

When the law was given, all our surplus was required. The consecration of all surplus property was to be the beginning of the tithing; afterwards, those who had thus been tithed, were to pay one tenth of their interest, annually, and this was to be a standing law to the church forever. Nevertheless we understand that it should come to pass, that those who should gather up to Zion should be tithed of their surplus properties. Now the meaning of the word tithed we understand to be a tenth of something, unless that word is otherwise defined. Surplus is defined as being a tenth; but we do not understand that surplus is anywhere defined as being a tenth. Consequently we understand that the time would come when those who gathered up to Zion, should pay one tenth of all surplus properties.

"But," says the reader, "you have just said that the consecration of all surplus was to be a standing law to the church forever. How is it then that a tenth can be made to answer the demand of the law?"  
This is a question which I myself would, at one time, have been glad to have had answered to my satisfaction; for I was not able to answer it myself; but, whether it was the power of that Spirit which guides into all truth; or whether it

\* This conclusion of the writer is incorrect, for we publish the article upon its own merits; upon which alone it can stand, without endorsement or censure from us.—Ed.

was a natural result which followed an earnest desire and effort of the mind to arrive at facts, which brought a solution, I do not say. The answer is this; Inasmuch as the nature of the work in which we are as a people engaged, requires all of our surplus to carry on that work, then all of our surplus is as surely required as there is any virtue in the revelation that brought forth the law; but, inasmuch as all the saints will come up and pay in one tenth of their surplus; and inasmuch as this shall be found sufficient for carrying on the work required at our hands, then the end for which the law was given has been attained, and of course nothing more is required. Does the nature of the work in which we are engaged require all of our surplus? I understand from a recent epistle of the Twelve, sent forth to all the saints, greeting, that a tenth is all that is at the present time required.

The next point for consideration is as to what may, or may not, be considered surplus. For me to lay down any rule so that every one may know just what their surplus is, is simply impossible. Nevertheless, I believe that some general rules might be given, so that every one who has any desire to assist in the latter day work, might not be long at a loss to determine their duty in this matter. As a general rule, I believe, that every person has a right to reserve to themselves as much means as shall establish them in any occupation which they wish to follow; provided, that the said occupation is carried on with no other assistance save that of their own households. All other means would be surplus, no matter what that means might consist of.

Again, I believe, that as a general rule, every person who is established in business is by law required to pay one tenth of their interest, an-

nually; even if they never possessed the means which requires this first consecration; namely, a surplus. Why should I, who never had a surplus, be exempt from paying a tenth of my interest? while my brother is, by law required to pay a tenth of his interest, and who is no better off than myself; he having made the first consecration, which leaves him without a surplus. There can be but one answer. Inasmuch as I am established in business, which pays me anything more than a living, one tenth of the overplus should be sent to the treasury, for the up-building of the church and kingdom of God.

WM. FRANKLIN.

#### Need of Modern Revelation.

"Pray not for this people for their good."—  
Jer. vii. 16; xiv. 11; and xi. 14.

The holy scriptures are claimed by many to be a sufficient rule of faith and practice to the people, or Christians, of this generation.

In considering upon the propriety of observing this rule, the great obstacle in the way of applying it, seems to be, that it requires a similar revelation to be given now as then, in order that we might know who "*this people*" are, for whom prayers are forbidden to be offered for their good. For even then, when that prohibition was made, concerning the wickedness of the Jews of that generation, it was not that no *prayer* should be offered to God for them in any wise; but that "*their good*" should not be desired. From that time, when this decree of the Almighty was made known by revelation, it would have been a sin for any saint of God to have prayed for that people for their *good*. Prayers might have been offered for their destruction, according to the decree of God concerning them; and no doubt but the Lord would have heard and answered them, in bringing the

famine, pestilence and the sword to destroy them; as when Elijah prayed for similar judgments upon those of *his* generation.

Well might it be said even now, "we know not how to pray as we ought," without a similar revelation to what prophets and apostles once had given unto them. Why should we? Are we more sufficient of ourselves than they? Surely not! If they needed a revelation of the Holy Spirit, in order to know how to pray, and for whose good to pray for, and whose good not to pray for, then how is it that the Bible alone, is a sufficient rule for the people of God? while men are disposed to reject every new revelation as an imposition?

God is no respecter of persons, eternally the same without change, consequently He might pass a *decree*, concerning some of the Gentile nations or cities, for aught that we know, and forbid His people from praying "for them for their good." For we do know now from former Bible prophecies, that the time is already set when the kingdoms of the nations shall fall, and all the *curse*s which have been visited upon the Jews shall return upon the Gentiles, until God shall make a full end of all those nations whither the Jews had been driven for their iniquities; as a just judgment upon them, and warning also to the Gentiles lest they also commit similar deeds, and meet a similar punishment. And now when the time rolls round for this decree and purpose of the Almighty to be executed, of which He has so abundantly declared by many prophets of former times; why should the world understand it with no additional revelation, seeing that "no prophecy of the scriptures is of any *private interpretation*." Therefore, if there be now any such a people upon the earth, whose destruction God has

*decreed*; and for whom prayers should not be offered for their good, then, are not all of those *ignorant sinners*, instead of enlightened saints, or servants of God; who are praying in transgression, for such things as they ought not to pray for? This question, being self-evident needs no answer. Wherefore all those who reject all present day revelations, are just such *sinners* as those were among the *Jews*, who, in the time of Jeremiah the Prophet, hearkened unto those false diviners, who then and there opposed (*these, to them, new revelations*;) by their contradictory testimony.

Those false *teachers*, (or prophets, as they then called them,) were the most popular diviners, and therefore the nation, with but a few individual exceptions, went down to ruin, in their zeal to uphold and support their favorite religious fanaticism; while rejecting all those, *to them* new revelations, as so many fraudulent impositions, practiced upon them by such men as they counted as national enemies. It is therefore proved, by fair reasoning alongside of the holy revelations of God, that the Bible alone is, by no means, what some people pretend it is. Nor is it a sufficient rule, when no other helps are afforded, but that order of ministry who got up a *creed* or *book* declaring such absurdities. For nothing is more to be relied upon as truth, when applied to them, than is this saying of Jesus, viz., "They be blind leaders of the blind; go not after them nor follow them, for if the blind lead the blind, both will fall into the ditch." God told Jeremiah of those false diviners of his times, who prophesied out of the deceit of their own hearts, and thus led the nation to ruin; and He has also spoken of these false teachers, which were to *introduce* damnable *heresies*, in like manner, that is

"*privily.*" But who, I ask, are now able to determine, without any new revelation, who these false teachers are; or what is *damnable heresy*? and by whose *private* works it has been introduced?

This matter (now so general and wide spread throughout the enlightened world) of Catholicism and Protestantism, (but very little is said about) as though no such thing now existed; and yet the only good reason is, because no one sect dares to agitate the subject; but such only (as have) no honor to lose in the encounter.

Truth is now driven to the more obscure and dwelling places, like his whom Jeremiah, the author of my text, was sentenced to prison for uttering such scripture as called down upon him, the imprecation of "*secessh*," (Thou shalt go away to the Chaldeans?) And his assertion to the contrary, saying; to them, "It is false; I fall not away to the Chaldeans," did not prevent his accusers from fastening the charge upon him, of being joined with the Jews' enemies, the Chaldeans. And just so it is now, whenever God sends a man with His truthful words; and by the way, that word is even a prophetic warning of approaching danger. The man who utters it, is esteemed by the blind leaders of the blind, as an enemy of their whole popular proceedings. I say, he is now (as heretofore) considered by the popular divines as an enemy (whose religious testimony) has a ban and injurious tendency upon the public mind. This is quite natural, therefore it should not be rejected solely on this account; but the testimony should be impartially weighed and examined by every one who has ears to hear, and a heart to consider.

Should the Almighty now give a similar revelation to some man

of this nation, commanding him to make that thing publicly known, that no more praying should be offered for the good of this people, but that He had decreed their destruction, by means of famine, pestilence, and the sword, until this fruitful land, and wealthy nation, with all its grandeur and royal magnificence, should become a barren desert, (who among us would not look upon such a *herald* as a mad man, instead of a minister of Jesus Christ?) And yet the signs of those judgments, then threatened upon the Jews, in the days of Jeremiah, were in all human prospect; inferior to those which now hang over this nation, as a mighty, *taken* of its speedy overthrow, to say nothing of that new revelation which has appeared, and which well accords with many of former generations, declaring it shall be done.

Yea, verily, it shall be done. Just look, for one moment, at the divisions of both church and state, from centre to circumference of this whole nation. And then listen to the *truth* of His words who is the "*truth* and the life," and hear Him saying; *split* house, on a kingdom, divided against itself can not stand, but is brought to desolation.

Who then that believes in Jesus can doubt whether or not this nation will be brought to desolation. Even were there no new revelation given concerning it. (But when it is known and proved that this remarkable general division of both church and state, in this nation) has taken place since this new revelation first appeared, it therefore demands a double amount of most profound attention, for a general national destruction is now at the very doors; ready to burst in upon us as a thief in the night. J. S. COMSTOCK.

Make time in time, while time doth last. For time will be no time when time is past.

## An Exhortation.

Saints of God, fight on like soldiers in a battle field; but guard against excitement; also against fearfulness. Be diligent unto the performing of good works, and attention to prayers, that Satan, the enemy, may neither keep you from coming up to the mark, nor push you beyond the same.

The dream of life is passing by; our stream of time is flowing on towards the vast ocean of eternity below. A thousand years of happiness on the earth when it is renewed, and an endless life of perfect joy and peace, is the great prize offered at the end of the race.

Is it possible, do any of us know this to be surely true, or do we only guess so, or believe only? Let each one ask themselves the question if they do actually know for themselves that this is a fact, an eternal truth. If so, why hesitate a moment to perform any labor, or discharge any duty, bear any cross, abstain from any sinful practice, or hurtful habit. If we know that such a great reward is for every one that lives for it, then why should any of us stop to contend on points of doctrine, when by forbearance with one another, doing every day what we understand to be right; diligent in whatsoever occupation that we are in, that we can see is wisdom for us to be in, for if any of us have any thing else to attend to besides constant reading and study; then God does not require us to use our time in this way, for surely it would be wrong to neglect doing any thing which we ought to do, and God will not bless us in any thing that we know that we ought not to do, and can not keep from doing. Then why should any of us who have got any thing else to attend to except books, trouble our minds about doctrine that seems mysterious, and by so doing neglect other duties of

more importance, and allow Satan to keep us from coming up to the mark that we should come up to, and if we leave undone the things which we ought to do, and study out some mysterious doctrine until we think that we have a perfect understanding of it, then we allow the devil to shove us beyond the mark, and therefore become a means, because of the power of evil, in doing more harm than we otherwise would have done. But if we know for ourselves, as many testify that they do verily know that eternal happiness is the reward for the faithful saints; then by contriving to live faithful to every duty, we shall understand all that we will wish to understand, and know all that we would wish to know; for how could our happiness be complete, if we had not the desires of our hearts? And it seems to me that even those who do not know, should be very careful also, for surely none of us have any time to spare. When we consider that all the years of our life in this place of trial and temptation, is like a moment of time, when compared with eternity. Let us not be over anxious nor discouraged, if we have not attained unto knowledge, or have failed in some respects to live as we have desired. But if we keep trying more every day to get more faith, then we can grow stronger in faith unto knowledge. We learn that it is wisdom in God that all should not have knowledge, according to the revelation given March 1831, sec. 46. But who is there of us who can not truly say that we know that there are more evidences in favor of the surety of such great reward than otherwise. Then let us bear in mind the shortness of the time that we have to work here, and pray every day for the Lord to bless us as He sees that we can bear, and strive to be contented with our lot.

ONE OF THE WEAK ONES OF ISRAEL.

—For the Herald.

### Sorrows of Life.

BY MRS. H. E. CRISWELL.

There is a want my spirit feels,  
As sadness o'er my spirit steals,  
And my dependant state reveals  
Its loneliness.

There is a void, to those unknown  
Who never have thus felt alone,  
Like the poor dove that's heard to moan  
Companionless.

The world to me a blank appears,  
Blotted by memory's gush of tears,  
As I review life's early years,  
When young and gay.

Ah! memory's all I've left to me;  
I'm like a gnarled and blighted tree,  
At which the storm does beat so free,  
From day to day.

## L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Saturday, Feb. 15, 1868.

JOSEPH SMITH, Editor.

### Pleasant Chat.

Bro. Frederick Ursenbach, over the sea, in Switzerland, writes that he would be pleased to see an elder over there, besides saying that there are numbers of old time saints there. Who will go? Do not all go at once.

A District Quarterly Conference has just been held here, and as a local gathering was well attended. Much of the Spirit was present and manifested, and a most excellent and peaceful session passed pleasantly for all.

The church in this section of country was well represented, and it is very certain that in every place where the saints are doing their duty, great good is being done.

There is some local disturbance in several places, principally owing to the failure of elders to see alike, blindness chiefly wilful stubbornness and refusal to assimilate. It is a gross shame for elders to quarrel; and charity has small space in the heart of a contentious man.

Brethren, stop your quarrelling; for "bles

sed are all the peace makers, for they shall be called the children of God."

It is necessary that we urge again the securing of a better and more uniform representation. To do this, let every branch designate by vote, one, two, or more elders, whose duty it shall be to represent the interests of the branch to which they belong, at every session of the District Conference, and let this be done before each and every convening of Conference.

Although it is the duty of all the elders to attend the sittings of the several Conferences, whenever it is possible so to do; it does not at all follow that it is the duty of all to represent the special wants of the several branches where they reside, else there may be a clashing of representation.

In sending up the reports; i. e. lists of names, and other written matter which may be necessary, teachers or priests should be sent with them whenever it can be done; but when the general spiritual condition of the branch is to be the subject of representation, it must needs be that it be entrusted to some one, two, or more, who shall be the voice of the people represented.

The presiding elder is by reason of his position the most proper one to choose; but where circumstances are against his attending the session, some one else could with propriety be chosen.

Harmony of action is not to be secured except by a fair understanding of our several duties; and that which is specified as belonging to none, is seldom that which is done well.

Elders who baptize should in all cases give certificates of such baptism, to those baptized. Elders baptizing in proximity to branches, should see that those baptisms are had under the direction of the officers of such branches. When such baptisms are not near any branch, the elder officiating, should, besides giving such certificate, be sure to keep a memorandum of the name, and time of baptism and confirmation, and should report such names at the next session of the Conference, either district or annual.

There are numbers claiming affinity with



the church who are good people, but who can show no reason why they should be received into fellowship, and there are a few, whom it is doubtful if they were ever received unto repentance; hence the necessity of being careful to secure individuals against the injustice of being refused fellowship, when presenting themselves for reception at conferences, or branches.

Branches must be very careful that they give none letters of commendation to other branches, whom they would not themselves fellowship; besides this it is the poorest possible policy to give persons letters *just to get rid of them*.

At the ensuing Spring Conference it is hoped that as large a representation as is possible will be secured.

There is labor for all in this great work of ours, and the feeble must be strong, the strong steadfast to the end.

We have been asked many questions, and will try to answer them, or so many of them as we can at an early day.

## CORRESPONDENCE.

FROM BRO. JOHN SMITH.—*Bro. Sheen*:—It would doubtless be well to inform you of the spread of the work of the Lord in the East. I have been here and in Little Compton three weeks, and opened meetings in two school houses. The people here say it is the first time they have heard the fulness of the gospel. I have found considerable prejudice and opposition, but the Lord has been with me by the power of His Spirit. While some who profess religion, have sought to close the doors against me, but the Lord has not suffered them thus far. We have meetings almost every night, and crowded houses. The people desire that I should stay with them longer, but I have so many calls that I must move forward. The people are kind-hearted, having supplied my wants, and may my Heavenly Father reward them for it.—

Last week a Dr. White came to hear me, and was very much interested, and has used his influence in opening places to preach; he has obtained the meeting house at Westport Point, where I preach this evening, and a hall for to-morrow evening in Centreville; so you see the Lord is opening the hearts of the people.— There is a wide field of labor in this region of country, and I hope that the seed which has been sown may take root and be gathered into the kingdom of Christ. I have also received a call to go and preach in a hall in Tiverton, also an invitation by letter to go to Taunton. I have baptized but one. It is the first seed sown here under the Reorganization.

ADAMSVILLE, R. I., Jan. 22, 1868.

FROM BRO. E. PENROD.—The work is rolling on in this part of the country. For the last month we have had rain or snow almost all the time, so much so that it is almost impossible to get together.

May the blessing of Almighty God be with you to the end, is our prayer, as also to all saints. Amen.

CARSON CITY, Nevada, Jan. 5, 1868.

FROM BROS. LANGE AND McCORD.  
*Bro. Joseph*:—We, with the help of our Heavenly Father, arrived safe and sound at Toronto, Canada, Jan, 10th. We then went out ten miles north of Toronto, to see Bro. McCord's connections, and while he was laying down the law to them, I went fifty miles further east, to a place called New Castle. I found a Bro. R. Horton, of the old church, he is in favor of the Reorganization. We also saw another old member in New Castle—a Mrs. Ferguson. I spoke, and circulated a goodly number of tracts, and then rejoined Bro. Alex., after which we started towards Hamilton, calling at Bro. W. Warnock's, an old veteran in the church, and a consistent member of

the Reorganization, as also his family, consisting of five adults, where we are at date, intending to hold some meetings, if the people turn out to hear; then we intend to preach wherever we get an opportunity. The prejudice of the people seems to be rather high against so called "Mormonism," they are composed mostly of Methodists, High Church, and Presbyterians.

The weather is pleasanter than could be expected, and we feel first rate at the present time. With the request of your prayers for us weak instruments of God, and the wish for your prosperity, and the cause of truth and righteousness throughout the world, we subscribe ourselves your humble servants and brethren in the new and everlasting covenant.

STRETSVILLE, Canada, Jan. 21, '68.

FROM BRO. Z. S. MARTIN.—Supposing the saints would like to hear of our whereabouts, and what we are doing, I drop you the following: I arrived in this place Dec. 11th, I stopped here by request of some good people, and before I could hardly realize what I was doing, the field opened before us; we preach nearly all the time to large and attentive congregations, and the effect produced thus far is, that many are believing, and some have obeyed. I to-day received a note from below some fifty miles, asking me to extend my labors down to their place. The people want me to stay here. I believe a good work can be done here, and I believe there will be more come into the kingdom soon. I shall soon start on to Ohio, and will leave Bro. J. Taylor to take charge of the work here.

LAFORCE, Ind.

FROM BRO. Z. H. GURLEY.—I am going on to the main land to preach within a few days. It is almost impossible to get about among these

islands. I have held a series of meetings near Green's Landing. Spoke to full houses most of the time. I left a few days sooner than I wished, that I might get aboard a vessel going to Bear Isle. I left the meeting with Bro. Ames. He was formerly a Methodist preacher.

Through the help of God we have been able to restore the churches to their former standing. The isles of the sea will yet send some mighty men. I am like a little boy by the side of some of them. All are men of honor, of noble principles, strong in faith, fervent in spirit, and are determined to serve God.

LITTLE DEER ISLE, Me., Feb. 2, 1868.

FROM BRO. SAMUEL POWERS.—I purpose going to Peconica next week, Lord willing, and from there to West Union and Fayette, Iowa, and possibly farther west, if I find a way of conveyance. I have been hoping to get as far south as Plano for a long time, but have been tied at home, (or nearly so,) the most of the time for two years past. I hope I have broken the shell, and shall be able to do more in the Lord's vineyard.

BELOIT, Wis., Jan. 22, 1868.

FROM BRO. E. C. BRIGGS.—I am holding meetings almost every evening, to crowded houses of interested people. I found a good opening near Decatur for preaching. Bro. Clothier was in Cass Co. holding interesting meetings, when I last heard from him.

HOPKINS, Allegan Co., Mich., Feb. 3, '68.

FROM BRO. E. C. BRAND.—I preach at Virginia City on Sunday. There is an anxious feeling of enquiry; and I intend with the assistance of the Spirit, to strike while the iron is hot, and endeavor to give a course of lectures there. But it is an expensive place to lecture in. Fire wood is \$30 per cord, and

lay \$100 per ton, on account of the deep heavy snows, and bad roads; but the Lord has gone before us and opened our way, and raised us up friends among some of the most influential persons in this place.

On Sunday we have preaching in Virginia City, Gold Hill, Silver City and Dayton, besides our usual appointments and branch meetings at Carson, Jack Valley and Dayton.

We are all wanting the Doctrine and Covenants here. It is hard to tell the people to live to the law and not have the law to give them. I could, in thirty days, sell thirty or forty of the Book of Covenants, if I had them on hand, and when we get our Hymn Books and sell them, we will send for some, but we want them now; for while the crop is growing the steed is starving.

GOLD HILL, Nevada, Jan. 24, 1868.

FROM BRO. GORDON E. DEUEL.— I am preaching in Jasper Co., Iowa, and fill eleven appointments every two weeks; and I never was in so hard a place in all my time. But thank God, I have got them to seeing, and with it has come obedience to the principles of the gospel; for on Teusday, the 14th, I expect to baptize. Some have given in their names. How many will be obedient I know not. I have a large field open, and much anxious enquiry after truth, and I hope, by the help of the Lord, to show many the way of life.

I have met with all sorts of opposition from the different sects and denominations, and by the help of the Spirit and truth on my side, I have confounded them all. I have great reason to thank the Lord for His power shown forth in my behalf.

DES MOINES CITY, Iowa, Jan. 10, 1868.

BRO. WADDLE'S letter is mislaid, but he is preaching in Florida.

## CONFERENCES.

### Abridgment of Conference Minutes.

THE PLANO CONFERENCE was held at Plano, Kendall Co., Ill., Feb. 8, 9, 1868, Isaac Sheen, President; H. A. Stebbins, Clerk.

Prayer by the President: after which he made some instructive remarks on the cause of our gathering as a conference; that our deliberations were for the purpose of the advancement of the kingdom of God in the latter days, and that they should be guided by the action of the Spirit of God, that at the end of them we may realize that we have been blessed in coming together.

Officers present: 8 high priests, 6 of the seventy, 12 elders, 1 priest, 3 teachers, 1 deacon.

The following officers reported:

High priests: A. H. Smith, John Landers, Joseph Smith, Isaac Sheen, I. L. Rogers, Philo Howard, Wm. Marks, Stephen Richardson; of the seventy: C. G. Lamphere.

#### AFTERNOON SESSION.

Reports continued:

Of the seventy: C. H. Jones, A. M. Wilsey, George Rarick, L. B. Richmond; Elders, Noah Dutton, Hiram Bronson, David Powell, J. D. Bennett, Geo. Shaddiker, Horace Bartlett, Elijah Banta, Thos. Hougus, H. S. Dille, Joseph Morrel, Levi Lightfoot, H. A. Stebbins; Priest, Wm. Bronson; Teachers, Isaac Cramer, Silas Rogers, Hans Hayer; Deacon, J. G. Vaasar.

#### BRANCH REPORTS.

Marengo: 20 members, including 1 of the seventy, 6 elders, 1 priest, 1 teacher, 1 deacon; 4 added by letter, 2 by baptism, 1 by vote. Horace Bartlett, President, resigned Jan. 26, 1868.

Batavia: 48 members, including 2 high priests, 1 elder, 1 priest, 1 teacher, 6 removed by letter. Philo Howard, President and Clerk.

Beaverton: not reported.

Plano: 65 members, including 3 high priests, 1 of the seventy, 9 elders, 3 priests, 2 teachers, 2 deacons. Joseph Smith President; H. S. Dille, Clerk.

Resolved, That the Clerk of the Conference instruct the Marengo Branch to receive or reject, by vote, the resignation of Presiding Elder Horace Bartlett.

On motion of Bro. Joseph Smith, H. A. Stebbins was chosen to be the Clerk of the District.

Resolved That it is the duty of all elders,

when administering baptism to give a certificate of said baptism, and that an omission to do so is a neglect of duty.

**WHEREAS:** There seems to be a lack of system as regards the labor of the ministry, therefore,

*Resolved,* That this Conference appoint that all elders and priests, excepting branch officers, go out and preach as circumstances may permit, and where it can conveniently be done, that two be appointed to labor together, and that they be instructed to report to the next Quarterly Conference.

*Resolved,* That Bro. John Savage be ordained to the office of priest.

He was ordained to that office under the hands of Joseph and Alexander H. Smith.

*Resolved,* That in the future sessions of this Conference the priesthood be arranged in order around the stand, that they may be better able to confer with each other, without confusion.

#### EVENING SESSION.

*Resolved,* That Elders Hiram C. Bronson and David Powell do labor together during the next three months, making Rochelle and its vicinity the field of their labor, in connection with Bro. John Landers.

*Resolved,* That Elders Horace Bartlett and C. H. Jones be associated in a mission to Winnebago Co., Ill.

*Resolved,* That this Conference be requested to assist in building the proposed meeting house in Plano, by giving to the Building Committee whatever amount the Lord prompts them to give.

*Resolved,* That when this Conference adjourns it does so to meet at the Beaverton Branch on the Saturday and Sunday (2, 3,) before the full moon in May 1848.

The remainder of the evening was devoted to a prayer and testimony meeting.

#### SUNDAY MORNING, FEB., 3.

Preaching by Elders Thomas Hougus, A. M. Wilsey and John Landers.

#### AFTERNOON SESSION.

Preaching by President Joseph Smith.

#### EVENING SESSION.

Preaching by Elder A. H. Smith.

Conference adjourned to meet as per resolution.

## SELECTIONS.

*From the Detroit Post, Feb. 1.*

### A Remarkable Phenomenon.

A gentleman employed at the Detroit and Milwaukee Depot, states that at about 11

o'clock yesterday morning, he witnessed a most curious phenomenon, which found no parallel in his own experience. He was passing up Woodward avenue, and was at the corner of Henry street, when he suddenly discovered that he was surrounded by a very brilliant light. The moon was down, the sky was clouded, and there were no street lamps lighted, so that the night was unusually dark. His first thought was that there was an explosion in the street lamp, underneath which he was just passing; but looking up he discovered that this could not be. He then supposed it to be the aurora borealis, but there was none of the well known characteristics of this illumination of the heavens. The thought of meteors next occurred to him, but he saw no meteoric bodies, and the appearance differed altogether from what he had before witnessed when large meteors had fallen in close proximity to him. The whole city was illuminated as light apparently as day. He was looking up the street, and saw both buildings and trees, and then turned and looked down, seeing the whole length of the avenue to the river, and the Canada shore beyond, the light lasted from a quarter to half a minute. He described it as very peculiar. It was not a flash, nor yet a steady light, but seemed to come in waves, and he could think of no comparison except the flapping of the wings of a bird. This phenomenon was also witnessed by other persons. A gentleman employed at the Michigan Central, was at the time passing along Third street, near Howard, and his description of the appearance agrees with that given above. Another gentleman living in the eastern part of the city also witnessed it. The same phenomenon was also witnessed at Ypsilanti by a gentleman who became somewhat nervous thereat. From so much corroborative evidence, it is certain that there was an appearance of the nature described, but what it was dependent saith not.

[From the St. Louis Dispatch, Feb. 3, 1868.]

### The Famine in the World.

The want of food is an affliction not confined to the Southern States of our own country. It is world-wide in its prevalence. The accounts we have recently published from England show that there is a destitution in the great cities of that country, of an alarming character. Tens and scores of thousands of idle artisans in London, Manchester and Birmingham are in a state of semi-starvation, with the dreaded alternative of death or the pauper-house before them. A similar condition of things exists in France. In Paris from

40,000 to 50,000 rations are issued daily from the soup-kitchens of the Prince Imperial, and the Emperor has ordered the establishment of more. Lyons, Nantes, Rouen, and Roubaix, are also full of misery. At Bordeaux the number of applicants for relief is immensely beyond the usual number. The guard of the City Hall has had to be doubled, and a squad of policemen called on to defend it against the famishing multitude. At Lille, Auxerre, Limoges, the authorities have also taken extraordinary measures for the relief of the poor. Stories from Germany are no better. In a single village in East Prussia, lately, visited by a correspondent of a London paper, out of thirty-nine adults only six had work; the rest had none. There were twenty-seven able and willing to spin if employment were offered them, by which they could earn about seven cents a day. The wages of the adults varied from twenty cents to twenty-five cents a day, but most of the families were earning nothing. In none of the houses was there a particle of food to be found, and very little clothing or furniture. Only in two houses out of all the twenty-two was there any fire, and in one of the twenty that were unheated the man was dying of consumption, and his only child ill. The thermometer had stood at 26 deg. below zero on New Year's day. A Berlin paper also says that business is at a standstill; manufacturers are discharging their workmen or reducing their pay; families are seeking the cheapest possible lodgings, and privation and suffering are everywhere to be seen. In Russia pestilence, as well as famine, is raging. In Finland and in the department of Perm the peasantry are dying of hunger by the hundred. In Archangel the case is the same. Bread is at three prices, and soon there will be none at all. In Algiers the famine is more dreadful still. The Bishop of Algiers speaks of people dying by hundreds in the highways. Children search in dung-heaps for the grain which has passed through the intestines of the horses without being digested. In some places the victims of the famine are so numerous that they are buried in great trenches, like the dead after a battle. The Arabs in Tunis are dying by thousands from cold and starvation. In the city of Tunis alone 8,000 have died in two months. The streets are full of orphans from three to eight years old, naked and starving, eating the offal they find. Mothers abandon their children, or sell them to the Europeans for a trifle.

ADVERTISEMENT OF AN HONEST RUMSELLER.—Friends and Neighbors: Having just opened a commodious shop of Liquid Fire, I embrace this opportunity of informing you, that on Saturday I shall commence the business of making drunkards, paupers and beggars, for the sober, industrious and respectable to support.

I shall deal in "familiar spirits," which shall excite men to deeds of riot and robbery and blood; and by so doing, diminish the comforts, and augment the expense, and endanger the welfare of the community.

I will undertake at short notice, for a small sum, and with great expedition, to prepare inmates for the asylums, the poor house, the prison and the gallows.

I will furnish an article which shall increase the amount of fatal accidents, multiply the number of distressing diseases, and render those otherwise harmless, incurable.

I will furnish a drug which shall deprive some of life, many of reason, some of property, all of peace; which shall cause fathers to be fiends, wives widows, children orphans; and all mendicants.

I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation.

I will cause mothers to forget their suckling infants, virgins to forget their priceless innocence.

I will corrupt all the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual and eternal death; and if any be so very impertinent as to inquire why I had the audacity to bring such accumulated misery on a comparatively happy land, my honest reply is, love of money!

The spirit of the trade, is the most lucrative, and professing Christians give it their cheerful countenance.

I have license from the court, and if I do not bring these evils upon you, somebody else will. I live in a land of liberty.

I have purchased the right to demolish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom.

FAMINE AND CHARITY.—While the governments are negotiating loans, and augmenting their armies, famine is devastating Europe from one end to the other. In some parts of Prussia the inhabitants are actually dying of cold and hunger. In some portions of Russia hundreds are dying from the same cause. The same misery exists in England, and is augmented by the fear of the Fenians. There has also been considerable suffering in France, but public and private charity have done much to mitigate these evils.

## MISCELLANEOUS.

### References Contrasted.

In this article references are given to King James' Translation and the Inspired Translation of the Bible. Where a text is in a different chapter or verse in the two versions, the reference to the Inspired Translation is in parenthesis.

(Gen. iv. v. 4, 9-13, 26;) vi. 1, 2; (viii. 1, 2;) viii. 13-15; (vi. 6, 7;) viii. 21, 22; (ix. 5, 6;) ix. 5; (ix. 11;) ix. 16; (20;) x. 8, 9; (5;) xi. 1, 2; xi. 5; (4;) xiv. ; 14 (13) xiv. 16; (15.) See Gen. xi. 27. xviii. 20, 21; (19, 20;) xix. 8-14; xix. 31-33; (37-39;) xxii. 1; xxviii. 22; xxxviii. 9; xlvi. 5, 6; (5-11;) L. 24-26; (24-38.)

Ex. iv. 21-24; vii. 3, 4, 13; viii. 15; x. 1, 20, 27; xi. 10; xiv. 4, 17; xxii. 28; xxxii. 14, 35; xxxiii. 20, 23; xxxiv. 1, 2.

1 Sam. xxviii. 9-13.

1 Kings iii. 1-7, 14; xi. 4; xi. 31-39; xiii. 18; xiv. 8; xv. 3-5, 11.

2 Chron. xviii. 22.

Job. i. 6; ii. 1.

Ps. x. 10; xv. 1, 4; xxxviii. 8; xxxix. 9, 10; xli. 3; xlii. 2-4; xlvi. 4, 8; xlix. 8, 9, 11; l. 21; lii. 9; lv. 9-13; cii. 18; cvi. 45; cix. 3, 4; cx. 6; cxix. 109; cxix. 125, 126.

Ecc. iv. 11, 12.

Isa. xxiii. 10; xxxiv. 15, 16, 17; xxxv. 8; xxxvi. 5; xxxvii. 32, 36; xxxviii. 15, 16; xlii. 19, 20; xlii. 23; lxii. 4; lxiii. 17; lxx. 20.

Jer. xviii. 8, 10; xxvi. 3, 13, 19; xxxv. 14, 15; xlii. 10; xlv. 4.

Ezek. xx. 30, 31; xxiii. 17, 22, 28.

Hos. xi. 8. Joel ii. 14. Amos vii. 3. Jonah iii. 9, 19.

Matt. iv. 1, 5, 6, 8, 9; vii. 2; vii. 22, 23; (32, 33;) x. 16; (14;) xiii. 12; (10, 11;) xvi. 25; (27, 28;) xviii. 19; xxiii. 1, 2; (1-3;) xxiv. 21; (18;) xxiv. 27; xxiv. 34; (35;) xxiv. 31; 40;) xxv. 29; (29, 30.)

Mark iv. 24, 25; (20;) ix. 49, 50.

Luke vi. 1; viii. 18; viii. 23; ix. 24; x. 21; (22;) xi. 41; (42;) xii. 10; (12;) xii. 31; (34,) xiii. 25-27; xiv. 26; xvi. 16; (17, 18;) xvii. 10; xvii. 20, 21; xviii. 7, 8; Luke xix. 26; (25;) xx. 34, 35; xxi. 25; xxi. 32.

John i. 15; (16;) i. 18, (19;) i. 19; (20;) i. 21; (22;) ii. 11; iii. 22 and iv. 2; (3;) v. 31; (32;) vii. 24; x. 7, 8; xiv. 30.

Acts vii. 59; xxii. 9 and ix. 7.

Romans i. 32 and ii. 1; ii. 16; iii. 1, 2; iii. 5; iii. 7, 8; iv. 5; iv. 16; v. 13; v. 15; vi. 13, 14; vi. 17; vii. 5; vii. 10-12; vii. 14; vii. 15; (14, 15;) vii. 16; (17;) vii. 17; (18;) vii. 18; (19;) vii. 19; (20, 21;)

vii. 20; (22;) vii. 21; (23;) vii. 24; (26;) vii. 25; (27;) viii. 10; viii. 20; viii. 28, 29; viii. 31; xiii. 1; xiii. 4; xiii. 6.

1 Cor. v. 4, 5; vi. 12; vi. 18; vii. 5, 9, 36; x. 23; xii. 29-31; xiv. 34, 35; xv. 31, 40.

2 Cor. iv. 15; v. 10, 16; viii. 1, 3-5.

Gal. iv. 12.

Eph. iii. 1-3; iv. 23, 26, 31.

Phil. i. 21, 22; iii. 11.

Col. ii. 2.

1 Thess. i. 1; ii. 16.

2 Thess. i. 1; ii. 16.

1 Tim. iv. 2; v. 10; vi. 15, 16.

2 Tim. ii. 8; iii. 16; iv. 2.

Tit. i. 15; ii. 11.

Heb. i. 6, 7, 8; iv. 3, 5, 12; vi. 1, 7, 8; vii. 3, 19; vii. 26, 27; (25, 26;) viii. 4; ix. 15-20; x. 12, 13; x. 21, 22; xi. 1, 23, 24; xi. 32, 40; xii. 12.

Jas. i. 2; ii. 1-4, 10; ii. 21.

1 Pet. i. 11; ii. 7, 8, 12; iii. 1, 2, 16 iii. 19, 20; iv. 1, 2, 6-8.

1 John ii. 1; iii. 6, 8; v. 18.

Rev. i. 4, 5; i. 7, 12, 20; ii. 22, 26, 27; iii. 1; iv. 5; v. 6; vi. 14; ix. 1, 14; xii. 1, 5, 7; xii. 12, xiii. 1; xix. 15, 18; xix. 21.

I. SMITH.

### A Word to the Saints who Reside under my Bishopric.

I have been requested of late to credit on tithing account, the assistance rendered by individuals and branches, in the support of elders (and their families) who are travelling and preaching.

In the first place, I can credit nothing as tithing which is not tithing; and a careful perusal of sec. cvi. (cvii.), will enable any one to see what tithing is; free will offerings can only be credited as such, and not as tithing.

In the next place, I can give credit for nothing except what is put into my hands, or placed under my control.

Again, I can disburse monies and properties only as directed "by the High Council of the Church, and the Bishop and his Council," D. & C. 42: 10 (13: 10), and am therefore not under the immediate direction of District Conferences, District Presidents, nor Presidents of Branches.

Branches may, and it is their duty to provide, as far as wisdom shall direct, for the wants, both of travelling elders, (and their families) that are in their midst; and it is the duty of travelling elders to obtain places and support for their families among the saints, that their reasonable wants may be supplied. To this agrees the law of the church, D. & C., 75: 4, 5:

"O ye elders of my church, who have given your names that you might know

his will concerning you: behold I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south, let them ask and they shall receive; knock and it shall be opened unto them; and made known from on high, even by the Comforter, whither they shall go.

“And again, verily, I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things.” B. of C. xxxv. 4.

“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 a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counsellors, two of the elders of high priests, such as he shall or has appointed and set apart for that purpose.” B. of C. xlii. 8.

The members within my district are slow to keep this commandment, and the consequence is, a small amount only comes into my hands, either as tithing or offerings. I expect them to consider the pressing wants of the church, its ministry, and its poor, and to remember the covenants and commandments in regard to the temporal affairs of the same, for it is only when we deal faithfully and righteously in temporal things that we can claim the blessings of spiritual or heavenly things. The wise will understand.

D. M. GAMET,

*Bishop in the C. of J. C. of L. D. S.*

**Address of Elders.**

- Joseph Smith, Box 50, Plano, Kendall Co., Ill.
- Isaac Sheen, “ “ “ “ “ “ “ “
- Wm. Marks, Plano, Kendall Co., Ill.
- Wm. Blair, Sandwich, De. Kalb Co., Ill.
- I. L. Rogers, “ “ “ “ “ “ “ “
- B. Robinson, Farmington, VanBuren Co. Iowa.
- Chas. Derry, Mauleno, Shelby Co., Iowa.

- T. J. Andrews, Box 513, San Francisco, Cal.
- Samuel Powers, Beloit, Wis.
- Thomas Job, Spanish Fork, Utah.
- Josiah Ells, No. 704 Penn st., Pittsburgh, Penn.
- John Seville, Chester City, No. 7, Leadworks Lane, Eng.
- Z. H. Gurley, Deer Isle, Hancock Co., Maine.
- T. W. Smith, Dennisport, Mass.
- Jason W. Briggs, Cottage, Hardin Co., Iowa.
- Alex. H. Smith, Nauvoo, Ill.
- Wm. Anderson, Monroe, Iowa.
- E. N. Webster, Roxbury, Mass.
- N. H. Ditterline, 1220 Darien st., Philadelphia, Pa.
- John Gilbert, Fall River, Mass.
- D. H. Smith, Burlington, Wis.
- John S. Patterson, Kewanee, Ill.
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- H. A. Stebbins, Pécatonica, Illinois.
- Geo. Blakeslee, Galien, Berrien Co., Mich.

**NOTICE.**—Those who are waiting for the best bound Scriptures, will please be patient till we receive them from the binders. They are expected daily.

Those who have sent for the *Voice of Warning* and *Book of Doctrine and Covenants*, will be supplied as soon as we can obtain a fresh supply.

**PLA RE RE RE RE**

Jan. 22, '68, by Elder Wm. H. Hazzeldine, at the residence of the bridegroom's father, M. R. Q. WADE to Miss S. A. SLINGER, daughter of Bro. Slinger, of Gravois, Mo.

**DIED**

At Brookfield, Ohio, Dec. 6, '67, ELIZABETH LEWIS, wife of Bro. David M. Lewis. Aged 43 years and 9 months. She died strong in the faith of the latter day work.

At Marengo, Ill., Dec. 7, 1867, HYNUM A., son of Horace and Margaret Bartlett, aged 5 years, 5 months, and 21 days.

In the vicinity of Council Bluffs, Nov. 17, 1867, of EANKER EKEMINE, daughter of James R. and Susan M. Suit, aged 11 months, and 11 days.

At Blue Ridge, Mo., Dec. 23, 1857, ELIZABETH ANN, daughter of Thomas and Isabella Phillips, aged 1 year & 9 months.

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

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

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No. 5.—VOL. 13.] PLANO, ILL., MARCH 1, 1868. [WHOLE No. 149.

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“The Dark and Cloudy Day.”

BY FRY WALKER.

Drifting, drifting, onward drifting,  
O'er a dark uncertain main;  
Still unreached the happy haven  
That in youth I vowed to gain.

Around the winds and waves are roaring,  
And the sky is overcast;  
And the shore is e'er receding,  
Bright shore of the happy past.

What sustained my youthful ardor?  
What allayed my every care?  
Visions bright that danced before me,  
Bright as hope, as fancy fair.

Islands gleaming in the distance,  
Radiant with perennial light,  
Where the winds were hushed with fragrance,  
And the skies were ever bright.

How I hoped and how I fancied,  
How exulted as I fought;  
But unreached those fairy islands,  
And ungained the pleasures sought.

Drifting, drifting, onward drifting,  
And my soul is sick of strife,  
And my sails are idly flapping  
In the changing winds of life.

Shall I ever reach a haven  
Where no adverse wind assails?  
Faith alone can guide my vessel  
Through the darkness that prevails.

Signs Not Done Away.

FRIEND HERALD: Not long ago I had occasion to go to town on business, and while there, a friend belonging to the Christian or Campbellite Church, accosted me, saying,

“You should have been at the chapel last Sunday, and you would have heard a sermon preached from, ‘And these signs shall follow them that believe.’”

I enquired how the speaker made out with the text. The friend replied, “O he proved conclusively that the signs were done away, no longer needed in the church. I asked where he found his proof. I was told in the 13th of 1Cor., viz.:

“Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.”

The assumption (which he thought proof) was, that that which is perfect, which the apostle said should come, was the fulness of the scriptures; or in other words, the canon of the scripture being full; and consequently that which is in part, or prophecy, tongues and interpreta-

tion, knowledge, etc., was done away.

I came home and my mind set to ruminating and study how I could enlighten some of the honest, truth-loving people, who had imbibed such views contrary to the scriptures of divine truth. I have made it a subject of prayer to the "Father of lights," who, I believe has given me light on the subject; and I propose, with your consent, to give the readers of the *Herald* (perchance one soul, who is earnestly seeking the truth, having embraced the above notions, may be benefited thereby) the result of my cogitations. In the mean time, I told the friend that if they would let me preach in the College Chapel, I would, by God's blessing, speak from the same text and prove to the contrary, letting the Apostle be his own interpreter.

I would observe before entering on the subject under discussion, that I do it without the least shadow of animosity, or ill feeling towards that people, for I am persuaded, from personal observation, that there are many noble hearted, honest, truth-seeking people among their number.

As I said before, it is mere assumption, without the least shadow of proof, that what the apostle meant by "that which is perfect" is the fulness of the scriptures. Let us examine the assertion candidly, carefully, without prejudice, and having done so, what does it amount to? To nothing more nor less than that all scriptures given before the compilation of the Old and New Testament, in its present form, were not perfect. O! my friends, you must not have read your scriptures thoroughly, or if so, you have read them superficially, and not understandingly; for they abound in testimony, that the law of the Lord, or scriptures, whenever given, were *always perfect*. Let me cite you to a few passages. The first one may

be found in 2 Timothy iii. 16, 17:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

What for? The following verse answers.

"That the man of God may be perfect, thoroughly furnished unto all good works."

*Query*—Were the scriptures all given at one time? O no! Moses was inspired to write the five books commencing the Bible, at an early day, and from time to time the word of the Lord came through the prophets in different ages of the world; yet, whenever the word of the Lord was given, it was by inspiration, and was perfect, capable of making the man of God perfect, "thoroughly furnished unto all good works." The scriptures, at whatever time, being given by a perfect Being, must always be perfect, for He could not do anything imperfect. Moses was so sure that what God had revealed through him was perfect, that he commanded the children of Israel that they should not add nor diminish aught from it. Deut. iv. 2. And if the idea, that because John the Revelator said, at the close of his book, that man would be cursed if he should add or take away from the words of the prophecy of that book; that the scriptures were full and no word should be given by inspiration after that; then the same argument holds good in the case of Moses, and all who wrote after Deuteronomy are a nullity and come under the curse. The Psalmist said the scriptures, or law of the Lord, was perfect in his day. In Psalm xix. 7, he says:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

It seems from this quotation, that the law of the Lord which had been given in the Psalmist's day by inspiration, was perfect, and could accomplish as much as at this our

day, for it could *convert* the soul and make wise the simple. Paul says to Timothy, in 2 Tim. iii. 15 :

"And that from a child thou hast known the holy scriptures, which are able to make thee *wise unto salvation*."

Now what scriptures were they that were able to make Timothy wise unto salvation, from his childhood? Evidently not the New Testament, for they were not written in Timothy's childhood; yet they (the Old Testament scriptures) were able to make him *wise unto salvation*, as much as our Christians claim for the scriptures now, and hence they (the scriptures) were perfect then. Now from the foregoing we learn, according to Paul's own testimony, that the scriptures were perfect whenever given; and therefore when Paul alludes to that which is perfect coming, he had no allusion to the scriptures.

But suppose we allow, for the sake of argument, the position of our friends, the Christians, that the scriptures which were able to make Timothy wise unto salvation were the Old and New Testaments, and the scriptures being that which is perfect, then prophecy, tongues interpretations, visions, etc., which were in part, ought to have been done away in Timothy's childhood. But we find that that was not the case, even at the time Timothy was called to the ministry. At the time that Paul and Timothy were writing to the Corinthians, they were in the enjoyment of all the gifts enumerated in 1 Cor. xii., viz., wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, tongues, interpretation of tongues, discerning of spirits, all these working that one and selfsame Spirit, dividing to every man, severally as He will. The Ephesians were blest with all spiritual blessings, (Eph. i. 3,) such as those just enumerated, for they are what the apostle calls "spiritual

blessings," for the Spirit divides them severally to each man as He will. We find then that those partial gifts were not done away, therefore that which was perfect had not come, hence could not have an allusion to the Old and New Testament scriptures.

"But," says one, "after Paul had made an allusion to those gifts, did he not say, 'and yet shew I unto you a more excellent way,' evidently shewing that the time for those things to be done away had actually come?"

If that was the case, why did Paul place the time for their being done away yet in the future? for in the text you use as a foundation for your position, in the following chapter, he says "*when* that which is perfect is come," (not *now* that which is perfect is come,) evidently placing it in the future. We will examine that saying of the apostle more minutely, and see if we can find out the true meaning of the apostle in using that language, "and yet shew I unto you a more excellent way."

Now, kind reader, it is very plain that the apostle had no reference to doing away with the gifts of the Spirit, when he used the language, or he would not afterwards, in chap. xiv. 1, have exhorted them to "follow after charity, and desire spiritual gifts, but rather that you may prophesy." To my mind the reason that he said, "and yet show I unto you a more excellent way," is very plain. Although the apostle said, in the first chapter, that they (the Corinthians) "came behind in no gift," yet, in the same chapter, he said it had been declared unto him that there were contentions among them, and division and strife; and in the third chapter he calls them carnal, and not spiritual. It can not be that he has an allusion, in both instances, to the whole of

the members, otherwise the apostle would contradict himself; but it must be obvious to every candid mind, that there were some who were living their religion, and were in possession of the gifts; while some there were, who were contentious, and came under the denunciation of carnal. We understand then, that where there is contention there is not perfect understanding, and therefore there must be ignorance, etc. A portion of them must have been in ignorance concerning spiritual gifts, as is evident from the apostle's language, in chap. xii. 1, for he says, "Now concerning spiritual gifts, brethren, I would not have you ignorant," etc. He proceeds to enlighten them on the gifts, and after enumerating them, the nature of the question asked at the end of the chapter shows that they must have been contending about the spiritual gifts, therefore must have been ignorant of the right way to seek them. He asks, "Are all apostles? are all prophets? are all teachers?" etc. There must have been an opinion amongst them that all could possess all the gifts, but he shewed through the chapter that the Spirit divided them severally as He would. Understanding then that there was contention, division, and strife amongst them, although those of the Corinthians who were in that state might seek for the best gifts, yet they could never obtain them, unless reformation took place, hence the apostle exhorts them to "covet earnestly the best gifts," but shews them a more excellent way to obtain them.

E. STAFFORD.

### Immortality.

I do not believe that Adam would have been subject to death if he had not sinned, because I find it written: "Wherefore, as by one man sin entered into the world, and death by sin; and so

death passed upon all men, for that all have sinned." Rom. v. 12. "The wages of sin is death." Rom. vi. 23.

"Because that Adam fell, we are: and by his fall came death." (Prophecy of Enoch, in *Pearl of Great Price*,) speaking of the first broken command, "In the day thou eatest thereof, thou shalt surely die." Gen. vi. 49, (*New Translation*).

"Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning."—*Book of Abraham*.

One revolution of Kolob was a thousand of our years. See *Pearl of Great Price*.

The above passages teach me that death was the consequence of sin, therefore, if he had not sinned he would have lived forever. (*B. of M.*, p. 42. He underwent a two-fold death; firstly, spiritual; secondly, a temporal death within the day, (one thousand years,) spoken of by the Lord. Hence I cannot believe that man was mortal before he sinned. It may be tradition, but I gather it from God's word.

I do firmly believe that the sons of perdition will rise from the grave, and be rewarded according to the deeds done in the body, because Jesus says:

"All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," Jno. v. 28-29.

In *B. of C.* xxiii. 7, speaking of the second resurrection:

"Then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea even all," etc.

Alma in *B. of M.*, p. 165:

"The day cometh that all shall rise from the dead." \* \* \* "All shall be raised from this temporal death." \* \* \* "This restoration cometh to all, \* \* \* both the wicked and the righteous."

We are told in the *Visions* that the sons of perdition are the only ones on whom the second death hath any power.

In *B. of M.* p. 280; we read that the death of Christ:

"Bringeth to pass the resurrection, and

redeemeth all mankind from the first death," (spiritual) "But, behold, the resurrection of Christ redeemeth \* \* \* all mankind, and bringeth them back into the presence of the Lord; \* \* \* but whosoever repenteth not, is hewn down \* \* \* and there cometh upon them again a spiritual death, yea a second death."

Certainly this second death can not befall them until they have been delivered from the first. B. of M. p. 347 :

"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 awoken by the power of God, when the trumpet 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."

Hence I am bound to believe that none are exempt from the resurrection of the dead. But it does not follow that they are fully redeemed in the full sense of that word. I understand the word redeemed, as used on page 212 of B. of C., to refer to a full redemption, or deliverance from under the power of the devil and not to a resurrection of the body. On the 119th page of the B. of C., we are told "they can not be redeemed from their spiritual fall." The following I confess I can not reconcile, "for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb," unless it means that their resurrection is inferior to that of all the others, and hence is brought about without the display of the power and glory of the Lamb as is transcendentally manifested in the resurrection of the righteous. But sure I am, or rather feel so, that if the word is true, *all* must rise again. In sec. lxxxv. the word "quickened" is used, signifying made alive, or resurrection; and after shewing that those who are quickened by the three different glories receive a fulness of the same, the Lord says, "and they who re-

main shall also be quickened; nevertheless they shall return again to their own place."

The above, then, are some of my reasons for believing that death is the consequence of sin, and not natural to our first parents before the fall; and that the sons of Perdition will be permitted to come forth to be judged according to the deeds done in the body. I can not allow myself to bend such an array of testimonies to the one testimony in the vision; when I find such a number of plain and emphatic statements in perfect accordance with each other, and one or two apparently in opposition. I think it my duty to receive the many as the true interpretation of the matter spoken of rather than the isolated one. Y.

#### Chaff Pile.

Little *Herald*, please give me a subject?

Impossible, we do not furnish subjects for our contributors, besides, how could you expect any good from a chaff pile?

But, little *Herald*, you are in no sense of the word, a chaff pile. Why do you speak thus?

Because, dear friend, we are considered a very dry bundle of literature, more litter than tare, all pop and no corn in fact; that is by many.

That last was well put in, for you know that *I* am your friend; but then I am only one. Well you must try and please, so throw in a little dash of original thought, or history of real life.

We tried it in our "History of a Short Month," but then it was "too fanciful." "What does it profit to learn the incidents of a journey across Iowa."

Throw in a little wit.

"Too light, too light," we are told we "must be sober."

Give them first principles.

"Too much repetition." "We

have heard all that before."

Preach judgment.

"Too hard on the sinner."

Preach salvation.

"Too liberal."

Teach the plain things.

Ah so! we are altogether too plain now to suit many. "Tell us some news," they say.

Dip into the mysterious.

Alas! our friend, our contributors are only mortal, and do not understand all mystery, so when they touch any one of these grand chords, they get bewildered at the depth of their own music, and fail to do the subject justice, so we are out again.

Well, little *Herald*, just shut up shop.

What? give up the good work; cease to go forth every month to meet the few good friends we have got, with my little bundle of wisdom, arrayed in the best dress we can afford, adorned with such gems of truth as we can pick up? We would be ashamed to give up now.

Dress better then.

Ah! fine dresses take greenbacks, we can not dress fine until we get them, and they will not come until we do. Which horn of the dilemma shall we take?

Take your seat, and let me talk awhile now. Gentle reader, if the *Herald* seemeth dry, take up your pen and write us something juicy, and I assure you the little *Herald* will be as thankful for any new and true thing as your own discontented self. The looking forward for the appearance of that little article of yours will lend an interest to the arrival of the next number that you have seldom felt. And when it does come, though that "blundering" compositor and "stupid" editor have sent you "purling thunder," instead of "pealing thunder," or "wailing candidate" where you intended "waiting candidate," the

pleasure of seeing your name in all the importance of a printed page, and the thought of having aided the good work instead of retarding it, will abundantly pay you for your time and pen.

Let me tell you a story. Once upon a time there dwelled together a family of three sisters. The floor of their dwelling swayed down in the centre, so that when they walked about on it, they jarred the stove so that it moved forward on its pedestals. One day one of them, whom we may call Fretful, remarked:

"That stove will fall some day, the hateful thing! The pedestals are of wood and are fast to the floor, and the stove slides forward on them. A nail before each foot would stop it." Careless said she "was not concerned about it." Laziness thought it of "no import."

So neither sought to remedy the evil, till on a day the hind legs slipped off, the stove went down backwards with a bang, reared its fore legs up in the air, filled the house with smoke, drove the sisters out, and the side door swinging open, the coals poured on to a chair hung full of clothes, and in a little while their home was in flames.

Now under all this chaff I find these few grains of wheat, (if it has taken some scratching perhaps they will be all the more precious):

*Resolved*, That it is difficult for the *Herald* to please all, on the principle, that the story of the old man, his son, and donkey sets forth.

*Resolved*, That there is some good in it, and that if it is dry and we want it better, we have power to make it so, by using our pens and fingers in its behalf, and for all truth and beauty.

*Resolved*, That we should not stand by crying out "the stove is falling," never seeking to stay the ruin. This we know, that our articles and subscriptions will never be

rejected on account of their excellence.

Then God bless the bird that can sing and will,

No matter though plain be his voice ;  
The bird with sweet voice that ever is still,  
Can never make any rejoice.

The flowers are fair that everywhere grow,  
In generous beauty and light ;  
The stinky exotic, tender and slow,  
Seems never so fresh and so bright.

He that will not work, though ever so  
Is but, after all, a weak man ; [strong,  
May God bless the soul that sees a thing  
To right it does all that he can. [wrong,  
Commend not the taste that loves a thing  
Though ever so much below par ; [rare,  
Abundance of light and plenty of air  
But make them more precious by far.

I know that a gift oft seems less in our eyes,

Than blessings we work for and earn,  
Yet who wants to pay an exorbitant price,  
Or to beg when we ask a good turn ?  
For God will not force His servants to  
But blesses the willing and free ; [work,  
The good that you get in pounding a shirk,  
Is less than your labor will be.

ABEL.

## LITTLE FOLKS.

DEAR LITTLE CHILDREN:—Have you been looking with as much anxiety as Frances has, for the articles which should have been in the children's column of the *Herald*? Yes; I doubt not you have, and like Frances, you too have been disappointed at finding none.

Well, my little friends, you have all read the story of the lark and her brood of young ones, whom the careful mother had concealed in the corn field. For several days, you remember, the little ones begged to be moved away, for said they, The farmer has invited his friends and neighbors to come and help him reap the field, and we are no longer safe here. The old lark, however, was wiser than her little ones, and took no care to provide them with another home until the farmer had resolv-

ed to reap the field himself, then she said to her little ones, I will move you in the morning, for when a man resolves to do a thing himself, and not to depend upon his neighbors, it will surely be done. So my little friends, if no one will come to our assistance, I will try and write a few lines for you, hoping God will help me to speak a pleasant and profitable word to you.

I am sitting in the school-room where the echo of childish voices and pattering feet, still seems to linger; and there comes before me the bright eyes and smiling faces of the dear children who meet here this morning—met in the Sunday School to learn the way of truth and holiness. I say, there comes before me, bright eyes and smiling faces and I wish I could forget, for I do not like to remember it, that some of those bright eyes, smiling faces and rosy lips, behaved very naughtily in the house of worship, in the presence of God. Now this brings me right to the subject,

### GOOD MANNERS.

There are very few children, indeed I presume there are none, who do not desire the love and respect of all good people. I venture there is not one of the little readers of the *Herald* who does not. Well my little friends, you can never have it, without possessing "good manners."

Ah! says one little reader, Who will teach me? Father and mother are poor, and I can not go to such schools as many other children do, beside this, many of my associates are rude and ignorant; I have no chance to learn.

My little friend, this is a sad mistake. Have you a Bible? If you have, then you are in possession of a Teacher, whose knowledge, wisdom and power is infinite and sufficient for a rule in every place, or any circumstance in life.

But the Bible, says little Annie or

Willie, what has that to do with good manners. I read in the Bible very often, but I never saw any thing there about it, then how can I learn it there?

Let Frances answer this question also, by asking another. Did you ever read words like these in the Bible? "All things whatsoever ye would that men should do to you, do ye even so unto them."

Yes, says Emma, I read that only yesterday, and I thought when brother George spoke so crossly to me for upsetting his ink, though he knew it was an accident, that if I had been a man, I would have shown him that verse of scripture.

Why, if you had been a man, Emma?

O, because, as I am only a little girl, I had no right to complain, though I could not help crying bitterly.

And do you think Emma, that John would like to be spoken to in the same manner, by one older than himself? No I am sure he would not.

Well then, he was wrong in speaking so to you, and was not doing as he would wish to be done unto. But do you think John used good manners, by being unkind to you?

I am sure I had not thought of it, but I fear he did not.

You are right, Emma, for though you are but a little girl, he had no right to wound your feelings, and if he had learned the true secret of good manners, he never would have done so.

What is this secret, Frances?

Dear children, let me tell you in the words of another, "*a due regard for the feelings of others* is, in my judgment, their foundation." Do you love to have others speak kindly and lovingly to you? then speak in the same way to them. Is then that which you know will grieve father, mother, brother, sister or

teacher? do not do it, and as you love God, who has crowned your life with every blessing, show respect to Him in the place of His worship.

FRANCES.

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## L. D. SAINTS' HERALD.

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PLANO, - - - ILLINOIS.

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Sunday, March 1, 1868.

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JOSEPH SMITH, Editor.

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### Pleasant Chat.

The work of the last days, in its present condition, needs some things which are positively essential, both to its present welfare, and its future success.

That the work will spread with rapid strides, in the present development of the spiritual power in its votaries, might be expected; if, coupled with it, there was manifested that earnest application to the means within the reach of all, that is so highly commendable in men of every class and condition of life.

The secret of the success of the church, in its early founding, lay in this: every man held himself as the servant of God; and if His servant, liable to be called at any time to fill the important duties of his trust; not only at home, but abroad. Hence, being willing, labor was found ready to their hands.

Now what doth hinder the same eager, earnest aspiring after true usefulness, and consequent exaltation, that was manifested by those pioneers of the faith.

We preach an exclusive salvation, based upon the promise of God made to the faithful and obedient; placing our hope of exaltation upon the progress we make in the cause in which we are engaged.

If this be a true position, then the best way of showing our faith in the solution of the problem is, to show the practical working of the theory.

The great cry in the world is, We want earnest workers.

This is just now the great want in the church. Earnest, live men, who are neither



afraid of man, nor of the adversary; who can and will work.

Reformation is much needed, more than at a casual glance one would be willing to admit.

In the business relation, a thorough renovation of principle is needed. In the social relation, an adjustment of degrees sought to be had; and in the ties of family, church, and state, a complete revivifying process is of paramount importance. But that which we as a people most need now is an army of earnest men, full of faith and zealous of good works.

What good does it do for me to say, In me there is a mountain of sin, if I do not at once set about its removal? Unlike the Sycamine tree of our Savior's illustration, it will not remove at a word; but must be removed by pieces, here a little and there a little.

We are satisfied that the time now is, when men of the faith of the Lord Jesus Christ, ought to be living lights of that faith.

If we profess to be sober, let us be so indeed. If we profess to be free men, let us be slaves no longer; neither to the will of men, the appetites of the flesh, nor the service of sin.

When will the men of Israel learn to govern themselves; to control their own spirits; to hold the even balances of their own temper; to examine as closely for the means for their own cure of the seeds of evil as they do for the cure of others; that "the righteousness which is by faith," does not alone consist in brilliantly preaching the word, but is the struggling, striving, stirring life of actual warfare against the practice of evil, and the misery which ensues, not only in the world at large, but in their own persons?—Why stand to pour water on the flame which is destroying the world, while ourselves are being blackened with the heat?

The church should be so actively engaged in the great work of the last days, that one common impulse for righteousness should actuate the whole body; and that which should enlist the energies of any localized body of saints for their benefit, should receive the cordial countenance of the whole number; like the field of wheat moved by

the wind, if part sways to and fro, so does every other part, by the same wave of the wind.

What hope for us, if, through the ends to which our selfish natures point, we leave undone the many minor things which make for peace, thereby making ourselves the shuttles of our evil passions, for the sake of achieving some imagined great thing, even the shadow of which we can neither understand nor appreciate.

It is with these constantly recurring questions that we have now to deal. How shall I live? What am I to do? Where shall the sinews of my support come from? asked by hundreds of men women and children.

With these matter of fact demands, to be met every day with bread and butter sufficient for the continuance thereof, always standing for answers, the saints as well as all others of the human race have to deal. Hence, the wisdom of the injunction: "the idler shall not eat of the bread of the industrious," is of peculiar force to them, and it teaches this salutary lesson, to cultivate in our children that independent love of honest labor, that shall fit them for the arena of usefulness in which we hope to see them move.

Put away the nonsense about ignorance being commendable.

God's dealings with men are after His own order of intelligence; and He will far prefer to see a man stirring up the gift that is in him, by study and improvement, than to see him an idle brawler, though never so honest.

No real, careful, industrious man, whose time is fully employed, can be a very vicious and bad man; for, strange as may appear the statement, those instruments which the Devil finds it the most convenient to use, are those lying idle in the work of the Lord.

Any one of the church taking an inventory of the letters found in the HERALD, will see how earnestly those in the field call for co-workers. Shall there not be a rallying indeed, as there has been, time after time, in word. We most sincerely hope so.

The April Conference is now close at hand; and we are of the opinion that as many of the official members of the church

as possibly can should be present, but more especially the Twelve, High Council, &c.

Matters of grave import will call for the exercise of wisdom, care, and forethought.

It is to be wished that there will be some important missions taken and filled.

And as we began, so shall we end this article, by saying that the work now more than ever needs honest, faithful, kind, true, enterprising, live men, to carry on the work of the ministry of word and of work.

Do you know of any such? If you do not, make the acquaintance of one right away, and let that one be yourself.

All delays are dangerous. None more so than the delay in working righteousness.

We will have none of the best bound Holy Scriptures to distribute before the first of April.

Those from whom we have not heard will be supplied from those on hand, at their respective costs; and those who are waiting for the best, will be supplied as soon as they are bound. Inability to get them bound is one reason why we have them not; and another is, we had no idea so many would want the best at the cost, and so did not have enough of them bound in the first lot.

T. J. Andrews, of San Francisco, has been supplied with a number for the California saints, as we feared the risk of sending so heavy a book by mail.

We thought it better to incur a few cents extra expense, and have the transportation surer and safer.

We have sent him only two kinds, the Turkey Superior, plain, and the Imitation Turkey. We will send the best bound as soon as they are printed and bound.

The Tur. Sup. is a Morocco leather binding, gilt edged book, very neat, good and strong. It is the best we have on hand now. We are sending them to the subscribers as fast as we can, and it will not be long before all will be supplied.

## CORRESPONDENCE.

**Letter from Bro. W. W. Blair.**

DEAR HERALD.—Knowing that

the saints are anxious to hear of the welfare of the church, and of the labors of the elders, from time to time; I now undertake to give a brief sketch of my labors for the past few weeks in Illinois and Iowa.

On the 7th and 8th of Dec. I attended Conference at Kewanee, Ill. The work is prosperous in that district. From there went to Millersburg, Ill., where I preached to large congregations on Sunday the 15th. The Methodists and Presbyterians began protracted meetings, and our congregations were, for the four evenings following, much smaller than before. I held meetings at four other places, and the attendance was generally large, and much interest was manifest. There is a noble band of saints in that region. The gifts of the Holy Spirit are enjoyed by many, and there are excellent prospects for large additions to their branches. They intend having a meeting house built by Sept. next, and have made already, a vigorous effort toward getting the materials for it. A sister, the wife of Bro. J. B. Larew, living in this branch, was healed at the Truro Conference, in Sept. last, of ulcers in the head, a complaint with which she has been troubled since she was three years old, and from which she has suffered greatly for the past few years, and especially for the last year. Some time before the Conference, she dreamed of going to Conference, of there seeing Pres. Joseph Smith, of being administered to by him, and of being healed.—This she told to many. When the time for Conference came, her ill health forbade her attending it, but she finally yielded to the importunities of friends, and went. She there for the first time saw Joseph, was administered to by him, and healed, just as she dreamed.

I next called at Wilton, Iowa, where I preached but once. A

couple of elders could find, in this place and vicinity, an excellent field in which to labor for the salvation of souls; and the few saints here would welcome them gladly.

From there I went to Galland's Grove, found the saints in rather a backward state, but with a fair prospect for improvement. Preached a few times to large congregations.

At Deloit, Crawford Co., I held four meetings, congregations large, attentive, and deeply interested.— There is a fine branch here, and it is in a healthy, prosperous condition. At this place met packages of Geo. P. Dykes' papers, and found them to contain many untrue statements in regard to the Reorganized church, its ministry, etc., to say nothing of their faulty argumentation.

I next called at Little Sioux, where I preached a few times to large and attentive congregations. While here I dreamed that I heard a wolf howl, and, going out, I looked in a westerly direction, and saw, at a short distance from me, a prairie wolf. I turned and looked nearby, to the north-east, and saw a flock of sheep, one of which had been badly mangled by this wolf. When I awoke, I understood this dream as relating to spiritual affairs at Little Sioux. The sheep are the saints, but the wolf is not, though he may profess to be.

I preached once in Crescent City, and twice in Bluff City. A gentleman in Bluff City learning that the saints were in want of a commodious hall, offered them, gratuitously, his newly finished store room for our services on Sunday. Our congregations here were large and respectful, listening with marked attention to our discourses on "The Holy Scriptures," and "Are the Scriptures Inspired of God."

I preached once in Florence, and once in Omaha; found the saints generally in good spirits.

In company with Bros. S. W. Condit and D. P. Hartwell, went to Manti, Fremont Co., and attended Quarterly Conference; had a very good time; the Lord was in our midst with some degree of power. A great change has occurred at this place within the last few years.— Joseph Smith, our President, prophesied in an evening meeting at this place in 1862, that God had begun His work in this place, and, that as many as embraced it and adhered to it would be blest, and them that did not, would be broken and scattered. This has, to a great extent, been fulfilled already, as many of the saints here can testify.

I learned at this place, what I learned at Plum Hollow, North Star and Galland's Grove; viz: that when elder Stephen Post, a Rigdonite, came preaching through there, his effort, mainly, was to blind and prejudice the minds of the saints by his falsehoods. At Galland's Grove, North Star, and other places, they say, he told that many in the branches of the Reorganized Church through which he had passed had turned away to Sidney Rigdon. And at Plum Hollow, and Manti, they say, he represented our President, Joseph Smith, as being a drunkard. These are specimens of his weapons of warfare. Rigdonism has drawn away from the Reorganized church only a few, some of whom could be better spared than not, while the others will, we trust, see their folly and return.

J. A. Forgeus, once an elder in the Reorganized church, and cut off at Raglan, in 1863 for his transgressions, is now the leading feature in Rigdonism in western Iowa, the exponent of its doctrines, and representative of its spirit, being the President of Elder Rigdon's Twelve, and said to be appointed by revelation through him.

This man has been very busy in

preaching and writing, in his respective calling; and some nearly seventy pages of his epistles have found their way into my hands, the leading features of which I propose to review and refute at my earliest leisure, and this because he is understood to be the echo, representative, and mouthpiece of S. Rigdon, S. Post, and Joseph Newton; and when one is refuted all are.

To give you an idea of the *inspiration* by which he, and the heads of the organization of which he is the representative and expounder are actuated, and which is so completely in keeping with the spirit of the "Appeal," written by Sidney Rigdon, I subjoin the following from his late epistles. Speaking of the ministry of the Reorganized church, he calls them "vile wretches," "Devil's minions," "ministers of darkness," "hypocrites," "Pharisees," "agents of the arch fiend," "Devil's ministers," "blind teachers of the blind," "imposters," "dodgers," "liars," and says of them, "I sometimes think the best of them are literally full of devils," and "their converts are the children of hell."

The character of any institution may be known by the quality of the forces used in building it up. Jesus said, "From the abundance of the heart the mouth speaketh," and "by their fruits ye shall know them."

I do not allude to Rigdonism because it has attained any prominence anywhere, for it has not. Its numbers are probably less now than one year ago, and ten times less than in 1844 to 1846.

It was at its best at its birth, in Pittsburgh, in 1844, where it was early discovered to be a "deformity," and from whence, in order to save its life, it was taken over the mountains, to Cumberland valley, where it could have the benefit of "quiet, and country air," and a lit-

tle special nursing from its sire.— But such nursing in kind and amount was not calculated to prolong its life, and it died, "unwept, unhonored, and unsung," the author of its existence fleeing from it, with immoderate haste, not waiting to be honored with its "last lingering look," nor to bestow upon it paternal consolation.

While in western Iowa I learned that certain ones stated that the Committee publishing the New Translation had altered it, and that as it is now published, it does not agree with the MSS. Inasmuch as I have had more or less to do with the MSS. from the time they were delivered, by Sister Emma Bidamon, in May 1865, into the hands of Pres. Wm. Marks, Bishop I. L. Rogers and myself, until they were stereotyped, under my supervision, in the fall of 1867, I will say, that the committee were careful in copying to follow the MSS. as they found it, as near as chaptering, versifying, punctuation, &c., would permit. But to put to silence all cavilling in regard to that matter, we will quote a prophecy touching the New Translation, found in D. & C. sec. xiii. 15, (xlii. 15). "Thou shalt ask and my Scriptures shall be given as I have appointed, *and they SHALL be preserved in safety.*" If the MSS. have been altered, and made to read differently from what the Lord designed, then they have not been "preserved in safety," and this prophecy is false.

One of the strongest of proofs that the Reorganized church is the church of Christ, is found in the fact that God has honored it in causing the New Translation to be brought forth by it. By doing so He has declared, essentially, that they are the believers.

"Thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and

take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men: among as many as shall believe."—*D. & C.* xiii. 9. 17

And that its ministry are the Lord's ministry and the Lord's elders.

"Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people."—*D. & C.* xiii. 15, (xlii. 15.)

By referring to the first par. of sec. 13, it will be seen that the revelation was given directly to the elders of the Lord's church. In par. 15 we learn that they were to "ask," and the "scriptures" should "be given," and in the next place they should be "preserved in safety."—This promise is full of meaning, implying great dangers through which they would pass before publication, and anticipating the base charge of alteration, or corruption, that would be made by some; and testifying that the martyr's widow, and the Reorganization were safe places of deposit for, and trusty, and chosen guardians of those sacred records.

It further testifies that they, (the elders of Christ's church), should "receive them in full," or in their completeness, and commands them "then ye shall teach them unto all men," so that when we find what church has the honor of bringing forth the scriptures in their fulness, and of teaching them to all others, we find the Church of Christ.

The Brighamite, Rigdonite, Hedrickite, and all other churches, are dependent on the Reorganized church for the New Translation.—God has chosen that it should be the source, and its elders the ministry from whence the fulness of the scriptures should go forth to all men, hence it is the Lord's church, and its elders are the Lord's elders.

FROM BRO. THOS. DOBSON.—It has been some time since the work in this charge was laid before the readers of the *Herald*.

There has been but little preaching in this District this winter. Bro. Derry has preached with good effect at Dunlap. Bros. Jordan and Wicks have laid the foundation for a good work in Calhoun and Carroll counties. I have labored at home and in Jackson township. Many are enquiring. Much prejudice is being broken down. A respectable physician of this place, after reading the *Voice of Warning*, said, "your doctrine is not what I supposed it was," and appeared to be well pleased with it. The saints in the Mason Grove Branch are being better united, and manifest a greater zeal for the cause, and we look forward to the dawn of a better feeling in the entire district. My prayer is that the brethren in this charge may awaken and arouse themselves. The fields are already whitening, ready for them to thrust in their sickles. Perhaps never in any place was there such an opening for preaching as there is here at the present.

DENISON, IOWA, Feb. 8, 1868.

FROM BRO. E. C. BRAND.—I am in receipt of a letter from Thos. Job. He is actively engaged, doing all he can. There are four of us travelling and changing appointments. We preach in the Theatre to-morrow evening, and at the Court Room in Virginia City day after, and at the Armory Hall, Silver City on Sunday. We are having heavy weather, and wood is worth \$25 a cord, which militates against our getting halls, but we have struck a plan to get over that difficulty.

I have heard from Joseph Clapp. He is in Salem, Oregon, doing his best, and prospects bright. I have

heard from Stockton and Watsonville. Several have been baptized.

CARSON CITY, Nevada, Jan 21, 1868.

FROM BRO. WM. WOODHEAD.— I feel like improving a few moments by addressing a few lines to you, by way of informing you of our present condition and future prospects here in the Malad Valley and Cache Valley.

This branch was organized two years ago last Tuesday, with six members, in the midst of opposition, and amidst the followers of Brigham. The work went steadily along, although clouds appeared at a distance occasionally, but passed off, after which we again received the genial rays of the sun.

We have built a log meeting house, which of course is church property, 20 by 30 feet inside, and at present the branch has 89 members. Prospects are very good for the future, although I suppose that quite a number will leave here for the east, in the spring. We are aware that it is advisable to remain here, and spread the work, but it is hard indeed, and those who don't believe it had better come here and try it awhile. Some of us have been here many years, and inhabited "the parched places in the wilderness, in a salt land not inhabited," in an isolated place, and want to get back to *America*, where we can get a stick of timber without climbing up a mountain for it, and where we can raise our bread and potatoes without going half leg deep in water and mud to irrigate our crops.

Last year our crops were taken by the grasshoppers. Malad Valley, Cache Valley, Round Valley and Bear Lake Valley, all suffered more or less. These vallies range in about a line with the 42d degree of north latitude, and part of each, except Round Valley, are in Utah, the other part in Idaho. The grass-

hoppers left here in the summer, after eating our crops, and travelled south south-west, and have laid their eggs ready for hatching when the sun gets ready to do his duty in southern Utah, and what will be the consequence I do not know; but I know it has brought us "*hard times*," which I hope will "come again no more."

Bro. J. W. Gillen has labored successfully here, and convinced many of the error of their ways, and is continually calling them back to the "old paths." We have walked in the old paths and the new paths, and the same old paths again, and can speak from experience, that new paths are not good; and some of us have been so far on new tracks and have borne the yoke of bondage, till it galled our necks till we couched beneath the load. The shepherds feed themselves, but neglect the flock, and the widows and orphans have suffered much, and the poor have wanted for bread and clothing. Those that have and will not put into their mouths, they even prepare war against them: "Therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God; Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth that they may not be meat for them."— Ezek. xxxiv. 9, 10.

MALAD CITY, Oneida Co., I. T., Feb. 8, 1868.

FROM BRO. T. J. ANDREWS.—At present the work here is onward, and at peace. I am not aware of a single instance of internal trouble.

SAN FRANCISCO, Cal., Jan. 26, 1868.

ERRATUM.—In the notice of the death of Hyrum A. Bartlett, in the last HERALD, read 15, instead of 5 years.

## CONFERENCES.

### Abridgment of Conference Minutes.

CENTRAL NEBRASKA Quarterly Conference held at De Soto, Washington Co., Nebraska, Feb. 1, 1868.

The Conference being informed by letter from the President that he would not be able to attend, Conference organized by choosing Elder Chas. Derry to preside, and J. Hodges to act as Clerk.

#### EVENING SESSION.

*Reports of Branches.*—DeSoto: 42 members, including 1 of the seventy, 9 elders, 1 teacher, 1 deacon; 9 removed, 2 baptized, 4 received by letter. Geo. Martin, President; Stephen Butler, Clerk.

Columbus: 28 members, including 7 elders; 1 priest, 1 teacher, 1 deacon. H. J. Hudson, President; Geo. W. Galley, Clerk.

Florence: 17 members, including 1 of the seventy, 4 elders, 1 teacher, 1 deacon; 8 removed; 2 received by letter. James Pleased, President; J. Hodges, Clerk.

Scandinavian: 50 members, including 8 elders, 2 priests, 8 teachers, 2 deacons; 8 baptized. Jens Christensen, President; Lars Jensen, Clerk.

The following elders reported:

Cannon, J. Hodges, B. V. Springer, J. W. Webb, R. Shakelton, M. V. Smith, and S. Butler.

*Resolved*, That the elders continue to labor in their respective fields the next three months.

*Resolved*, That this Conference defray the expenses of our President to and from our next Quarterly Conference.

*Resolved*, That this Conference sustain H. J. Hudson with unbounded confidence, as President of this District.

#### SUNDAY MORNING SESSION.

Preaching by Elder Chas. Derry, to a large and attentive congregation. We can all say it was in demonstration of the Spirit, for every soul felt it.

#### AFTERNOON SESSION.

Preaching by Elder Geo. Hatt, with a very interesting account of his travels to Europe to preach the gospel and his labors there, with good and valuable instructions to the church here assembled.

#### EVENING SESSION.

Preaching by Elder Derry to a crowded house.

Adjourned to meet at Florence, Neb., the first Saturday in May 1868.

THE WOLF RIVER Conference met at the house of G. W. Watson, town of Back Creek, Wis., Feb. 8, 9, 1868.

Gilbert W. Watson was chosen President, and W. S. Montgomery, Clerk.

*Resolved*, That we consolidate the Duck Creek with the Wolf River Branch.

*Resolved*, That J. M. Waite settle the difficulties in the Pittsfield Branch.

*Resolved*, That G. W. Watson of Wolf River Branch, and Chas. Franklin of the Pittsfield Branch, be appointed to receive contributions of the saints for the support of the elders in their labors for the spread of the gospel.

#### EVENING SESSION.

The sacrament was administered; then prayer and exhortation.

The meeting was held on Sunday at the School House. There was a good audience, and they paid good attention to the preaching, which was in demonstration of the Spirit and with power.

*Resolved*, That we adjourn to meet at the Pittsfield Branch, subject to the call of the President of this Conference.

## MISCELLANEOUS.

NOTICE—The Twelve and the High Council, are hereby requested to attend the April session of Conference. Business of importance requires their attention.

The Twelve should come as early as the 1st of April.

THE SUBSCRIBERS TO THE HERALD will please understand that we shall henceforth discontinue to send the HERALD to those who do not renew their subscription, until they do renew it. Our reasons for so doing are these: Many have complained because we continued sending after their subscription expired, and refused to pay for it. Others changed their residence without notifying us, whereby we have suffered great loss, and by all our delinquent subscribers we have lost a large amount.

Persons not receiving their HERALD after their subscription has expired will please notice our advertised terms, as we shall plead this in excuse. If any are stopped before such expiration of term, by notifying us ample amend shall be made to them.

NOTICE.—The Maine and Nova Scotia Conference is adjourned until June 6, 1868, at which time we invite a general representation of all the branches. I would

also say that I have appointed Joseph Robinson to preside over this Conference, and I hope the saints will profit by his example and precepts. Z. H. GURLEY.

WHEREAS, Bro. Francis G. Dungee has left the city, (and also his wife,) for parts unknown, in a clandestine manner:

Resolved, That he be notified, thorough the columns of the *Herald*, that it will be to his interest to correspond with some of the officers of the St. Louis Branch.

JOHN RITCHIE, CLERK.

By order of the Council.

St. Louis, Mo., Feb. 17, 1868.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints is appointed to be held in Plano, commencing on Monday, April 6, 1868. Preaching by various elders is expected on Sunday, April 5.

VARIOUS publications are advertised in the *HERALD* of Feb. 15, 1868.

### DIED.

At Mission, LaSalle Co., Ill., Feb. 7, 1868, of whooping-cough, MINA ALMIRA, infant daughter of Andrew and Ann Christian, aged 9 months and 11 days.

On Dry Creek near Healdsburg, Sonora Co., Cal., of bleeding at the lungs, CYRUS O. ISHAM, aged 44 years, 8 months, and 18 days.

He was a member of the church in the days of Joseph the Martyr.

Parted friends again may meet,  
From the toils of nature free;

Crowned with mercy, oh! how sweet  
Will eternal friendship be.

By his wife, SUSAN ISHAM.

At Newton, Iowa, Feb. 5, 1868, Elder JAMES WADSWORTH, by falling in a coal shaft.

The deceased is one that went to the Salt Land, but on seeing the corruption there, returned to the States, and received the Reorganization through the ministrations of Elder G. E. Duel, in the month of June, 1866.

### RECEIPTS FOR THE HERALD

To find how your account stands.

The present No. of the *HERALD* is 149. 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—W. S. Montgomery 168, M. W. Weaver 171, J. Christensen 168, W. Owen 168, J. Shipman 168, E. Huskins 168, E. Campbell 168, A. Moffatt 168, C. Hartwell 168, S. W. Condit 168, D. P. Hartwell 180, I. Crosby 170, H. A. Stebbins 168, Loring E. Howes 171, D. Munroe 168, L. Price 168, T. Dobson 156, J. Harris 156, R. Evener 156, L. Campbell 168, A. Falconer 156, S. G. Holman 187, P. Bronson 168, D. Seavey 171, L. D. Rogers 168, M. Charlton 171, H. Halliday 204, S. Diggle 186, T. Chapman 168, T. Bell 161, T. C. Leland 168, H. Goodwin 168, H. Gladwin 172, D. K. Rogers 168.

\$1.00—H. Kisby 156, W. Pucell 156, J. Gold 180, S. E. Hull 159, A. Sears, 148, G. F. S. White 159, J. P. Hendrickson 168, N. Demender 156, L. Davis 156, W. Ward 156, W. T. Smith 156, I. Black 144, A. Struthers—G. Hicklin 156, S. Naiden 156, J. E. Betts 156, J. S. Lee 175, A. A. Coats 158, M. Trowbridge 156, J. Joseph 147, J. Chapple 159, W. D. Cutter 159, E. Martain 159, J. McKnight 158, Mr. Sewall 159, R. Smith 156, J. C. Bassett 160, G. Morey 156, W. Lamb 159, B. R. Robson 159, F. Litz 132, G. W. Shute—

\$1.50 each—L. Tryon 148, G. W. Rogers 135, W. A. Litz 156.

Various sums—\$2.50, E. S. Kelley 164, \$1.10 M. Yates 145, \$2.10 J. Sharpless 169, \$0.50 C. Milton 138, \$1.49 D. H. Bays 148, \$5.00 G. Bellamy (for others) 156, \$1.58 E. C. Dobson 155, \$0.50 J. Howard—, \$2.66 G. Pilgrim 145, \$1.25 A. Ferguson 158, \$2.25 H. J. Hudson 168, \$1.35 T. Bowden 155, \$1.75 T. Richards 156, \$0.80 J. A. Taylor 154, \$2.90 W. C. Matthews 186, \$5 N. Taylor 178, \$1.25 J. Battishill 159, \$9 S. G. Holman, (for the poor,) \$5 G. Watson 207, \$2.55 B. Robinson 168.

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. 6.—Vol. 13.] PLANO, ILL., MARCH 15, 1868. [WHOLE No. 150]

—For the Herald.

## The Lighthouse.

As the mariner sailed o'er the waters so wide,  
He dared not to sleep for the winds and the  
tide,

The rough rolling sea toss'd the vessel about,  
And so fearful he stood, for his light had  
gone out.

But as he approaches the shore in the night,  
He discerns in the distance a beautiful light,  
The sky is o'er-clouded, no star can be found,  
No light, save the one that's revolving around.

How anxious he looks, as the dark side ap-  
pears,  
But the light reappearing, his weary heart  
cheers;

He doubts then no longer, he can not mis-  
take,

It tells the right course, and the way he  
should take.

The sailor takes warning, he anchors his  
barque,

He will venture no further the night is so  
dark;

He stays in the centre, and troubles no more,  
While he's safe from the rocks that abound  
on the shore.

Just so with the saints who have wander'd  
about,

The sky was o'erclouded, their light had gone  
out.

While voying in darkness their troubles in-  
creased,

'Till they saw from afar a bright light in the  
East.

Like the Lighthouse set up for the mariner's  
guide,

To warn him of dangers that often betide,  
So Jesus our Saviour, Redeemer and Lord,  
Will guide us aright, if we trust in His word.

Like the sailor, the warning we gladly receive,  
We will anchor our vessel with those who  
believe;

Be firm in our duties, as saints were of yore,  
And be safe from the rocks that abound on  
the shore:

M. R.

Mission, San José, Cal.

## Rights for all Men.

QUERY.—When God raised up "wise  
men" to draw up the Constitution of the  
United States, did he intend that "white  
men" only, should be entitled to the rights,  
privileges and blessings, guaranteed to  
man in that instrument?

We shall see.

We should very naturally suppose  
—Mormons especially—that what-  
ever the character of God was,  
when the Constitution was drawn  
up, it must necessarily have been  
when he spoke to the house of Isra-  
el through Moses, or the prophets—  
that however man may change in  
disposition, He remains eternally  
the same.

Among the many glorious in-  
structions given to Israel through  
Moses, we find the following:

"And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it." Deut. i. 16, 17.

"Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout all thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest [pervert] judgment; thou shalt not respect persons, neither take a gift; [bribe;] for a gift doth blind the eyes of the wise, and pervert the word of the righteous. That which is altogether just shalt thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee." Deut. xvi. 18-20.

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." David's last words, 2 Sam. xxiii. 3, 4.

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted." Prov. xxxi. 4, 5.

"He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Ex. xxi. 16.

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates which he shall choose, in one of thy gates which liketh him best: thou shalt not oppress him." Deut. xxiii. 15, 16.

"Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child: If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Ex. xxii. 21-24.

It seems to me that the old time practice of erecting monuments, altars, pillars and stones, with ap-

propriate inscriptions and paintings, for the purpose of commemorating great and important events, had a very significant and salutary effect upon the minds and the morals of the rising generations. We know of no history that gives an account of the erection of the first monument; but since we find from the Bible and the Book of Mormon, that the practice of erecting these structures is of the highest antiquity, and was practiced by the most righteous and holy men we have any knowledge of, immediately after the transpiration of some glorious event, some happy deliverance, or the receiving of some valuable and important revelation, we are forced to the conclusion that it originated in the wisdom of God, in order that all generations might seek after Him, and might know that their God is God; and and that there is none else. Noah builded an altar unto God soon after leaving the ark, and no doubt like Lehi, Nephi, Joshua, and many others, wrote all the particulars of the deluge, the wickedness of the men of his time, and the dealings of God with him, during his sojourn in the ark, upon that altar, or rather monument; "very plainly." Abraham erected many of these monumental altars in his time, and we find that their erection took place generally after some great promise from God, or some glorious deliverance; as, for instance, when the Lord promised him the land of Canaan for his posterity, the deliverance of his wife from Pharaoh, promise that his seed should be as the stars of heaven for multitude, etc. And Hagar, fully instructed in this practice, when the angel appeared to her for the purpose of saving her life and that of her child, called the well of water by a name that always commemorated that event. Jacob, when fleeing from his brother, in the place

where he lay, set up the stone which served him as a pillow, to commemorate a most glorious vision; and that spot afterward went by the name of Bethel, or the house of the Lord.

A little previous to the entry of the children of Israel into the land of Canaan, the Lord commanded Israel, saying:

“And it shall be on the day when ye shall pass over Jordan, unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster, \* \* \* And thou shalt write upon the stones all the words of this law very plainly” Deut. xxvii. 2-8.

Plus the whole history of the coming up out of Egypt, their murmuring, the marvelous displays of the power of God in their deliverance, His glory, wisdom, majesty, and intelligence, were all written upon this great monumental altar of whole stones, mixed and plastered upon the outside with mortar, which would, as generations rolled by, become harder and harder, and would be more and more venerated by the wise and just for the value of its testimony. The whole idea that God intended His word to be handed down to future generations upon paper or parchment alone, is preposterous; and that the Bible, as it now stands, is all that God deems necessary to man's salvation is immensely more so.

Only think of the little Book of Genesis, not much larger than a common Almanac, giving an accurate account of all the important events transpiring in a period of, perhaps, over two thousand years. Think of the ages of barbarism that that book, the Bible, has come down through. Think of the many heathen, bigoted and tyrannical kings and priests, who have had these things in charge and keeping, many of whom have abhorred its testimonies, because they were

against them; and the meagerness of divine testimony, upon many leading and important questions and events, is easily enough accounted for. I know that many men of the present day, contend that man originated all these things; not only that he is the author of all the sciences, but that even language itself, without which we could never even know the want of it, has been originated by him; and grew up with his necessities; yet we find that language, without which man would be far behind many of the brute creation in intelligence, has been logically traced to the Most High, and that He alone is the Author of it.

That man, in and of himself, could have foreseen the utility of communicating to future generations useful knowledge, by means of enduring monuments, is much easier to assert than to prove: but now it needs no argument to prove the utility of monuments. Many ancient monuments doubtless have been destroyed through the ignorance, prejudice and hatred of heathen conquerors. Many doubtless have perished by time, and geological changes, and many are hidden, doubtless, by divine Providence, to come forth in the last days, to bear testimony to the truthfulness of the latter day work.

“The thing that hath been, it is that which shall be;” (Ecc. i. 9;) and as God has commanded the erection of monumental structures, for the purpose of communicating important knowledge to future generations in ages past, so we may expect that in these latter days He will make use of similar means, for the same purpose. Let the reader turn and read carefully the 19th chapter of Isaiah, noticing particularly the 19th and 20th verses. After considering the utility of monuments, and the force of the scrip-

tural texts at the head of this article, the reader perhaps will agree with me that if the practice first dictated by the Almighty, of writing His law "upon the posts" of their houses and upon their gates (Deut. vi. 9) had been revived in the last generation, many men might have gone down to their graves in peace, instead of with innocent blood upon their heads.

Written upon the pillars of the gates, and staring them in the face as they went out and came into their houses, synagogues, temples, and public places, they were always an admonition to wise men, and a consuming witness against the ungodly and the sinner. And it seems to me that had such a practice been inaugurated in the infancy of the republic of the United States, it must have had a similar effect upon the people, both for good and for evil. Instead of being divided into two great parties, each one accusing the other of being the cause of the great calamity brought upon the country, many wise men among them might rise up to-day, and show the true cause why this land has had such a terrible visitation of the wrath of God. With the law of God in their mouths, and in their hearts, they might proclaim, regardless of consequences, that as *they* had joined hands to make wives widows, and their children fatherless, "so your wives have been made widows and your children fatherless; and as when innocent men and women have cried in vain to you to redress their wrongs, so you have also cried to God for peace, and He has refused to hear till justice is satisfied." This land has been one of the "dark places of the earth," that was "full of the habitations of cruelty," (Ps. lxxiv. 20,) and it is so yet; their way is yet "as darkness, they know not at what they have stumbled."

No wise man can fail to see that the decline of this nation commenced when the robbery, banishment and murder of the Latter Day Saints in Missouri was winked at by the authorities of the United States, and that they have gone on, step by step, from one scene of crime and violence to another from that time till the present.

The oppression of the Negro race, the robbery of the national treasury, and the dividing of the Union, etc., etc., are only so many steps in the nation's progress to ruin, and destruction.

With what cold and heartless indifference to the feelings of the Negro have the leading men spoken, acted and legislated away his constitutional rights! While the down-trodden sons of Africa were sweating, toiling and bleeding, under a tropical sun; while tears of oppression flowed, and the slave looked with longing to every quarter in vain for deliverance, and beheld, on all sides, only the soul-crushing power of the oppressor. Southern statesmen were trying to brow beat, bully and browbeat men, everywhere, into the belief that this system of fraud and robbery (slavery) was a most excellent and divine institution; scoffing and sneering, in their own free and easy style, at every thing that seemed to come in their way, as though the unfortunate beings they were determined to crush, and use to their own advantage, were utterly without sensibility or feeling.

The Book of Mormon tells us that it is decreed in the mind of God, that *this land shall be a land of freedom*, for all who are favored with a being upon it; but that when they turn from the pure principles of liberty to violate the rights of their fellow men, *they shall not prosper*; but that all those who shall combine in, or uphold such

things, shall be swept away, suddenly from this good land: and all experience justifies the truthfulness of this declaration. From all any investigations of the word of God, I can draw no conclusion that oppression of any kind, upon any people, black or white, is justifiable; but, on the contrary, every thing of that kind is most emphatically condemned. And it would seem, moreover, from modern revelations, that whatever rights the Constitution of the United States gives to white men, it gives the same rights to every other color.

"And that law of the land, which is constitutional, supporting that principle of freedom, *in maintaining rights and privileges* belongs to *all mankind* and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land." B. C. xcv. 2.

Here we are told that that which supports freedom in *maintaining rights and privileges* in the constitution belongs to *all mankind*, and, for that reason, we are justified in upholding it.

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and *should be maintained for the rights and protection of all flesh*, according to *just and holy principles*, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." B. C. xxviii. 10.

This language scarcely needs comment. Every man who can read the English language, can see at a

glance that these revelations are clearly against slavery or oppression in any form whatever; consequently no one can justly accuse the saints of either secretly or openly favoring slavery, if they are true to their faith.

In agreement with this we find in the Book of Mormon the following.

"Behold, this is a choice land, and whatsoever nation shall possess it, *shall be free from bondage* and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." Ether i. 3.

Now it is not necessary to pore over the whole mass of the sacred writings, for the purpose of introducing any additional testimony upon this subject. It is enough to be assured that when we find in the Bible, or Book of Mormon, two or three testimonies upon any one subject, the whole body of those works, ancient and modern, will agree with them, and will in no wise contradict them; and we accordingly find that modern revelations are just as pointedly against slavery, as those at the head of this article, and the Bible generally, and even more so. However, before closing this communication, I will insert a few of the sentiments of Joseph Smith, on the subject of slavery.

In his "*Views on the Government, Powers, and Policy of the United States*," Mr. Smith says:

"My cogitations like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence holds these truths to be self evident; that all men are created equal: that they are endowed by their Creator, with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness, but at the same time, some two or three millions of people are held as slaves for life, *because the spirit within them is covered with a darker skin than ours*; and hundreds of our own kindred for an infraction, or supposed infraction of some over-wise statute; have to be incar-

cerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nut-shell, while the duellist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage find a more congenial glime by flight.

"The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm all beneath its rays: and the main efforts of her officers, who are nothing more or less than servants of the people, ought to be directed to ameliorate the condition of *all: black and white, bond or free*; for the best of books says, 'God hath made of *one blood* all nations of men, for to dwell on *all the face* of the earth.'

"Petition also, ye goodly inhabitants of the slave states; your legislators to abolish slavery by the year 1850, or now, and save the abolitionists from reproach and ruin, infamy and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from members of Congress. Break off the shackles from the *poor black man*, and hire them to labor like *other* human beings; for an hour of virtuous liberty on earth, is worth a whole eternity of bondage! \* \* \* Oh! then, create confidence! restore freedom! *break down slavery!* banish imprisonment for debt, and be in love, fellowship and peace with all the world!

"Give every man his constitutional freedom, and the president full power to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion." *Times & Seasons*, Vol. v. No. 10.

It is said by some one that Joseph Smith has said that the Negro cannot enter into the congregation of the Lord, until his third generation. I cannot say whether he did so or not; but however that may be, there is no man justified in endeavoring to rob him of his labor, or deprive him of his *constitutional rights*, either on account of that, or the blackness of his skin. It is not right to condemn any man

or child for the blindness or sins of their fathers; so if a man is an idiot, it is not right to deceive him, if a cripple, to trip him up; or, if he be beneath us in mental or physical capacity, to enslave him, or rob him of his wages. Indeed, charity and mercy should always be more fully drawn out toward these, than those who are in full possession of all their physical and mental powers. If the meek, and those who know no law, shall have part in the first resurrection, I see no reason why many of the Negro race should not.

WINGFIELD WATSON.

### Privilege and Extent of the Duty of Forgiveness.

After reading the article in a *Herald*, upon the subject of "Forgiveness," I felt impressed to add a few remarks. Not feeling competent to do justice to the subject, which I have presented above, therefore what I have to say at this time is, by way of suggesting a few ideas, for the purpose of inducing the Editor, or some other man, to do more efficiently, what I merely attempt to do.

We of the ministry of Jesus Christ, are sent out, not only "to prove the world," but also "to reprove the world of all their unrighteous deeds;" and not merely to teach our own brethren and sisters in the church. One of the first duties which I learned in entering the church of Christ, was that of forgiving all men, lest my heavenly Father should not forgive me: as said the Master, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." It might indeed be waiting too long for forgiveness from God, to wait until all our enemies had repented; and especially when we know it to be our duty to "love our enemies, to bless them that curse us, and pray for those who despitefully use us, and persecute us."

I thank God that it is my *privilege* to forgive *all* men, whether or not they repent, because it affords me great pleasure as well as *profit*. Some people will punish themselves by maliciously endeavoring to punish some other person. It is enough for me to know that it is my *privilege*, after properly resenting a personal abuse, to forgive the offender. It may be proper to "answer a fool according to his folly," but not after that manner which they answer one another, lest we be like unto them.

But as touching the duty of forgiveness among brethren in the church; it differs in some respects from that of forgiving our enemies; for our enemies would not consent to be brought before the elders, to answer for the crime of *smiting* us. And yet we must know it is our duty not only to forgive them once, but twice, and thrice, even though they repent not. We of the Church of Latter Day Saints, have such a commandment given us, in addition to that New Testament gospel which says, "*love your enemies.*" Read *D. C. xcv. 7*. Here is a duty made known as having existed in the church of God as a principle of righteousness during all time; not only as regards individuals, but also of nations. As it is recorded in the preceding paragraph of the same section, viz.:

"Behold, this is the law I gave unto my servant, Nephi, and thy father, Joseph and Jacob and Isaac and Abraham, and all mine ancient prophets and apostles. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them: And if thy nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord: then I, the Lord, would give unto them a command-

ment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's battles and their children's children until they had avenged themselves on all their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord, your God, for justification before me."

Is it not time that this same law of God should be known in this Christian nation? Here where Christians kill Christians, ignorantly supposing they are doing God's service, in serving their country in violation of His law? Thirty-five years has this law been known by the church, and its ministry bound under a solemn charge to reprove the world of all their unrighteous deeds, and teach them of a judgment to come, and yet, this very nation in which these revelations were given, remain ignorant. Yes, Christians—Catholics, Protestants, and all—are as ignorant of *this* law of God, which He has made known for an ensample unto *all* people, as though no such revelation had ever been known among the children of men.

Who will be found guiltless for this ignorance in the day of judgment?

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
This "lamp of life deny?"

While millions dead and dying,  
Of every Christian name,  
Descend with minions crying,  
Amid the burning flame.

In the recent war in this nation, on which side of the battle was it that a standard of peace was raised up the second and third time, before hostilities commenced? and which side brought these testimonies before the Lord, and went not to the battle until after God commanded them to do so? And yet what Christian ministry stood up to enlighten this nation upon the subject

of forgiveness, of loving and praying for their enemies in a national point of view? Did they not rush into battle as the heathen do, and have heretofore done? Therefore that missionary hymn, first made to suit the heathen, belongs, in part, nearer home.

The extent of the duty of forgiveness reaches beyond the bounds of the Church of Latter Day Saints. Every church recognizes it as binding on them in some measure. And even those who pretend to no religion, yet will they esteem it as a noble virtue in others.

But there is another idea, holding a close connection with this subject, which I think demands attention. And this idea is involved in the 7th paragraph of the section, where it is speaking of individual duties under provocations. And the same idea is set forth in the 5th paragraph of this section, where enemies, sometimes commit assaults upon the saints, and they are required to bear it patiently and revile not. Here is the duty of forgiveness and patient forbearance enjoined upon the saints, far more trying than the duty of forgiving some trifling offence, such as many times appear to us an almost insurmountable difficulty. The idea to which I allude is this, viz.: unless we bear it patiently, and revile not, we have no reward, even after we do forgive, but if we bear it not patiently, it is accounted as a just measure meted out to us, especially if we revile or seek revenge, we are then sure to lose the promised reward. In this idea lies concealed the true and living faith first delivered to the saints. If we have no faith in this promised reward, or if we do not count the promised hundred fold reward worth all, and even more than it costs to obtain it, we shall be quite liable to lose it, by neglect of duty.

Herein lies a hundred fold re-

ward to be secured just by suffering wrongfully. Who now will engage for this prize? God's word stands pledged in this, to every individual veteran hero, as well as to every society or nation, who will obey this long standing rule of duty, so very plain that no one need to misunderstand. By obedience to this plain law of non-resistance to evil we may secure the arm of the Omnipotent God in our defence, who says, in another revelation, given to His people, "I will fight your battles." "Ye are forbidden to shed blood."

Just a word or two more by way of reproofing the ungodly, and I forbear at this time.

By the light of this divine law alone, the godly may be known from the ungodly; for there are none but the godly who regard it.

Talk about forgiving not until they repent and ask forgiveness! Who but Satan would ask more than that? God might, if it pleased Him, yet Christ died for us while we were yet sinners, and the godly are partakers of His Spirit.

PARMA, Mich. J. S. COMSTOCK.

### Daily Duty.

MR. EDITOR.—For the first time in all my life have I been impressed with the importance of writing a few of my thoughts, to send to your valuable *Herald*, of which I am a constant reader; and often while perusing its instructive pages, do I wish I had the ability to write, but I feel I have not.

We, as saints of the Most High, are greatly blessed in these latter days, and so are our children; but we have daily to teach them their duty. In the "dark and cloudy day," they have been allowed, more or less, to associate with children whose parents had not the fear of God before their eyes; and, as disrespect and disobedience to parents



is one of the signs of the latter days, how necessary it is to our children, that they should be daily reminded of their duty towards their parents, and for the instructions of their parents, to be strengthened by the teachings of those holding the priesthood. If it was important that the commandments which the Lord gave to Moses on Mount Sinai should be read in the ears of the children of Israel; then a separate people from all other nations, surely it is of importance now. This was one of the commands of the Lord unto Israel:

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7.

How many bitter pangs of sorrow would be avoided in this world, if parents and children only knew their duty to each other, and practiced it. But as children of the light, we must not be found wanting. If we desire the blessing of the Lord to rest upon us, we must teach our little ones to honor and obey their parents, which is the first commandment with promise, that it may be well with them, and that they may live long on the earth. If we would be a pure people, such as the Lord will own and bless, our actions and professions must agree; we must keep the commands and statutes to do them, and then it will be well with us.

ALLEGHANY, Pa.

M. H.

## L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, March 15, 1868.

JOSEPH SMITH, *Editor.*

### Pleasant Chat.

This number will be the last that will reach the subscribers before the session of the April Conference, and it is with feelings of interest that we solicit the saints to pray

for the welfare of Zion at that session.

When we contemplate the mighty work that is yet to be done, which we have been led to think must be accomplished ere the coming of our Deliverer will relieve us of our watch care, we are fearful lest some of the many short comings for which the saints continually reproach themselves, should operate for our discouragement, and overthrow.

Nothing should be withholden from a purified people, that would tend to their temporal and spiritual advancement; but, if a people are not purified and are not making efforts for purification, is it not fair to presume that the *mercy* as well as the justice of the Supreme should withhold blessings from them.

An apostolic injunction, replete with wisdom, striking at the very foundation of many of the trials of saints, we presume anciently as well as in modern times, has been of late forcibly impressed upon our attention:—"Provide things honest in the sight of all men." Rom. xii. 17. What are "things honest"? Are they the food, raiment, and dwellings by which we are comforted, clothed and sustained? Or are they but the immaterial substances of which our thoughts, words, beliefs and arguments are composed? If the latter, a wide latitude is permitted for every species of mental disorder, for any and every belief to which men sincerely adhere is called honest. If the former, then the matter is so reduced in circumference that every man can readily determine his action under given circumstances.

That which is obtained from others without an adequate recompense given, is not honest. No matter how fervently the man may pray, or how piously he may preach, if the things which comfort, clothe and sustain him are not honest, he is but the shallow semblance of the better men who have died in poverty for the gospel's sake.

It is conceded to be honorable to pay our debts to our enemies; just to keep ourselves free from the charge of doing evil outside the church, that we may not be a stumbling block to others. But is it conceded to be as honorable to pay our debts to our brethren

or are they because they are our brethren, fit subjects for our pilfering; for we shall call it nothing less, this borrowing without an effort to repay. Money or material so obtained is not a "thing honest," neither in the sight of man nor God.

What shall we say of stout able men, who are poor men; too idle to work; too proud to beg; but not too proud nor too idle to borrow, who will obtain from their brethren and perhaps from those out of the church, the present means for support, without ever a thought of repayment? Is that which is thus provided "honest in the sight of all men"? Are there any who do so? We have known some such, and we wish to know no more of them.

An honest man in the principles of his faith we all admire, and we pray most earnestly and devoutly for the Lord to hasten the deliverance of the honest in heart. Can an honest heart have a dishonest head, or dishonest feet and hands? Answer it, ye whose hands are clear from entanglements, the results of your own carelessness.

Every man who spends a dollar before he has that dollar to hand over for the commodity bought, no longer owns that dollar, no matter where he expects it to come from. It is not his. And when he obtains it, if he does not at once liquidate the claim there is upon it, by delivering it to its proper owner, he is not an honest man in that transaction. And if he still the promptings of his conscience by saying that it is a brother whom he owes, and as such he ought to wait, he adds duplicity to dishonesty; for he does not do to his brother, (*all men*) as he would that his brother should do to him.

The man that is in debt is not his own man. He belongs, virtually, until the debt is discharged, to some one else. Rises at the beck of his owner, lies down subject to his command; and is worse off than a toad under a harrow, for some friendly crevice or larger clod, may let the poor toad escape; but the debtor never.

To envy is forbidden, but we are half inclined to disobey the injunction, for the sake of envying the man who is not in debt, and

we count him almost morally healthy, who can say: "I owe no man a penny."

If a man is in debt, and can spend plenty of money for certain *things* which the Lord says are not good for him, those *things* are not "honest in the sight of all men." One of the most disgusting spectacles of the present age, is, to see an apparently sound bodied man, with both hands as far down in his pockets as he can get them, (and so far as their contents are concerned he can go to the bottom), and the juice of the filthy weed, oozing out of his mouth, and bedaubing his beard, talking loudly of hard times; of the bad taste in which Providence has distributed so unequally the various gifts commonly called, "fortunes' favors;" railing at the rich and bewailing his own hard fate, while others have plenty.

Please think of this all ye who are praying for purification, and then see if that which so operates upon the mind, is an honest thing before all men, but more especially before God.

We know that for us to consent to be pinched in our wants is hard to do; and in this age of extravagance and general plenty, our wants are multiplied, and are frequently magnified into necessities. When this is the case, we are very apt to overstep the reaches of our incomes, and buy where we possess no means wherewithal to pay for such purchases; and then the inevitable calls of the ever recurring present, demand the present supply, and our debtors are out in the cold, therefore the things asked for by such wants, are not needs, and are not honest.

Our adversaries frequently urge against us, truths, the fancied results of which we think would injure us if we were to admit them to be truths, and we seek to evade them by various stratagems based upon arguments which we either know to be false, or have no surety of; the ultimate end of such a course will always prove that the evasive means we used were not "honest things."

Again, many are continually crying out, "to the law and the testimony," and making fair show of honesty in themselves, and deprecating the character of others for honest

ly. It will be instructive to observe such people closely; and, if a man come before you and testify beforehand that he will be sure to tell you the truth, and would not, under any circumstances tell you other than the truth; watch him. If he is providing "things honest in the sight of all men," watching him will do no harm; if he is not, he needs it, and it will pay you for your trouble.

When men forget the record which they ought to be making in the life that they are now living, to closely scrutinize, and find fault with that being made by other men, they provide many things in their censure that are not honest; and, while they are diligently providing these dishonest things for others, they strenuously object to any provision of like character for themselves.

Well let them all pass. Suffice it to say that were we to pay heed to each and every claimant for the honors attendant upon setting up and running the machinery of the church, no weather vane that ever felt, (heard) the east wind moan, the south wind sigh, the west wind whistle, or the north wind roar, would begin to lead so busy a life as we. We shall pay the same regard to each. If a truth is offered us, that we can see and realize is a truth, and it is available for our needs, we shall be thankful for it.— If they offer us that which is to us not truth, we suppose the same privilege is ours which they claim for themselves, that of rejecting it.

What has become of the pens of the elders, and other contributors of the HERALD? Contributions have not been up to the mark for the last six months. Let us have more.

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## LITTLE FOLKS.

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[From the *Child's Paper.*]

### Visit to a Prison.

Where? The Eastern Penitentiary at Philadelphia. We came in sight of a solid stone wall, thirty feet high and twelve feet thick at the bottom. Did you ever see a stone wall like that? No. It runs round

the prison yard, which is ten acres in size. One heavy iron gate opens into it. But the gate is so large—twenty-seven feet high and fifteen feet wide—that it is rarely opened. We went through a smaller gate cut in the larger gate; and as the porter bolted and locked it behind us, I felt very thankful the law had not put me in, because in that case I could not have gone out when I had a mind to.

We stepped into an entry with a floor of rock, walls of rock, and roof of rock, solid, dark and grim; then out of another iron gate into the yard. There was the prison before us. Going up a wide gravel walk, we came to a building with eight sides. Seven sides have wings or halls running out one hundred and eighty-five feet long, two stories high, lined with cells on each side. There are five hundred and thirty-six cells, all occupied, I am sorry to say. The walls between the cells, are a foot and a half thick; so the poor prisoners cannot talk through them. They are twelve feet high, and so lighted nobody inside can ever see the blue sky. Each cell has a clean white wall, and is furnished with a bedstead, table, closet, chair, looking-glass, comb, knife, fork, spoon, tin-cup, and oil-lamp.

When a new prisoner comes, his name, his age, and a description of his person are written down in a book. Then he is numbered, and after that he is only known by his number. He is no longer "Tom," or "John," or "Jerry Brown," or "Mr. Jones;" but he is number 79, if that is it. "How do you do, Seventy-nine?" "Seventy-nine is sick." That is the way his jailor speaks of him. All the long, long while he never hears his Christian name; the name his mother used to call him when he was an innocent boy at her side; and the name his

brothers and sisters so often said in days gone by; the name he bore when he began life, and life was as bright to him as it is to you. No body speaks it now. It never entered his cell. He has no name there. But outside the prison walls it lives, and lives covered with shame. Oh, my children, is it not dreadful to lose a good name so?

After a prisoner is put down in the book, a hood is slipped over his head, and he is led blindfold to the bath-house, where he is washed and dressed in a clean suit. A Bible is given him, and he is carried to a cell and locked in alone, never to come out, and never to see a human face but the jailor's, until he leaves for good, in two, three, five, or ten, or perhaps fifteen years. He works in his cell, not in workshops with his fellow convicts as in other prisons. This is called solitary confinement, and must, I think, be very hard to bear. As we walked down the halls, we heard the noise of the hammer and the shuttle, and one man was singing at his work. How should you like to live on, year after year, with nobody to see and nobody to speak to and nowhere to go, even one step beyond your cell? This is the reward of crime. Wick- edness is a hard road to travel, boys.

After the prisoners have done their tasks, they can work for themselves the rest of the day. What they make is sold, and the money saved for them when they go out. We bought a cunning little knife and fork out of bone. What do they eat? The food is wholesome, and enough of it. It is carried down the halls in little railways, and served out at the cell doors.

There is a library of more than three thousand volumes, and the books look well read. When the minister preaches on Sunday, he stands at the end of a hall and

preaches; but there is not a person to be seen, because, as I told you, the prisoners never come out of their cells even into a chapel. The outer door of the cell is opened an inch or two, and through their grated iron door they can hear what the minister says. I should not think it would be easy to preach with nobody in sight; should you?

As I came away the prison itself preached me a great sermon, and this was the text: "Good understanding giveth favor, but the way of transgressors is hard." H. C. K.

This is a prison house of the world, Where the prisoners are kept whom God shuts up to keep them from doing harm to those whom He loves, must be a more terrible place than this you have just read about. Do you wish to keep out of this prison? Then do that which is right, and God will love you, and keep you where the righteous are forever, and forever.—[Ed

## CORRESPONDENCE.

### Letter from Bro. Thomas Job.

*Bro. Joseph* :—Being so much entertained in reading the reports and communications of the elders, deeming it not amiss to add my mite of experience to the great store of information, induced me to offer the following items:

About two weeks ago I started on a short tour to the south of Utah, arrived at Willow Creek, about ten miles south of Santaquine. In the evening a band of polygamists visited the family at which I was staying, with the evident design of harassing me, and to prevent me from having a chance of introducing truth unto the family. They conversed at length of the great call for all the saints to emigrate out of the British Isles, and of the cause why Brigham called all the elders to return home, that the Lord was commencing to

pour out of the vial of His wrath upon the nations, that England was given up to destruction, of what darkness would cover that land, and gross darkness the people, when the gospel would be taken from their midst; of what destruction awaited the United States for intermeddling with the law of God, and of what a desirable thing it would be to see the family of the Prophet Joseph repent, and flee unto the vallies of the mountain of the Lord's house, and humble themselves to the prophet before destruction will overtake them.

I missed no opportunity to acquaint them that the light, and not the darkness that was driving Brigham's servants, with their dupes from the British Isles; that the gospel in its pristine purity was now preached in that land, that the stick of Judah was now divested of all its protuberances, and is joined to that of Joseph, to the confounding of all those who promulgate false and delusive doctrines; that the darkness had to vanish, and all the owlets of it to flee and seek their hiding places in the barren desert. Brigham knows that this is his last gleaning, that is the reason that he is so intent to gather his dupes from Europe.

On this trip I first heard what I had been looking for for some time, and that is, that the original manuscript of the Inspired translation of the scriptures is in the possession of Brigham Young, and that it endorses polygamy in the most clear manner. The genuine had to come out before the spurious counterfeit could make its appearance. I heard Brigham telling that the copy you have over there, had been through the hands of the Gentiles. It is a fact that the Brighamites will not receive the Inspired translation.

Brigham threatens, and many here expect, that if Congress will pass a law unfitting Mormons for jurors in

the U. S. courts, or to disfranchise polygamists, that he will declare the "State of Deseret," an independent State; and they brag of having elders now in the southern states trying to excite those who may still have a rebellious feeling there, to join them in another revolutionary war.

In three days I arrived at Fountaingreen, where I was received by Bro. James Steel, from Glasgow, whom I never knew before, but the polygamists found out where I was, they came there also, with the same intention as those I mentioned before—to engage the family in their conversation, and to watch me that I could have no chance to introduce the gospel in that place. They talked of Heber C. Kimball, how he held the highest title of dignity among the Free Masons, and how the Masons were threatening his destruction for divulging their secrets in the Endowment House, and of how the signs, tokens, and key words, with the new name they received there, were the keys of the kingdom of heaven, which they all now held, and by the introduction of which they expected to have an entrance at the celestial gate.

When I had a chance to crawl into the conversation, I taught them that the keys of the kingdom of heaven were widely different from the key words, signs and tokens which they intended to show to the turnkey of the celestial gate; that these were some of the strong delusions by which men were held in the bonds of Satan to their own destruction; that the keys of the kingdom of heaven is the power, privilege, or right, to reveal the "mysteries of those things which have been sealed," (B. of C. 34: 4.) to receive "the mysteries of the kingdom of heaven, and the right of administering of ordinances and blessings upon the church," even "all

the blessings of the church." Sec. 104. "They belong always unto the Presidency of the High Priesthood," (sec. 80,) "who has all the gifts of God bestowed on him." Sec. 104. Hence the vanity of those who are not Prophets, Seers, and Revelators, to claim that they hold the keys of the kingdom of heaven.

The conversation turned on polygamy, and I discussed with them on the nature of the celestial law, and of the new and everlasting covenant, until I drew a stream of vituperation and vile abuses upon my head, which was intended to influence the landlord to drive me out of the house, but he rebuked the polygamist, and said that he acted more like a blackguard than a saint, that I had welcome in his house, and everybody else had that could behave himself, but that he was ashamed of him, and that he had abused a stranger in his house. The result of their labor, however, was cheering, to see Bro. Steel, a man of sixty years, on a keen frosty evening, with a spade on his shoulder, trampling the snow which was over knee deep, to break his way to the waters of baptism.

In this place I found sister Sophia Jewkes, an aged woman, in behavior as becometh holiness, who teaches the young women to be sober, discreet, *chaste*, good, obedient to their *own* husbands, that the word of God be not blasphemed.—Titus ii. 3-5. This is she to whom Orson Hyde made allusion, in that memorable Conference at Moroni City, and said that if she would not quit her babblings with the sisters, and the distributing of those infernal tracts, that she would, before long, have to bite the dust. "Well done Bro. Orson," said one; "a good substantial argument to turn old women from the error of their ways."

The only method now left with the Brighamites, is to harass, accuse,

scandalize, and threaten all that dare show any kindness to the Josephites, and so make perfect scarecrows of them before the public.

A man in Goshen was lately summoned before a public meeting, to answer to the charge of receiving a couple of elders into his house, and giving them their dinner. He plead guilty, and was called at the start an infernal hypocrite, and asked if he did not know that Brigham Young was the Prophet, the legal successor of Joseph Smith in the Presidency of the Church? He answered in the negative. He was requested to deny that young Joseph Smith was that man. He said he did not know that he was not, and had nothing to deny about it. The Bishop's Counsellor roared awfully, and pronounced against him that he must have committed some great and heinous crime, before he could be involved in such profound darkness. The Bishop confirmed the statement, and said that the crime that he must be guilty of must be of the worst character, and of the blackest dye.

Yes, Bishop Price, and would it not be a great blessing, for him to have his blood shed upon the ground to atone for that heinous crime that you suppose he must be guilty of? I have seen the time that you would have had it at all hazards, but your great law of salvation is not quite as *practicable* nowadays as I have seen it here in Utah.

Under such a state of affairs, not many of the saints feel like staying long in Utah, and few are those that dare show their colors. My reasons for staying in Utah are chiefly these:

1. If our mission is to the Lost Sheep of the House of Israel, Utah is as likely a place to meet them as any other.
2. If blessed be the Elders when they are persecuted, and have all manner of evil spoken against them

falsely, Utah is as convenient a place to get them as any other.

3. If Hell is to be prevailed against in the gate, Utah is the chief place of attack.

MORONI, San Pete, Utah, Jan. 20, 1868.

## CONFERENCES.

### Abridgment of Conference Minutes.

IDAHO District Conference was held at Malad City, Oneida Co., Dec. 28, 29, 30, 1867.

#### MORNING SESSION, DEC. 28.

Conference organized by choosing Wm. D. Jones, President, and Wm. Woodhead, Clerk.

The meeting was devoted to prayer and supplication for the blessing of our God to be with us during the Conference.

#### AFTERNOON SESSION.

*Reports of Branches.*—Malad: 81 members, including 15 elders, 2 priests, 2 deacons; 1 removed, 3 received by letter. Wm. Woodhead, President; Josiah Lowe, Clerk. Reported by Amos Moore.

Henderson Creek; 19 members, including 5 elders, 1 teacher. Jas. Smart, President; Josiah Price, Clerk. Reported by Jas. Smart.

Wm. D. Jones reported his labors in Cache Valley, in company with Wm. Powell. By request of the President, Wm. Summerfield reported his labors in Utah, and Joseph W. Morgan his labors in Montana.

#### EVENING SESSION.

Bro. Smart spoke encouraging to the saints, and bore testimony to the work.

Bro. J. W. Gillen spoke on the first principles of the gospel, showing how we become the sons of God, hence the seed of the Lord.

#### MORNING SESSION.

Elder John Lewis spoke at length on the spiritual gifts, showing that they are in the Reorganized Church, and in the church of Christ in all ages.

During adjournment the following persons were baptized: Wm. Harris, Rebecca Harris, Wm. M. Jones, Mary J. Jones, Loren Gaultier and David Heash.

#### AFTERNOON SESSION.

After confirmation was attended to the sacrament was administered, after which the remainder of the time was devoted to prayer and testimony.

#### EVENING SESSION.

Elders J. W. Morgan and J. W. Gillen spoke on forgiveness, to a large congregation of saints and strangers.

#### MORNING SESSION, DEC. 30.

The President spoke at length to us on forgiving each other our trespasses, that we may have the forgiveness of our heavenly Father, after which, the leading authorities of the church were sustained by the unanimous vote of the Conference, together with Thomas Job as President of the Utah District, comprising Utah, Idaho and Montana; J. W. Gillen as a missionary, laboring under the direction of the First President and the Quorum of the Twelve; and W. D. Jones as President of this Conference District; after which Bro. J. W. Gillen spoke on the rejection of the church, and the banishment of the rebellious from the land of Zion, and also showed that Utah was far beyond the boundary, as given which the Lord accepted.

#### AFTERNOON SESSION.

Elder L. Gaultier, (Bishop's Agent.) stated the financial affairs of the Conference, after which it was

*Resolved* That we endorse the resolution passed at a Council Meeting held at Montrose, Iowa, May 12, 1864, Joseph Smith presiding, viz.:

“That dancing, as now conducted at the balls and parties of the present day is considered an evil, and ought to be discountenanced.”

#### EVENING SESSION.

Was devoted to prayer and testimony. *Resolved*, That this Conference adjourn to meet again at this place, on the last Saturday and Sunday in March 1868.

PITTSFIELD Quarterly Conference was held at Lamoine Branch, Schuyler Co., Ill., Feb. 1, 2, 1868.

Loren W. Babbitt, President; J. Lisenbee, Clerk.

Official members present: 1 high priest, 3 elders, 3 priests, 1 teacher.

#### REPORTS OF BRANCHES.

Lamoine: 17 members, including 2 elders, 1 priest, 1 teacher; 1 died. Wm. Curry, President.

Elkhorn: 26 members; 2 added.

Pittsfield: 16 members; 2 elders, 1 priest. Thos. Williamson, President.

The several elders reported the work favorable in their localities.

#### EVENING SESSION.

Preaching by Elders Stafford and Bra- by on the first principles of the gospel.

## SUNDAY MORNING, FEB. 2.

At 11 o'clock a funeral sermon on the death of Bro. Wm. Avery was preached by President Babbitt, to a large and attentive congregation.

## AFTERNOON SESSION.

Preaching by Elder Stafford and Bro. Braby.

## EVENING SESSION.

L. W. Babbitt spoke on the ordinance of blessing of children, gave much good instruction. Two children were then brought forward, and he took them in his arms and blessed them.

*Resolved*, That all branches in this District, failing to report at this Conference, be requested to report at the next without fail.

Adjourned to meet at the Pittsfield Branch, Pike Co., Ill., on the second Saturday in May, 1868.

MINUTES OF A QUARTERLY CONFERENCE held at Manti, Iowa, Feb. 1, 2, 1868.

Bro. W. W. Blair was chosen to preside, and D. P. Hartwell as Clerk.

The President gave some instructive remarks on the duties of the saints, and the business of this Conference, and impressed on the minds of the saints the importance of doing all things according to the law of God.

## REPORTS OF BRANCHES.

Plum Creek: 31 members, 1 high priest, 3 elders, 1 priest, 1 teacher. John Leeka, Pres., E. B. Gaylord, Clerk.

Elm Creek: 15 members, 2 elders, 1 priest, 1 deacon. John Thornton, Pres., Hugh Thornton, Clerk.

Fremont: 37 members, 1 high priest, 5 elders, 2 priests, 1 teacher. J. T. Kaster, Pres., S. S. Wilcox, Clerk.

Glenwood: 19 members, 1 elder, 1 priest, 2 removed. Wm. Britton, Pres., E. L. Hyde, Clerk.

Nephi: 16 members, 1 seventy, 2 elders, 1 priest, 1 teacher, 2 removed by letter. Rufus Gunsolly, Pres., Geo. Kemp, Clerk.

*Resolved*, That this District is without a President.

Bro. W. W. Blair was appointed to represent the South-Western District of Iowa at the next Annual Conference.

Bro. W. W. Blair preached on the New Translation, to a large and attentive congregation. Adjourned to meet at 10 A. M.

## SUNDAY MORNING FEB. 2.

Bro. Blair spoke on the divinity of the Holy Scriptures, to a large and attentive congregation, the house was filled to overflowing, and the best of feeling prevailed throughout the entire Conference. Adjourned to meet at 2 o'clock P. M., for a prayer and testimony meeting.

Met according to adjournment, and the saints enjoyed a great portion of the Spirit.

*Resolved*, That we sustain all the spiritual authorities of the church.

*Resolved*, That the preaching ministry be requested to labor diligently when opportunity offers, in preaching the word.

Official members present: 1 of the twelve, 2 high priests, 11 elders, 2 priests, 2 teachers.

*Resolved*, That this Conference adjourn to meet on the first Saturday and Sunday in May, 1868, at 1 o'clock P. M., at the school house near Bro. Gaylord's.

## MISCELLANEOUS.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter Day Saints is appointed to be held in Plano, commencing on Monday, April 6, 1868. Preaching by various elders is expected on Sunday, April 5.

VARIOUS publications are advertised in the HERALD of Feb. 15, 1868.

## REARRANGED.

At Union Grove Branch, Harrison Co., Iowa, Dec. 25, 1867, by Elder Henry Halliday, Mr. JUDAH CHAPMAN to Sister DEBORAH L. B. BLAIR.

At Gravois, Mo., Feb. 17, 1868, by Elder Wm. Hazzledine, Mr. Wm. Horton, of Carbondale, St. Clair Co., Ill., to Miss ELIZABETH MCKENZIE, of Gravois, Mo.

At Montana, Iowa, by Elder Thomas Standeven, Mr. Wm. F. Root to Miss MARY ANN STANTON.

At the residence of Bro. Thos. Stafford, Atchison Co., Mo., Jan. 26, 1868, by Elder Thos. J. Smith, Mr. JOHN W. YOUNG to Sister MARIA LAWISSON.

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. 7.—Vol. 13.]      PLANO, ILL., APRIL 1, 1868.      [Whole No. 151.]

—For the Herald.

## Two Calls.

BY FRANCES.

"I would recall a vision which I dream'd  
Perchance in sleep."—*Byron.*

But if in sleep, then even sleep hath power  
To teach by contrast, lessons fraught with  
good

To souls immortal; and to stamp with light  
The way of truth, as by our Savior trod.

But if in truth the vision I beheld  
And saw these two; both sons of noble men  
As they departed on their devious way;  
What then? aye what? why surely naught  
but this:

*Their ways were devious*, and did they tend  
Both to the same at last? Judge ye of this,  
And for thy rule of judgment, take the word  
"Of Him who spake as never man," Who

said:  
"I came not here to judge, but came to save.  
The word which I have spoken, this shall  
I judge.

All who have heard. Of myself I spake not;  
The Father gave commandment unto me  
What I should say and what should teach: I  
know

That everlasting life is His command;  
What He hath said to me, therefore I speak."

I saw within my vision, and beheld  
A stately temple rearing high its spire  
Toward heaven. Solid its massive walls  
And rich the tapestry upon its floor;  
While as a flood, upborne upon the air,  
There came sweet melody, wave upon wave,

Until in distance softly fading out  
As dies the echo of the ocean's moan.

There was within the very air a peace,  
A Sabbath stillness, grateful to the soul;

The softly cushioned pew wooing to rest,  
Richly stained glass, excluding too bright rays

Of light; a summer heat; while rude winds  
swept

Without, and fiercely hurled the driving sleet,  
Lifting the tattered garments of the poor;

Seeking the life chords throbbing faint  
beneath;

As if the world's rude storms were not enough,  
Spending their wrath on their unsheltered

heads,  
Driving them forth from homes of wretched-

ness  
A pale and shivering throng weary of life.

But here is rest—Here in God's  
temple, they

May shelter find from the rude storm without;  
And better—they the bread of life may eat

And their chilled souls may here expand,  
Warmed by the rising Sun of righteousness

With healing in His wings.

Here rest! What do they here? Be-  
hold the pomp,

The flash of jewels, and the shimmering light  
Reflected from those costly robes. Here rest!

Lies there a hand so idle, glancing soft  
Between rich vellum, that it would not start

And draw with haste aside their very robes  
From contact such as this? Place for the

poor!  
Oh, poverty disguised with poet's art  
Demands our tears; yes, and we even speak

Of One born in a stable, laid within  
A manger. Hark! an anthem even now

Peals forth, "Gloria in Excelsis." On earth  
 Peace and good will to man. Place for the  
 poor  
 Stood there upon the portal, this bleak night,  
 That trembling virgin from Judaea's hills  
 Bearing the infant Jesus in her arms,  
 Tell me, ye worshippers in this proud dome,  
 Where were her place?

But I have said they were two noble  
 men,

Both ministers for God; standing between  
 The living and the dead. To both there came  
 Like as there came to one of old, a call;  
 It might have been a Macedonian call;  
 In truth, to one, like this it did appear;

But let us not anticipate.  
 I said there came a call, there came to both,  
 A call—but not the same; for here their paths  
 Diverge, and they upon life's troubled way  
 Shall never intersect again. Perchance,  
 They both may lead to the same goal at last  
 And both receive a like reward. Perchance—  
 For it is written, nearest to the throne

Were those who, through great tribulation  
 came

Washing their robes from every cross of  
 earth

In the Lamb's blood:

"A change came o'er the spirit of my dream."  
 I stood within a home; a pleasant home;

Where, in bright summer days, the loving  
 and vine

Threw out its tendrils, and the grateful shade  
 From waving trees offered a cool retreat.

Within were books and works of art, music,  
 And laughter rippling from bright childish  
 lips;

Sweet tones of melody came floating out  
 Upon the Sabbath stillness of the air;

It was in truth a pleasant home, and now,  
 While the rude blasts of winter swept without,  
 Within was comfort, luxury and warmth,  
 A happy and unsevered household band;

What hath life more to give, or man to ask,  
 If God be worshipped there.

"A change came o'er the spirit of my dream."  
 Strangers now dwelt beneath the cottage roof;

and from its portal, now, another took  
 Each Sabbath morn his way unto the church,  
 The humble village church standing hard by,  
 And strove to fill the vacant place. And he,  
 Who once had stood in this same place, and  
 felt

The love of this same people twine about,  
 His very heart strings, and uphold his hands  
 In every effort made for Zion's weal;

Where was he? Had stern death an arrow  
 sent

With aim unerring? Was the golden bowl  
 lying in fragments? Had the silver chord  
 been broken? Where was he?

With aim unerring? Was the golden bowl  
 lying in fragments? Had the silver chord  
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With aim unerring? Was the golden bowl  
 lying in fragments? Had the silver chord  
 been broken? Where was he?

I said there came a call—Well, it was heard!  
 Within this village home. It was to wealth;  
 To halls of pride, where ears are well attuned  
 To vibrate only to a pleasing sound,  
 And he who speaks the word, must still  
 possess

The power to charm, the power to fascinate  
 For one brief hour, the wise, the learned of  
 earth

Such was this man, this village pastor. He  
 had form to please the eye; and voice, whose  
 tones

Well modulated, rose and fell, like as  
 The swelling of the waves upon the shore;  
 And genius set her stamp upon his brow.  
 For such the call had come, that he might  
 stand

Beneath the lofty dome, before the wise,  
 The noble ones of earth; for they had reared  
 This costly edifice; seeking from far  
 Material which fit might be to take  
 Its place in such majestic work of art.

Money or pains they had not spared as means  
 Unto the end, and thus had sought the last  
 And crowning glory of this work of art,  
 And he had broken the true ties of love  
 Within his village home to take his place  
 And cast his lot with theirs.

And who shall say he should not. Hath not  
 God a right to glory as He sees fit?

A right to call, and shall we disregard  
 His voice, because it comes from wise and  
 great?

Nay truly, Jesus once himself appeared  
 In halls of royalty, was clothed in robes of  
 Of purple, and a crown upon his brow was  
 placed;

And but for this, that it became him to  
 Be perfect made through sufferings, He might  
 Have reigned a king. And who shall dare  
 to say

He might not? One thing He has said there  
 Would fair remember—Follow me!

"A change came o'er the spirit of my dream."  
 I stood upon a bleak and storm washed shore;

Bare hills, unclothed with verdure, and stern  
 rocks  
 Gainst which, from morn till night, the rude  
 waves beat;

And here, upon this chill and barren coast  
 Were lowly habitations of the poor  
 By constant daily toil their meager beads  
 Were spread, and scant supply for their few  
 wants

Eked out. But they had heard from one,  
 An aged man, poor and infirm, but strong  
 In faith and trust upon his God, had heard  
 The tidings of salvation borne to man  
 By angels, when on Bethlehem's plains they  
 sang

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

Glory to God; on earth, peace, and good will

To man. But he must leave them; for his life  
 As well nigh spent; and as the shadows close  
 And gather fast about him, his heart turns  
 With a fond longing to his distant home;  
 Could he but labor, he had here remained  
 And spread from coast to coast, from isle to  
 The gospel of God's Son; but compassed  
 With the infirmities of clay, he took  
 A sad farewell of those dear ones, and bent  
 His steps toward the setting sun. Bleak, cold  
 And desolate, rude; chill through those houses  
 The memories which clustered round his  
 With life alone shall fade. "Send us the  
 With eyes which did not scorn to weep,  
 although  
 The cheeks were rough and weather stained  
 down which  
 The tears were coursing. "Send by whom  
 But send, for love of dying souls, some one  
 Called of the Lord, His wisdom to declare,  
 Tell them, 'tis all the message which we have,  
 Tell them, there's naught but poverty and  
 Poverty, toil, and the undying souls  
 Of fellow men."  
 I said, there came a call, and this was it.  
 This message borne by that "mild old man,  
 "Poverty, toil, and the undying souls  
 Of fellow men."  
 "A change came o'er the spirit of my dream,  
 Again I stood within a cottage home;  
 It was a pleasant home, but still unlike  
 The other. Two alone were dwelling there,  
 And while the rude storms beat without,  
 they drew  
 Each nearer to the other, speaking still,  
 In tones of cheerfulness, and strove to smile,  
 But spite of every effort they betrayed  
 The inward conflict of their hearts, and  
 They would they could not from each other  
 hide  
 What this same conflict cost,  
 Into this home, where only two were left,  
 Husband and wife—a lonely aged pair  
 This call had come, and he, who at his life  
 Had borne the heat and burden of the day,  
 Forgot his age, forgot all else save  
 That he was sent to preach the word of God,  
 And here were souls still crying for life  
 And none, not one to give it them. "Go,  
 He said at last, as breaking in upon  
 The thought he well knew next he heard  
 I go. And you, the dear companion of my life

I leave with God. He will a father be;  
 And He our scanty store will still increase;  
 Nor shalt thou lack for warmth, though fierce  
 winds howl;  
 For He who giveth the young ravens food,  
 And marks the sparrow's fall, He is thy God;  
 And this thy comfort be when I am far,  
 And lonely days creep slowly on their way;  
 Days unrelieved by the sweet care of those  
 Borne on thy bosom, nourished at thy side—  
 "Poverty, toil, and the undying souls  
 Of fellow men"—I go to share—to save  
 My God has still prolonged my days, has  
 Strength to my body, boldness to my soul;  
 For Him shall both be spent; and when this  
 life  
 Is like a dream of a night vision past,  
 We shall go home to our reward. He went,  
 And wilt shall say he might not go.  
 Thus these two calls were answered. One  
 had been  
 For learning, eloquence, and all that goes  
 To stamp the child of genius, and for this  
 But we forbear the price to set; doubtless  
 He who possesses it, best knows its worth,  
 And since oftimes when calls like these  
 become  
 More urgent, they to given figures add  
 He who receives them, will best understand  
 When he shall go, and when remain.  
 The other had been for the word. And this  
 God hath commanded shall be free as air  
 We breathe upon our native hills and plains;  
 Ere it as the mountain brook, to quench the  
 thirst  
 Of him, who weary of his toilsome way,  
 Would be refreshed by its pure healing  
 draught.  
 So freely give. What price, O man, paid thou  
 For the pure word of God? Set thou a price  
 Upon thy learning, if thou wilt, 'tis right  
 Upon thine eloquence, upon thy grace,  
 Thy comeliness of outward form, or mind;  
 They e'en will find a ready sale, for they  
 Are living in a day of itching ears.  
 When men demand, as those of olden time,  
 Smooth sayings from their prophets, for  
 their words  
 Are purchased at a price; and it is true,  
 Thou shalt seldom buy what does not please. Sell  
 if you have a right to sell, but mark this  
 For the pure word of God you never paid,  
 And have it now to sell. Perish with thee,  
 Thy money; and the traffic God condemns!  
 My dream was past; it had no further  
 change.  
 Save that I saw one standing in the midst

Of eager listeners, and these words I heard,  
 "Go tell again to John these things which  
 now

You see and hear. The blind receive their  
 sight;

Lepers are cleansed; the lame are made to  
 walk;

The dead are raised, the deaf are made to hear;  
 And the poor have to them the gospel preached.

### Rigdonism; Its Claims Examined and Refuted.

In writing the following pages, I hope to be actuated by none other than a desire to expose error, and to present the truth, in regard to all matters that may be treated.

I have not the privilege of an acquaintance with elder Rigdon, and know him only as he stands on the record, and as he is represented by many who were personally and very intimately acquainted with him, some of whom have known him since he first came into the church.

I respect him for the good he has done, and honor the priesthood calling he once enjoyed, but his acts, first and last, which were done officially, and professedly for Christ, I shall use my privilege and criticise such as I choose, and endeavor to do it truthfully and righteously.

In truth I can say, I am sorry that elder Rigdon, by his presumptuous course, has made it necessary to have the light let in upon his unlawful claims, and unrighteous acts.

The teachings and practices of public men are public property, and are proper subjects for public scrutiny. Private character is comparatively sacred, and we propose to treat it as such.

The doctrines of Sidney Rigdon have been assiduously taught by his elders, among the members of the Reorganized Church in Pennsylvania, Illinois, and Iowa; and a few have been led away by them. As a "watchman," I find it my duty, however much I may pity elder Rigdon, to raise my voice against his false doctrines, and warn the

flock of God, over which I am made an overseer.

Sidney Rigdon ought to be the last one to complain, at having his ministerial conduct publicly reviewed, since through the "Appeal," and by his elders, he has sought to villify the character of him of whom God says in 2d Nephi ii. 2, 3: "he shall be a chosen Seer," "be great like unto Moses," "I will make him great in mine eyes; for he shall do my work," and "behold that Seer will the Lord bless; and they (though it were elder Rigdon), that seek to destroy him, shall be confounded." And not satisfied with invading the sacred precincts of the dead, and spitting spite upon the memory of the Lord's "chosen" and "anointed," he turns with his envenomed weapons against the sons of that noble sire, and against his widowed wife, that he may strike down and bury in infamy all that remains of that family. This course is infamous beyond description; and it is strange that any who profess to be saints, should by word or deed, lend themselves to work such iniquity.

#### SERVANT—BAURAK ALE.

It is claimed that elder Rigdon is the "servant" spoken of in the Revelation of Dec., 1833, (sec. 93 p. 7,) whom the Lord commanded to gather the "residue" of the servants, and go and redeem the vineyard, and that he has been preparing since 1861 to do this work. This is one of his most prominent claims, as it lays the foundation for the work he is now engaged in. If this claim is proven false, his foundation is gone, and his fabric falls.

If he is the rightful leader and Prophet of the church, he will make no false claims. If he makes false claims, then it is evident, beyond question, that the Lord has never called him to that position.

We now enquire, Who is the Ser-

want whom the Lord commanded to go and gather together the residue of his servants to redeem his vineyard?

Ans: "Verily, verily I say unto you, that my servant Baurak Ale, is the man to whom I likened the servant, to whom the Lord of the vineyard spoke in the parable which I have given unto you. Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me." Sec. 100: 4, 5.

In this revelation, given two months or more after the parable was given, we learn that the command was then given to the "Servant," to gather the "residue" of the Lord's servants, instead of in 1861, and that it was given to "Baurak Ale," (Joseph Smith), and not to Sidney Rigdon.

Four months after this, the Lord says: "I have [in the past] commanded my servant, Baurak Ale, to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people." Here we again learn who the "servant" was who was spoken of in the parable; that it was Baurak Ale, and that the servant did at that time, (1834), obey the command given by the Lord to gather together the residue of the Lord's servants to redeem his vineyard.

It may be asked, Why did they not then redeem the vineyard?

Ans: "But the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful." B. of C. 102: 5.

Disobedience on the part of the saints, was the cause.

We learn, then, that "the servant" was Baurak Ale; and that "Baurak Ale," was Joseph Smith, who was commanded to "gather together

er the residue of" the Lord's servants, and to go and redeem the Lord's vineyard, and that he undertook to do it, but failed through the disobedience of the saints; and all this took place before June 22, 1834. An account of which may be found in the church history, *Times and Seasons*, vol. 6: pp. 1074, 1075, also *Mill. Star*. All this proves Sidney's claim false in every particular.

#### THE MESSENGER.

Sidney's second claim is, that he is the "Messenger," spoken of in Malachi iii. 1.

That Sidney was once a messenger, in common with all the gospel ministry, to prepare the way for the coming of Jesus, we do not doubt; but that he was, or is, or ever will be, the "Messenger" there spoken of, is proven false, by turning to B. of Nephi xi. 1:

"Thus said the Father unto Malachi, Behold, I will send my (the Father's) Messenger, and he shall prepare the way before me, (the Father), and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant."

From this we learn that the "messenger," "the messenger of the covenant," is the Lord, who is to suddenly come to His temple, and He is to prepare the way before the "Father." His work of preparing the way before the "Father," is defined in the following words:

"But who may abide the day of his coming? and who shall stand when he appeareth? for he (the Messenger), is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers; and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of hosts.—For I am the Lord, I change not; therefore

ye sons of Jacob are not consumed."—B. of Nophi xi. 1.

"And he bore record saying, I saw this glory that he was in the beginning before the world was; therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light and the Redeemer of the world."—B. of C. 1: 1.

All this proves that the Lord is "the messenger," of Malachi; and that Sidney's claim to be such is a falsity.

The gospel is that which shall prepare the way before the Lord Jesus, and it is therefore called "a messenger."

"And even so I have sent mine everlasting covenant into the world; to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a MESSENGER before my face to prepare the way before me."—B. of C. 45: 2.

The travelling ministry are sometimes called messengers. Paul says;

"Or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ."—2 Cor. viii. 23.

#### PREPARING THE WAY BEFORE CHRIST.

It is claimed that to Sidney is committed the work of preparing the way before Christ, and that it must be done under his immediate direction. The claim is so absurd in itself, that it really needs no refutation, but to show his folly, we quote, first of all, from a revelation given to James Covill:

"Go forth baptizing with water, preparing the way before my face, for the time of my (Christ's) coming; for the time is at hand." B. of C. xxxix. 6.

Here we see that James Covill was called to prepare the way before Jesus. He, however, was not obedient, as we learn by a subsequent revelation:

Orson Pratt, in B. of C. xxxiii. 1, is commanded to "Ory repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming." One month after, Sidney Rigdon was told, "Thou wast sent forth even as John, to prepare the way before me, and before Elijah, which should come, and thou knew it not." 34: 2.

The difference between the sending of Orson, and Sidney, laid in the fact that Orson *knew* he was sent, and Sidney "*knew it not.*" One acted intelligently, the other blindly. The mission of one was by direct command; that of the other stood merely in the overruling providence of God. If Sidney's blind mission in preparing the way before Christ was important, then Orson's, predicated upon the revealed word of God, was more important. But, as we have said before, all the gospel ministry are called to prepare the way before Christ. The Lord says in B. of C. cvii. 44.

"Which quorum (the seventies), is instituted for travelling; elders to bear record of my name in all the world, wherever the travelling high council, my apostles, shall send them to prepare a way before my (Christ's) face."

The foregoing quotations should satisfy all saints, as to who is to prepare the way before Christ, and that Sidney Rigdon can only fill that place in common with the ballance of the ministry.

#### THE ONE SERVANT AND THE FEW.

Rigdonism claims that Sidney is the "servant" mentioned in B. of Jacob iii. 27, with whom the Lord spake in regard to His vineyard. The parable locates the scene in no less than three periods. One some 600 years before Christ, one at the time of Christ's first coming, and another in the last days; and it also locates it in different parts of the earth, where the Israel of God were scattered.

Furthermore, the parable teaches that the "servant" goes to all the different branches, at the different periods; which it is probable Sidney never has done, nor will do. Now it is manifest that this "servant," and the "other servants," who "were few," mentioned in par. 26, are the angels of God, and not men in the flesh. In par. 15 it is said:

"And it came to pass that the Lord of

the vineyard said unto the SERVANT, pluck off the branches that have not brought forth good fruit, and cast them into the fire.

Ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof, all at once; lest the roots thereof should be too strong for the graft, and the graft there of shall perish, and I lose the trees of my vineyard. For grieveth me that I should lose the trees of my vineyard; wherefore, ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard." par. 24.

Now this plucking off, and sweeping away, and clearing away the bad branches, and casting them into the fire, is the work of the angels in the last days.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Mat. xiii. 41-43.

The "Servant," therefore, and the "few" servants, being angels, and not Sidney Rigdon and his few, we see another of his false claims fall to the ground. W. W. BLAIR.

To be Continued.

Letter on Palestine.

Bro. Joseph Smith: With great pleasure would I write a word about the Holy Land, for the *Herald*, but I am sorry that I must confess my inability to do it, because of my want of education in English. The fact is, I never learned a word of English only by self-education, consequently whatever I write, is not good English, and of course unfit for publication. I had intended

to visit the Holy Land, the land of our

common forefathers, believing the restoration of Israel to be close at hand; and ourselves living in one of the most eventful periods of the world, under this impression of mind, I could not resist, but made ready to start for Palestine, not as pilgrims generally do, simply for the purpose of visiting certain holy places, but to observe the signs of the times touching the future restoration of our people, the house of Israel, to the land of Israel.

I left Berne, Switzerland, my native city, in the latter part of October, 1866, for Marseilles, and there shipped on a French steamer for Malta, (ancient Melita), and Alexandria, Egypt; from there on an Austrian steamer to Beirut, on the coast of Syria, about 119 miles north of Jaffa, (or Joppa). We were ordered to Beirut into quarantine, on account of cholera rumors, for about six days. Beirut is the best and most important harbor on the whole sea coast of Syria, and is connected with the city of Damascus by a turnpike about 50 miles long. Its situation is pleasant, in the vicinity of Mount Lebanon, and is of considerable importance as a place of trading; the population being mixed, and from various parts of the world.

After we were released from quarantine, I left in company with some gentlemen, on a French steamer for Jaffa, which is the proper landing for Jerusalem, about 40 miles distant. On our trip from Alexandria to Beirut, on arriving at the coast in sight of Jaffa, and sailing along the coast up to Beirut with beautiful weather, we saw the Plain of Sharon, the mountains of Judea and Ephraim in the distance, and Mount Carmel close at shore, where we stopped a few hours. We passed Cesarea, St. Jean d'Acree, Tyre, Sidon, and Serepta, and could see at a distance the hills of Galilee etc. Going back to Jaffa, during the

night, we could not see anything, and had very bad weather, such as a tremendous thunder storm; we made our landing the next day amid such a scene as I hope never to experience again. In stormy weather the landing at Jaffa is always dangerous, and often impossible, as the landing from the steamers to the shore has to be done in small boats, by Arabs. The sea was so that we could not get off in these boats without great trouble; but with the help of God, we at last got safely on shore, not very far from the place where St. Peter was when he stopped with Simon the Tanner, by the sea side. We then went to the convent of the Franciscan Monks, who received us kindly. They are hospitable, and generally keep travellers a few days without charge; it is a great accommodation to many, those who have no means to spare to go to a hotel. After visiting a few days, I went to the American colony in the vicinity of Jaffa, where I made arrangements to stay with a worthy family from Maine, who settled there in the colony presided over by G. J. Adams. I remained there the most of the summer and winter, enjoying an excellent climate, and the hospitality of Americans, Jews, Turks, Arabs, and others; observing at the same time whatever was interesting for any one who is a strict observer of the signs of our present time.

Palestine made a wonderful impression on my mind, as it generally does on others who become acquainted with its history, but I think more so on all those who believe strictly in the promises of God, and have a comprehension of the real destiny of the Holy Land of Palestine, not only as it was, as it became and now is, but as it yet will be in its future state. Considering the mighty and wonderful events which are going to take place ere long in

that glorious land, when the Lord, Messiah, will appear again on the earth, and when Jerusalem will be the place of His throne. Palestine, the land of Abraham, Isaac, and Jacob, the land of Prophets and Seers, the home and country of Israel, and the Messiah; the land from where Lehi left for the land of promise, taking with him the records of the fathers, written upon plates of brass; the land of wonderful events in former days, and of mighty events in days not far distant. A land of which it is written, "flowing with milk and honey, which is the glory of all lands." A land which the Lord saith for, the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year. A land that will be like the Garden of Eden. "All nations shall call you blessed; for ye shall be a delightful-land, saith the Lord of hosts." A land which has been desolate for many generations, and now is on the eve of being restored, rebuilt and inhabited by God's people, the house of Israel.

This land is still inhabited by Arabs, Turks, and other nations, who are in possession of it, and who have, for many generations, done every thing to ruin it; they are very indolent. For the want of rain and dew in their proper season, the soil could not be cultivated, but where it is carefully cultivated it gives evidence of astonishing fertility, such as I have seldom seen before. The climate is generally mild and pleasant, but often hot and dry in summer, when the vegetation suffers by the drought, but never by frosts or cold weather, consequently crop after crop can be raised. During the whole winter that I was at Jaffa the weather was generally mild and pleasant, never chilly. The gardens furnish very fine vegetables, and the groves with oranges and lemons of



a superior quality in great abundance. Wheat and barley was sown in the months of December and January, and harvested in May; then they sow millet, and after that other fall crops. They informed me that wheat yields from 50 to 100 bushels per acre. There are many kinds of good fruit, such as dates, bannanas, plums, figs, apricots, peaches, pomegranates, olives for oil, and some of the best grapes that I ever tasted. Other varieties of fruit, such as apples, pears, cherries, etc., can be raised in proper situations, without difficulty. Timber and fire wood is said to be scarce throughout Palestine, but it is not absolutely needed on account of the climate being so mild.

Jerusalem, in latter years, has assumed a different appearance. It has been considerably improved by building houses, paving the streets, and otherwise making improvements in and out of the city, such as planting gardens, vineyards, and olive groves. A gentleman who was in Palestine about 26 years ago, told me that a considerable change for the better had begun, and that things look different from what they did then. This is a beginning of greater things which will be done in coming days; it is a sign of the restoration. The Jews are regathering to Palestine, and have been going there for a number of years, from various parts of the world. The Turkish government, I learn, give them the privilege to settle again in the Holy Land. It is evident, that the Jews, in their present scattered condition, are obliged to make great preparations in order to regather, and establish their own government in the land of Israel; they will organize themselves before they return, and will neglect nothing in order to educate and discipline themselves, and their immense wealth will enable them to rebuild the city

and temple of the Great King, for the second coming of the Messiah. It is equally evident that many of the Gentiles will gather up with them, and receive inheritances with the children of Israel. Many of the Jews are already convinced that Jesus of Nazareth is their Messiah.

Still another favorable sign, is the return of the rainy season, the dew, etc. The "latter rain" made its appearance in the spring of 1853, as I am informed, and many were surprised to see it. It points to the fulfillment of a prophecy to be found in Ezekiel xxxvi. 5, 8-10. This latter rain was absolutely needed to restore the fruitfulness of the land. The rainy season begins in the fall, about October or November, with the early or former rain, and continues with occasional showers during the winter season, then comes the "latter rain," in April, the first month, called Abib, and this is the close of the rainy season. At the time when the mountains of Israel are becoming fruitful, and begin to yield and shoot forth branches, then they are at hand to come, or in other words the Israelites will begin their regathering. Other nations have been trying to restore and rebuild Palestine, but were never able to do anything. Why? Because Palestine was to remain a desolation until the time of the restoration of Israel; and now the time has come, and God is sending the rain in its proper season; we all rejoice to see it. The plague also has disappeared since 1840.

Palestine is under Turkish rule, but mostly inhabited by Arabs, and there are many Bedouins, they are Mahomedans, and of Ishmael's posterity. There are others residing in the land, both Americans and Europeans. Beside Mahomedans, there are various christian sects and parties, who differ as much in religion as they do in other parts of the

world. The Jews are hated by all others, but they mind their own business. Jerusalem is not yet a city of the future, but is still "trodden down of the Gentiles," who worship in their own way, and despise each other, as I have told.

In the country of Mt. Lebanon, Beirut, and other places, live a people called Maronites, they are said to be very moral, honest and kind, and profess to be a remnant of the primitive christians. Palestine would be a great field for a servant of God to preach the gospel in. Mahomedans, and others, have not the least confidence in christian missionaries, they say they neither preach nor practice primitive christianity. The knowledge of the Arabic and other oriental languages, is indispensable.

Believing that I am of literal Israel, I am strongly inclined to return to Palestine ere long, the Spirit gives me no rest about it.

I pray God to bless you, and the saints, and with the most sincere wishes for your welfare in Christ, I am your brother.

W. LOUIS VAN BUREN, Sen.  
of MASSACHUSETTS, Feb. 18, '68.

**L. D. SAINTS' HERALD**

PLANO, CHIEF OF ILLINOIS.

Wednesday, April 1, 1868.

JOSEPH SMITH, Editor.

**Pleasant Chat.**

The covenant made by sacrifice, is the one which is supposed by very many, to be "the covenant," of all others the best calculated to bring down the blessings of heaven, so-called to one, and another. Few understand the nature, extent and effect of a covenant by sacrifice; few or still are they who are willing to make it, and scarcely yet are they who do it. A sacrifice is defined to be the offering to Deity an offering in worship, and both the

act of offering, and the offering itself is called sacrifice. It is also defined to be the giving up, or relinquishment of some desirable object, for the sake of obtaining a better.

The sacrifices by which it is sought to cement the covenant, upon the part of the one offering it, must be a desirable object, or thing; desirable to the party who seek to use it as a propitiatory offering; its value being dependent upon the hold it may have upon the affections, and the cost attendant upon its relinquishment; such cost to be estimated by the earnestness, devotedness, virtue and truthfulness, as well as the sincerity with which it is offered.

From this it would seem that the offering of that by which we set no store, would not be a desirable object; hence, no matter what the object for which we wished to exchange, we could not be gratified by its transfer, because no equivalent was offered for it. The person then, who desires to make the covenant by sacrifice, must be willing and prepared to relinquish desirable things.

It is said in scripture that the Lord loveth the cheerful giver. If so, He then must love that sacrifice cheerfully made, which bears upon its very face the impress of true devotion to His cause.

Now the object had in view by the church is, spiritual and temporal advancement; the latter to be subject to the former. We love God; so we say, at least. The earth and all things in it are His. Of His bounty we are fed, clothed, sheltered and protected. We cling very tightly, however, to the possession of the earth's filthy lucre, of which we acknowledge we are only stewards, in time; tenants at will. Why is this? Philosophers of the last days, or of this anomalous nut, and take the kernel for your pains. The lust of the flesh and the pride of the eyes are greedy cormorants, which, like the daughters of the horse-leech, continually cry give, give, and the giving of their command despoils the fair heritage of our

stewardship and the supply demanded by the exigencies of the work of the Lord, is thin and weak, because many of the hearts which have been made glad by the sound of the gospel; and have rejoiced, and are rejoicing because they have the truth, are withholding from the work the service of their hands and their properties. They, who are thus dealing, are sounding the praise of God through a brass trumpet, hoping that God will turn it into a silver horn.

Abraham loved Isaac. He was a desirable object. The stay of his hope; the living assurance of God's promise unto him; the only link binding him to his promised posterity in which the blessing was to be made apparent; yet he offered him, with that certain confidence in God that if need be his Isaac, his only Isaac, should be raised from the dead. Some men hold closer to their puissant dollar than Abraham did to his son! Such men have not made, and it is doubtful if they ever will make a covenant by sacrifice.

Commensurate reward is one of the cardinal features in our faith in the infinite wisdom and justice of God, hence, if we give to God, i. e., to the work of the last days, ten dollars, we are sure of a reward in perfect keeping with the spirit of the offering and its relative value, according to the estimates heretofore given; why then should we fear to aid every enterprise designed for the welfare of the cause?

Moral prestige is frequently lost by the prevalence of timid counsel; and it is frequently acquired by judicious, though lavish display.

That which enlarges, extends, enriches the church, is a direct benefit to every man, woman, and child in it; and no general enriching, extending, and enlarging of the church can be accomplished without individual sacrifices. Hence, if we desire to aid the material progress of the church, we must give up desirable things in offering, that we gain the better object which we seek, the greater good to the greater number.

With this view to help us, let us strive if a more determined, fixed, and well digested policy may not be agreed upon, by which we may aid the enterprises of the church, conceived and designed to be executed for the benefit of the whole.

An enthusiastic colored churchman once said, that he never knew a church to perish from giving too much, but he had known of several perishing from having given too little.

It is our province to call the attention of the church to the means by which the interest of the church may be advanced. The covenant by sacrifice we believe to be one of the many means to be used; and we believe none to be exempt from its provisions. Our own sacrifice to self is the most desirable object we have; therefore, self-sacrifice is the first one to be made. And in making it, the many ways in which we may augment the value of our offering will continually present themselves; if prepared to carry on the undertaking unto its final completion, we shall be fully satisfied at the end, with the result.

Hoping that the Conference on the 6th will re-develop the latent power of the church, and renewed confidence be felt in each arm of the service that more good may be done, let every word, work, thought and prayer, be for the furthering of the work of God; now henceforth and forever.

## CORRESPONDENCE.

FROM BRO. J. W. GILLEN, DR. Joseph Smith.—I received your very kind, welcome letter several weeks ago, but circumstances prevented a reply until the present time. At the date of my last letter to you my health was very far from being good, and my lungs seemed to be considerably affected, so much so that I was almost compelled to forsake speaking altogether; but, through the mercy of God I begin to feel like myself again, although my lungs are not as strong as they

formerly were, neither am I capable of as much endurance as I was when I came here. I feel that by being a little more prudent, I can still discharge the duties of my calling. A change of climate no doubt would be beneficial, yet I do not ask it, for I am still willing to remain here, and do all in my power without murmur or complaint, if the church desire it.

I am well aware that the mission is an arduous and troublesome one, and not altogether free from danger; yet I would not abandon it on that account, for there are also *bright spots* as well as dark ones. There are seasons of rejoicing as well as of sorrowing, and to me it seems as if the darkness was becoming less dense. The gray dawn begins to appear, and may God grant that it may not be an illusion, but the harbinger of a brighter day—a day of deliverance to the captive, afflicted and downtrodden people (that inhabit these vallies) from the iron yoke of tyranny and oppression, placed upon them by false shepherds and false teachers, who have fed themselves and not the flock—who bind upon them heavy burthens, but they themselves will not move them with one of their fingers.

The probability is that there will be quite a large emigration from here this spring, both of members and those who are tired of looking through B. Y.—'s spectacles, and have thrown them aside in disgust, and have come to the conclusion that in the future they will trust to their own.

There has been some increase of late, and the prospect is more favorable than it has been for some time. Enquiry is on the increase.—Nearly all my labor consists in visiting from house to house wherever I can gain admittance, talking with and distributing tracts among them. There are also many who

are really favorable, that are afraid to have me come near their houses, lest suspicion should rest upon them. They have not forgotten the "*judgments*," that followed "*covenant breakers*" a few years ago. The remembrance of the past strikes terror to their hearts, even till the present time, knowing that they are still liable to the same penalties, which would be carried into effect if opportunities proved favorable; but, thank God, the barriers are becoming more formidable to the execution of their plans, in portions of the territory at least.

I am willing to remain if the Conference desires me to do so, or to go to California, Oregon, or wherever they may see fit in their wisdom to send me; and I freely confess that I have no particular desire to remain here, although, as I have said before, I am willing if desired to do so.

G. S. L. City, Utah, March 11, 1868.

FROM SISTER A.—Where there is but a small branch, and surrounded by scoffers, they need some one to instruct them and strengthen their faith, and to preach once in a while, but we dont hear any preaching. Bro. — was appointed to preach in this branch, but for some reason unknown to us he does not, he has not preached to us but once in a year. There is a great call for preaching here, there are a great many that are starving for the word of life, and some are ready to be baptized, waiting for an elder.— Now cant you send us an elder?

FROM BRO. CALVIN A. BEEBE.—Bro. Isaac Beebe and myself have been preaching in Florida this winter, and with some success, we have baptized four since we came here, and there are many more believing. I think there will be a good work done in this part of the vineyard.—

We have many calls for preaching; the people received us very kindly, and there is room for more elders in this part of the country.

The saints desire that some good man should be sent here from the Spring Conference, to preside over this District.

FROM BRO. S. LONGBOTTOM.—I now take the opportunity of writing to you, judging a few lines from this land would be interesting to yourself and brethren.

I, in company with Bro. Hansen, left the west in the latter part of October, came by the way of St. Louis. We landed in Philadelphia on the 15th of November, and stopped in the east some two or three weeks, on purpose to get the New Translation to take across the mighty ocean. During this time we visited several branches—Fall River, Dennisport and Boston—and we preached at each of those places. We were treated very kindly by all the saints. We set sail from Boston on the 7th day of December, on board of the Ontario, and landed in Liverpool on the 18th; and a very pleasant voyage we had in crossing the sea.

After we landed in Liverpool, we went to the Brighamite office, and we shewed them the New Translation of the Bible. I asked them to allow me the privilege to preach in their chapel from it, but their answer was, No! Franklin D. Richards was the only man in the office that I was acquainted with, so I had a long conversation with him, together with the rest, but they put the *Book of Mormon* and *Book of Covenants* aside, and cling to *polygamy*. He said he could see the Smith family and the position they were in. He was sorry for them; but he told me that it was the Brighamite faith, that Joseph would be resurrected again upon the earth,

and would go to Brigham Young, and then would set his family all right. I then sold F. D. Richards one of the copies of the New Translation as a testimony against them, so that they might be without excuse.

We only staid in Liverpool one night, and then went to Manchester, and stopped two days, and then started to Birmingham, and got in about 12 o'clock on Saturday the 21st of December, making our trip from Boston to this place inside of fourteen days.

While we were in Birmingham, Franklin D. Richards sent a man from Liverpool, to warn his flock to beware of the two *wolves* who had just arived from America with the *New Translation of the Bible*. He told the people they were to take no notice of it, as it would come all right some day or other.

We spent our Christmas in this place, with the saints, and had a comfortable tea party. We were favored with the company of some few strangers, and we had a very good time. I baptized four of them since, and expect to baptize more shortly.

After Christmas we started to visit the different branches, and found one quite disorganized; but, through the blessing of God, we reorganized it again, and all is going on right.

After we had visited the branches, we returned back to Birmingham. In this place we find the saints are faithful, and alive to their duties. They are in great expectation of doing a great work here, in our door preaching next summer. They are in good spirits. We arranged with Bro. Thomas Taylor, the President of this branch, that Bro. Hanson should labor around this place, and I to go and open new ground; so I went to Chester, and met with Bro. Coward, who was glad to see me, and more so to see the New Trans-

lation: He treated me very kindly. From there I went to Manchester again and got into a Brighamite meeting. I held up the New Translation, but would not be allowed to preach in public; but while I was there I conversed with six or seven of their elders, between two and three hours, but they all seemed to put aside the B. of M. and also the B. of C. and cling tenaciously to the principles of *polygamy*. I visited several other branches belonging to that conference, and found some favorable to our cause. I am persuaded in my own mind that there are many who will yet obey the gospel. I have distributed a great number of tracts, and they were kindly received. I intend to start back again to Manchester in two or three days, and go over that region of country again. I saw a letter on last Sunday, from Bro. Lewis. He states that he intends leaving the country and return back home about the first of May next.

BIRMINGHAM, Eng., March 3, 1868.

FROM BRO. THOS. E. JENKINS.—I am glad to be able to inform you that my health is improving. We have baptized four lately, and the good Lord of the work blessed them with the Holy Ghost, so that each of them bore a strong testimony of the work.

No. 1 HENRY ST., ABERAMAN, Aberdare, Wales.

## CONFERENCES.

### Abridgment of Conference Minutes.

Northern District Quarterly Conference was held at Petaluma, Cal., Feb. 15, 16, 1868.

Elder Wm. Potter was elected President, and W. H. Adamson, Clerk.

#### AFTERNOON SESSION.

Petaluma Branch reported 41 members, 3 elders, 1 teacher, 1 deacon—2 added by baptism, 1 death.

The following elders reported: Wm. Potter, Jacob Adamson, Geor. W. Oman,

San Francisco branch report rejected, on account of deficiencies in form, and not being reported by any official member according to law.

*Resolved*, That Elders Peter Briggs, Henry Wycoff and C. Raven be requested to attend the Semi-Annual Conference, April 6, San Francisco, and give an account of their stewardship, or give up their licenses.

Resolutions in favor sustaining all the authorities of the church were passed.

*Resolved*, That we sustain Elder Wm. Potter as President of the Northern District, in all righteousness.

SUNDAY MORNING, FEB. 16.

Preaching by Elder Wm. Potter on the fall of man, the law of adoption into the kingdom of God, and the dealings of God with His people.

#### AFTERNOON SESSION.

Preaching by Elder Wm. Potter on faith, the organization of the kingdom of God, etc., after which was administered the Lord's supper, and two children blessed.

*Resolved*, That this Conference adjourn to convene at this place again July 10, 1868.

NORTH STAR District Conference was held at the North Star Branch, Pottowatomie Co., Iowa, Feb. 29, 1868.

Conference organized by calling Elder Jarius Putney to preside, and D. Chambers to act as Clerk.

#### BRANCH REPORTS.

Union: 36 members, including 10 elders, and 1 priest; Horace Gladwin, President; Rasmus Campbell, Clerk.

Wheeler's Grove: 40 members, including 1 high priest, 4 elders, 2 priests, 1 teacher. A. T. Fields, President; E. W. Knapp, Clerk.

North Star: 106 members, including 10 elders, 2 priests, 1 teacher. Wm. Williams, President; D. P. Hartwell, Clerk.

Boomer: 27 members, including 1 of the seventy, 6 elders, 1 priest, 1 teacher. Geo. Wright, President; Saml. Bateman, Clerk.

Council Bluffs: 41 members, 18 elders, 1 teacher; total 55. Jas. Caffal, President; D. Chambers, Clerk.

The following elders reported:

Craven, Caffal, D. P. Hartwell, Hanson. Elder Putney reported that he had visited all the branches, and found them getting renewed in their spiritual strength, and doing very well. He desires to do all the good he can for the glory of God.

*Resolved*, That in our judgment it is highly important that the history of Joseph Smith the Martyr should be introduced to the world; therefore we would respectfully suggest to the coming Annual Conference the propriety of taking the matter under

consideration, and, if practicable, adopt some measures for the introduction of said history to the world.

*Resolved*, That we sustain Bro. Howard Smith on his mission, if he wishes to be continued.

Official members present: 12 elders, 1 priest.

*Resolved*, That John Hanson be appointed District Clerk.

SUNDAY MORNING, MARCH 3.

Elder Deby addressed the Conference with a spirited discourse from *Eam. iii. 26*.

AFTERNOON SESSION.

*Resolved*, That this Conference sustain the general authorities, in righteousness, with Joseph Smith, President of the Church.

*Resolved*, That we, as a Conference, unanimously agree to carry out the law as touching the exclusion of those living in adultery from admission into the church, as taught in *B. of C. xlii. 20*.

*Resolved*, That we adjourn to meet at Wheeler's Grove, Branch, the last Saturday in May, 1868.

STRING PRAIRIE District Conference was held at String Prairie, Lee Co., Iowa, March 7, 8, 1868.

Walter Kinnoy, President; R. Warnock, Clerk.

Officers present, 6 elders, 2 priests, 1 teacher, 1 deacon.

The following officers reported: Elders Isaac Shupe, Eber Benedict, Walter Kenney and Priest W. Hall.

REPORTS OF BRANCHES.

Farmington: report rejected, because it had not been adopted by the branch.

Keokuk: 41 members, including 6 elders, 1 priest and 2 teachers; 2 added by letter, 2 received by vote. Saml. Reeves, President; B. F. Durfee, Clerk.

String Prairie: not reported.

Montrose: not reported.

*Resolved*, That the court of elders chosen to deliberate on matters between Bro J. Newbery and Sister Sarah Steel was not a legal court, and

*Resolved* further, That the District President had no power to silence Bro J. Newbery under existing circumstances.

SUNDAY MORNING, MARCH 8.

A short time was devoted to a prayer and testimony meeting, after which the President and Elder John Lake preached.

EVENING SESSION.

Preaching by Elder J. Lake.

*Resolved*, That we adjourn to meet at Farmington, on the first Saturday and Sunday in June, 1868.

## SELECTIONS.

Cholera, Haunaaie and Earthquake.

BUNOS AYRES, Jan. 13.—This pestilence, has extended, at the opening of our summer, over all the Argentine Republic, and also over nearly all of Uruguay. In this city it has carried off in the last forty days about 5,000 persons. In some little towns in the country the people, after being decimated, have fled and deserted the villages. All the river towns have been fearfully scotirged. Cordoba, near 200 leagues toward the mountains, and under the breezes of the snow-covered Andes, has been more desolated than any place. After the 30,000 inhabitants had been reduced by flight to less than 10,000, the mortality was over two per cent daily of the remaining people. So that in fifty days all would, at this rate, perish. All work is suspended, and those who depend for food on their daily labor suffer. Carcasses enough to convey the dead cannot be found, nor men to dig the graves. Churches are taken for hospitals, and many unable to be conveyed to them die alone in their houses. In some parts of the country the cholera attacks isolated families, and they all die, when the neighbors burn the house as a substitute for burial. Consternation, poverty, sickness, deaths, funerals, are visible in every part of this sadly stricken country.

NEW YORK, Jan. 18.—A letter from Havana gives a fearful account of the ravages of the cholera. There had been as many as three hundred cases a day, nearly half of which proved fatal. On the 10th inst. there were fifty-two cases and twenty-one deaths.

Havana specials report a light shock of earthquake at Trinidad de Cuba on Friday night.

The cholera is prevalent at St. Thomas, West Indies, and Tangier, Morocco.

According to reports from European newspapers, there is hunger and starvation, not only in Sweden and Norway, but also in the northern parts of Prussia, in some portions of Russia, and in the northern Provinces of Africa. The Archbishop of Algeria states in a letter, which is published in the French journals, that in the last six months, over one hundred thousand persons died of cholera and hunger. The Arabian population of that Province eat, like the beasts, the leaves of

the trees; they collect around the cities and villages, and, almost entirely destitute of habiliments, they devour the refuse, for which they often fight among themselves in a struggle of life and death.—They disinter animals which have died of disease, in order to satisfy their ravenous hunger. It is nothing extraordinary to find ten or twelve Arabs lying in the ditches of the highways, quietly waiting till death relieves them of their sufferings.—They cover themselves with the rags they can gather, and die with the name of "Allah" on their lips.

**HAVANA, March 28.**—There was a violent shock of an earthquake at Porto Rico, on the 10th and 17th of March. Buildings were badly damaged, and ships carried ashore.

There was a slight shock of an earthquake at St Thomas on the 16th, but no damage.

There was a terrible earthquake in the Island of Formosa. Thirty thousand lives are reported lost.

**MEXICO.**—A. L. Peterson, private secretary to Admiral Bell, makes mention of a grand meteoric display seen near Great Walchy on the 5th of November.

**SAN FRANCISCO, March 24.**—A light shock of an earthquake occurred to-day. There was considerable excitement but no damage.

## MISCELLANEOUS.

**NOTICE.**—In all articles, where writers have made quotations from the Scriptures, Bible, Book of Mormon, and Book of Doctrine and Covenants, they have used an author's privilege and have inserted in parenthesis, by way of explanation, what they supposed was intended. Viciousness and wilfulness may construe those insertions to be adding to the revelations; but the charity which thinketh no evil, will not; neither will any well disposed person attempt to charge upon the HERALD, duplicity or the endorsing of evil when such things occur.

We would suggest, however, to all contributors, that they use brackets to enclose such insertions; instead of parenthesis, these will be less liable to be misunderstood.—[Ed.]

**WANTED.**—A full assortment of Brighamite publications, for which an equivalent in subscriptions for the HERALD will be given. We want also written testimony concerning the unpublished facts in reference to the pub-

lic sayings and doings of the prominent members of the Brighamite Church.

**THE VOTE OF WARNING** is now on hand, and ready for delivery.

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VARIOUS publications are advertised in the HERALD of Feb. 15, 1866.

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

No. 8.—Vol. 13.] PLANO, ILL., APRIL 15, 1868. [WHOLE No. 152

## Rigdonism: Its Claims Examined and Refuted.

### THE VINEYARD PRUNED FOR THE LAST TIME.

Rigdonism claims that Sidney was called in 1861 to prune the Lord's vineyard for the last time.

In reply to this we have to say, that Joseph Smith, and the ministry under his direction, was called and sent as early as 1830, to "prune" the Lord's "vineyard for the last time." If the "last time" of pruning began in 1830, then it did not begin in 1861. If Joseph and his fellow laborers began to prune the vineyard for the last time in 1830, then Sidney's claim is false.

"For thou (Joseph and Oliver), art called to prune my vineyard with a mighty pruning, yea, even for the last time.—Yea, and also, all those whom thou hast ordained." B. of C. xxxiii. 7.

"For behold, the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard." xxxii. 1.

We apprehend that this is quite enough evidence on this point.

#### WORK OF THE FATHER.

It is claimed that the work of the Father did not begin until 1861, and that S. Rigdon introduced it.

Now the work of Jesus Christ is the work of the Father; and when the work of Jesus begins, the work of the Father begins.

"And now, behold, this is the doctrine of Christ, and the ONLY and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is One God, without end. Amen." 2 Nephi xiii. 6.

The Father, Son, and Holy Ghost are in unity; what is the doctrine of one is the doctrine of all; what is the work of one is the work of all.

"And this is my (Christ's) doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the Kingdom of God." B. of Nepi v. 9.

"And if it so be that the church is built upon my gospel, then will the Father show forth his own works in it." Nephi xii. 8.

All the foregoing quotations prove beyond question, that the work of the Son is the work of the Father.

"Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him (Joseph Smith) to bring forth unto the Gentiles, and shall give

unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant." Nephi ix. 9.

By this quotation we learn, that what Joseph did in bringing forth the word of God, was the *work of the Father*. To confirm this position, we add one more testimony:

"Verily, verily, I say unto you, when ~~these things~~ (the teachings of Jesus, etc., to the Nephites), shall be *made known unto them* (the Gentiles) *of the Father*, and shall come forth of the Father, from them unto you." (remnant of Jacob). Nephi ix. 9.

From this testimony we learn that the bringing forth the B. of Mormon to the Gentiles was the *work of the Father*, and the taking of it to the Lamanites, or "remnant," was likewise the *work of the Father*. Therefore when the Book of Mormon was first given to the Gentiles, it indicates that the work of the Father had already begun; and when it was taken to the Lamanites, as it was done, and that by command of God, it was a sign that the work of the Father had already begun for the redemption of scattered Israel.

"And now, behold I say unto you that you shall go unto the Lamanites, and preach my gospel unto them."—B. of C. xxvii. 3.

"Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites; and none have I appointed to be his counselor, over him, in his church, concerning church matters, except it is his brother, Joseph Smith, jr. Wherefore, give heed unto these things, and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen." xxix. 2.

"And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my

gospel and learn of me, and be meek, and lowly of heart; and that which I have appointed unto him, is that he shall go with my servants Oliver Cowdery and Peter Whitmer, Jr., into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen." xxxi. 1.

"And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people," (Lamanites).

O. Cowdery, P. Whitmer, and Z. Peterson, by command of God, went to the Lamanites to preach the gospel unto them, in 1830, therefore the *work of the Father* began as early as 1830, hence the Rigdonite claim, that it began in 1861, is proved a falsity.

"When ye (house of Israel, and the Lamanites are a part of it), shall receive this record, (B. of Mormon), ye may know that the *work of the Father* has commenced upon all the face of the land." Ether i. 7.

Joseph Smith was a literal Israelite, (see 2 Nephi ii. 2, 3), hence, when he received the "record," and when the Lamanites received it, as shown above, *the work of the Father* had begun "upon all the face of the land."

One more testimony, to show that the introducing of the B. of M. among the Gentiles, indicated the beginning of the work of the Father for the restoration of Israel.

"And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings (of Jesus, in B. of M.) shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already *beginning to be fulfilled*." Nephi xliii. 5.

I have been thus prolix in bringing forward testimony on this sub-

ject, because, not only Sidney Rigdon, but various other would-beleaders, have claimed to be the founders of "the work of the Father."

#### THE CHURCH OF THE LAMB.

It is claimed that the Rigdonite organization is "the church of the Lamb of God," and all who do not belong to it, belong to "the church of the Devil." To prove this a quotation is made from 1 Nephi iii. 46. "And he said unto me, behold, there are, save two churches only: the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church; which is the mother of abominations; and she is the whore of all the earth."

Now it is evident that the word "church," as here used, does not relate to any particular organization, but to two classes of people, the one righteous, the other wicked; one the subjects of God's especial favor, the other, of his wrath. To what church did they who first settled America belong, upon whom the Lord put His Holy Spirit, and with whom was the power of God?

"And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before they were slain." 1 Nephi 3 : 38, 39.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them."

It is manifest that they were reckoned as belonging to the church of the Lamb of God. God does not give His Holy Spirit to the church of the devil, neither is the "power of the Lord," with the church of the devil. To what church did "the remnant of the woman's seed" belong (Rev. xii. 17), "which keep the commandments of God, and have the testimony of Jesus Christ?"

To what church did the God-fearing, God-loving, of the Reformation belong? To what church did Joseph Smith, O. Cowdery and others, their associates, belong, before the organization of the church, April 6, 1830?

If the word "church," as here used, signifies an organized body, and, "there are save two churches only," then what about the five or six hundred differently organized churches of christendom? Sometimes the word "church," is restricted to mean a specific organization, as in B. of C. i. 5; xvii. 1, 7, 8, 18; xix. 1; xli. 1, etc., and at other times it is used in a broader sense, relating to *character*, as in the passages quoted from the B. Nephi, and, as used in B. of C. xvi. 4. "Contend against no church, save it be *the church* (not churches) of the devil."

"Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declaroth more or less than this, the same is not of me, but is against me; therefore, is not of my church." B. of C. ix. 16.

"I will give them [the three witnesses] power that they may behold and view these things [plates], as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners." B. of C. iv. 3.

From this we learn that the "church" began to rise up, and come forth out of the wilderness, at least over one year before the church was organized. The same, substantially, is said in B. of C. ii. 2.

Again, in Helaman ii. 6 we read:

"And in the fifty and first year of the reign of the Judges there was peace also, save it were the pride which began to enter into the church; *not into the church of God, but into the hearts of the people who professed to belong to the church of God.*"

The word "church" in these passages points to classes, irrespective of organizations.

## LINEAL PRIESTHOOD.

Rigidonism says, the Melchisedec priesthood does not descend by lineage, and that the pretence that it does is "damnable."

Nearly all the different factions have, at some time, said as much. To admit that it does, is to admit that their respective organizations are not of God; and this they are not ready to do. Let us hear the word of the Lord on the matter.

"Abraham received the priesthood from Melchisedec; who [Melchisedec] received it through the *lineage* of his fathers, even till Noah; and from Noah till Enoch, through the *lineage* of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who [Abel] received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which [Melchisedec] priesthood continueth in the church of God in *all generations*, and is without beginning of days or end of years." B. of C. lxxxiii. 2.

By this quotation we learn that Melchisedec's priesthood was *lineal*, that Melchisedec himself and all who preceded him, even back to Adam, had received it by *lineage*; and furthermore, that this same *lineal* priesthood "continueth in the church of God in *all generations*;" which brings it down to our present time. Hence, if we now have the church of God, in it must be found this *lineal* priesthood. Verily, this looks as though the "damnable" would better apply to those who reject, than those who accept the Melchisedec priesthood as being *lineal*.

In harmony with the foregoing, we find the Lord saying to Joseph the Seer, and others, in Dec. 1832:

"Thus saith the Lord unto you, with whom the priesthood hath continued through the *lineage* of your fathers, for ye are lawful heirs, according to the *flesh*, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and *must needs remain*, through you and your *lineage*, until the restoration of *all things* spoken by the mouths of all the holy prophets since the world began." B. of C. lxxxiv. 3.

From this we learn, that Joseph's priesthood, (which was the Melchisedec), was *lineal*, that it had continued down to him through the "lineage" of his fathers, (see 2 Nephi ii. 2, 3, also Gen. xlix. 24), that he was a "lawful heir" to it, "according to the flesh," that this lawful heir had "been hid from the world," (he not having been called and ordained), and that his "life and the priesthood," "must needs remain," through him and his *lineage*, "until the restoration of all things," etc. This proves beyond question, that Joseph the Seer received the Melchisedec priesthood by *lineage*, the same as Abraham, Melchisedec, Noah, Enoch, and Abel had received it; and it further proves, that his Melchisedec priesthood "must needs remain," through his "lineage," until the restoration, spoken of by the prophets is fully and entirely accomplished. To deny this, is to deny the word of God; to prevent this, is to prevent the expressed purpose of God; and to contend against this, is to contend against the Almighty. "The purposes and designs of God can not be frustrated, neither can they be brought to nought." Joseph received the priesthood by virtue of being a "lawful heir according to the flesh," and, therefore, his "lineage," or posterity may, nay, *must*, receive his priesthood, by virtue of being "lawful heirs according to the flesh," or the promises of God are of no avail.

In B. of C. civ. 11-17, the various offices in the Melchisedec priesthood are designated, and the more prominent duties thereof described; and in the 18th par. it is said:

"The order of this [Melchisedec] priesthood was confirmed to be handed down from father to son, and *rightly* belongs to the literal descendants of the chosen seed, [tribe of Joseph; see Deut. xxxiii. 17; 1 Chron. v. 1, 2; Ps. lxxx. 1, 2; Gen. xlix. 24; Jer. xxxi. 9;] to whom the promises

were made. This order was instituted in the days of Adam, and came down by lineage in the following manner," etc.

This last quotation is so plainly to the point that the Melchisedec priesthood is lineal, that comment is quite unnecessary.

This principle of receiving the priesthood by lineage, was carried out in Hyrum's receiving the patriarchy. When the first patriarch died, in 1840, the "lawful heir" to his priesthood being his eldest son, Hyrum; the Lord says of him:

"That my servant Hyrum, may take the office of priesthood, and patriarchy, which was appointed unto him by his father, by blessing and also by RIGHT."—B. of C. cvii. 29.

Inasmuch as Hyrum had a lineal "right" to his father's priesthood and patriarchal office, after his father's death, why, after the death of Joseph the Martyr, should not his eldest son have a lineal "right" to his priesthood and prophetic office? The law, as we have seen, plainly says that he should; and to this agrees the word of promise:

"For this anointing have I put upon his [Joseph the Martyr's] head, that his blessing [priesthood calling] shall also be put upon the head [or first born] of his posterity [lineage] 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, [lineage], shall the kindred of the earth be blessed." B. of C. cvii. 18.

In these passages we have unmistakable evidence in favor of the priesthood descending by "lineage." The law and the promises are in complete harmony upon this point. Men may cavil, and may wrest the word of God to their own, and their dupes destruction, but the word of the living God will be fulfilled.

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. xiv. 24.

W. W. BLAIR.

*To be Continued.*

### False Prophecies of Brigham Young.

We have in the italicised words of the following quotation a criterion by which we can test the claims of B. Young as a prophet, seer and revelator," and show that his claims are false, and that he is a false prophet.

"Produce your cause, saith the Lord; bring forth your strong reasons saith the King of Jacob. Let them bring them forth; and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good or do evil, that we may be dismayed and behold it together. Behold, ye are nothing, and your work of naught; an abomination is he that chooseth you!" Isa. xli. 21-24.

This text is thus given by Isaiah, and by it false prophets may be tested and proved to be such. If Brigham Young has attempted to "show us what shall happen," and has failed therein, we may know thereby, without any additional evidence, that he is a false prophet. This coincides with the text which Moses gave, for he also said:

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? 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. xviii. 21, 22.

B. Young has often attempted to show what shall happen; he has often attempted to "show the things that are to come hereafter"; he has often spoken in the name of the Lord, and the thing followed not, and did not come to pass. He has therefore spoken presumptuously, and we need not be afraid of him. In an "Epistle" to the church "and all the world," signed by him as "President of the Twelve", dated Aug. 15, 1844, he said:

"You are now without a prophet present

with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.

"Let no man presume for a moment that his place will be filled by another; for, remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole church."—*Times & Seasons*, Aug. 15, 1844, and *Milennial Star*, Nov. 1844.

In the foregoing statement we have an acknowledgment by Brigham Young that the church was then without a prophet to guide them, which is an acknowledgment that he was not a prophet to guide them. His subsequent claims are in opposition to this confession, and if he now stands in Joseph's place, it is because he has disregarded his own advice and prophecy that no man should presume for a moment that Joseph's place would be filled by another; but that Joseph would always stand in his own place, and the twelve in theirs. He has since presumed not "for a moment," but for more than twenty years to stand in Joseph's place, therefore he has spoken presumptuously and contradictory. In less than two months after he published the foregoing advice and prophecy he publicly taught that the twelve stood in Joseph's place, for in a Conference of the church held in Nauvoo, Oct. 6, 1845, he said:

"Who stood next to the prophet when he was here? You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and

now he has stepped behind the veil, he is not here, and the Twelve are the presidents of the whole church."—*Times & Seasons*, Oct. 15, 1844, p. 683.

At the same time, as we find in the next paragraph, he said:

"If you don't know whose right it is to give revelations, I will tell you. It is I."

Thus Brigham contradicted his former confession, that the church had no prophet, and by these contradictory statements I have already shown that Brigham was a lying prophet, and a lying prophet is a false prophet.

In the Minutes of the General Conference of the Brighamite Church, Oct. 6, 1845, Brigham Young is spoken of as "elder Brigham Young, president of the quorum of the twelve apostles," and "It was then moved that Brigham Young be continued and sustained as the president of the quorum of the twelve apostles. Seconded and carried unanimously."—*Mil. Star*, Vol. 7, No. 2, p. 17.

The *Deseret News*, vol. 10, no. 34, contains a speech of Orson Hyde at a Conference in G. S. L. City, Oct. 7, 1860, in which he said:

"In the month of Feb. 1848, the Twelve Apostles met at Hyde Park, Pottowatomie Co., Iowa. \* \* \* The voice of God came from on high and spoke to the council. \* \* \* What did it say to us? Let my servant Brigham step forth and receive the full power of the Presiding Priesthood of my Church and Kingdom. \* \* \* On the 6th day of April following, at our Annual Conference, held in the log Tabernacle at Kanesville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham was chosen to fill that place without a dissenting voice."

Thus did Brigham "presume" to stand in the place in which Joseph had stood, although he had said, "let no man presume for a moment that his place will be filled by another; for, remember he stands in his own place, and always will." If this prophecy is true, the Hyde Park revelation is false. The Brighamite Church, have not only pre-

sumed to fill Joseph's place by electing him to the office of President of the church, but in accordance with the Hyde Park revelation, they have elected him to be their prophet, seer, and revelator, for he that holds this office has "the full power of the Presiding Priesthood."

At the General Conference of the Brighamite Church, held at G. S. L. City, April 6, 1851, "President Kimball"

"Presented Brigham Young, as President of the Church of Jesus Christ of Latter Day Saints, throughout the world, and also as prophet, seer and revelator; which was carried by unanimous vote."—*Mil. Star*, Aug. 1, 1851. P. 225.

Brigham Young has presumptuously and falsely assumed the title of prophet, seer and revelator, as I shall show by the reproduction of many of his false prophecies.

At the General Conference in Nauvoo, Oct. 8, 1844, it is represented in the Conference Minutes that he said:

"If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker."—*Times & Seasons*, Nov. 1, 1844, p. 696.

If this prophecy is true, Brigham and his co-laborers will convert the world whether they are let alone or persecuted, but if they convert the world, many of Brigham's prophecies will be falsified, for he has often declared that many of this generation will not be converted, and many of the prophecies of Joseph Smith represent that very many of the people of this generation will not be converted to the doctrine which he taught, therefore if the world will be converted to Brigham's doctrine, it is evident that his doctrine is not the doctrine that Joseph taught, or that Joseph was a false prophet. Whether this prophecy will be fulfilled or not we may know by the contrast between it and many of Joseph's prophecies that this prophecy of Brigham is false.

ISAAC SHEEN.

## LITTLE FOLKS.

### The Lady-bug and the Ant.

BY MRS. SIGOURNEY.

The lady-bug sat in the rose's heart  
And smiled with pride and scorn  
As she saw a plain-dressed ant  
With a heavy grain of corn.  
So she drew the curtains of disdain  
And adjusted her silken nest,  
Making her glass of a drop of dew  
That lay in the rose's breast.  
Then she laughed and said that the ant  
Looked up, and saw the sun  
And seeing her haughty face  
Took no more notice, but travelled on  
At the same industrious pace.  
But a sudden blast of autumn came  
And rudely swept the ground,  
And down the rose with the lady-bug fell  
And scattered its leaves around.  
Then the houseless lady was much amazed,  
And knew not where to go,  
For chill November's early blast  
Had brought both rain and snow.

Her wings were chill and her feet were cold,  
And she wished for the winter's rain,  
And what she did when the winter came,  
I'm sure I cannot tell.  
But the careful ant was in her nest,  
With her little ones by her side,  
She taught them all, like herself to work,  
Nor mind the sneer of pride.  
And I thought as I sat at the close of day,  
Eating my bread and milk,  
It was wiser to work and improve my time,  
Than be idle and dress in silk.

### Tangled Thread.

Well a day, Jennie let us have a talk once more,  
I can not uncle, I have some work to do;  
Just see this great skein of cotton I have to wind into a ball.  
Dear me! I shall never get through.  
Very well let me help you, so I will be the swift, and hold the skein  
and you wind; now we go, it's make your fingers twinkle,  
Ki—hi! Uncle, seems to me you said you'd be the swift, but you are not so swift as I am after you

only sit still. I have quite a ball wound.

Jennie, what does this skein resemble?

Well as near as I can say it looks like a bunch of live tangles just now, only look! what a snarl.

Very original comparison. Put the ball up, under, round and through. There it is all straight again.

What do you think it is like?

Well Jennie the skein is like our life to come, the future days and years that are to be given to us.— Because we don't know its actual length, and can not tell how many snarls, tangles, stops and breaks there is concealed in it, nor how soon we may finish the work it gives us.

I know what the ball is like, it is like our past life, is it not?

Very well said indeed; but why is it?

Because—well—because it is done with, wound up you know, gone past.

True enough, but it is not altogether done with, if it is good thread, clear of knots and so forth, it will be of great use some time, when it is unwound.

Will our past lives be unwound again?

Not exactly; however there is a record kept of it we are taught, and at must all pass examination.

We will be ashamed then uncle if there are poor spots in the yarn, knots, weak places, moth eaten, soiled, or ill spun.

We shall truly, so we must exercise great care in winding the thread of every day life, that it is fairly, clearly, honestly, and righteously done. If the skein with its untold goodness, and its unknown evil, is our future life, and the ball, with its unalterable interior is our past life, what is the thread sliding through your nimble fingers just now?

O! I know! It is the present time, our every day life.

Yes, and just see what a tangle it is in. Let me jerk it out.

O! no, no that is not the way you must be patient, you only make it worse.

Is it not so with our lives Jennie, do we not have to be patient in times of trial, and trouble; and do we not often make things go worse for us by our fretfulness and willfulness.

O! Uncle here is the end of the skein. Does not this make you think of something sad?

Yes indeed, our lives will soon be wound off, and almost before we are aware the work will be done. But here is one thing to suggest a bright thought, you have made a round, even, well shaped ball. I hope the skein of your life may be full Jennie, and free from knots, and bad tangles, and at its close may you find that the work it gave you has been well done. Let us sing. I will lead and you may sing the chorus:

We are winding the precious thread of life,  
Its hues are fresh and fair,  
Nor will they soil if our hands are clean,  
And wind with proper care.  
Bear a hand, bear a hand,  
A firm steady hand,  
And skillfully turn the ball;  
'Tis the beautiful golden thread of life  
We are winding one and all.

'Tis easy to wind in meeting time  
When God is winding too,  
But all alone at the tangled skein  
'Tis tedious work to do.

Yet still bear a hand,  
A firm steady hand,  
Nor idly let it fall,  
For the beautiful eyes that shine above  
Are watching over us all.

By and by the skein will all run out,  
O then if 'tis all well done;  
How sweet to have our humble work  
Received by the Holy One.  
Bear a palm, bear a palm,  
An ever green palm,  
And sing a joyful lay;  
For the golden thread is woven in a robe  
That never shall fade away. A.



# L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Wednesday, April 15, 1868.

JOSEPH SMITH, *Editor.*

## Pleasant Chat.

It is with feelings of surprise, joy, and sorrow, that we resume the pen in the editorial character, to offer the thoughts suggested by the Annual Conference.

We have so often enjoined faithfulness in the latter day work, that to do so now is almost superfluous; but the sunshine of prosperity has, to some extent, enervated many, and now when trials of serious nature may be before us, it is well for us to say once more, brethren, be faithful.

Our trials ever come in a way that we are not prepared for, and the surety of our faith as a foundation will become apparent, if, when these trials come we stand steadfast, and are sanctified by them, therefore, let those who may now be tried rejoice that the day of their trial is at hand; that the triumph of their faith be also near.

At the opening of the session it became apparent to even the indifferently shrewd, that the devil was busy, and would use his best endeavor to do harm.

The struggle continued to the end; and if we can but realize to what extent we are indebted to him for the difficulty thrown in the way of the work, we shall be all the better prepared for his next onset.

The object of our coming together at all is, to consider that which it is requisite to do to build up the church and spread the truth. Time not employed in the furthering of this object, is time partially lost.

Much time was lost this session, in discussing questions; which, however important they may be of themselves, are but secondary as compared with those which more immediately concern the present demand of the ministry.

The representation is still faulty. But a tithe of the membership were represented, and on the last day of the session but few, of all who came, were left; and the closing scenes of the session were not satisfactory in the highest degree.

In view of the present condition of things, we feel to offer this advice:

Hold fast the form of sound words which you have received; remember that we are for Christ, not for men; be careful and steady, looking into the law; rally to each others support, sustaining by your voices and your prayers those whom you have chosen as your presiding authorities; and at your next respective quarterly meetings, select those whom you will agree upon by the spirit as the most capable and useful, to become your servants, and when such are chosen by the majority, let all without dissent rally to their support, and sustain them in their ministry.

A vigorous prosecution of the work will now begin, under the sure prognostication of success. But we must be prepared for this as a result, that the more active and powerful our efforts become, the more active will be the opposer.

Let it be understood that no man is perfect, and that the place to secure usefulness and ultimate perfection is in Christ; and be quite confident that neither devils, evil spirits, doubts, fears, discontent, power, place, riches, nor the honor of this world should operate to the separating us from the love of Christ.

It is our boast that the liberties of the church are now secure, in the love and intelligence of the people; in the exercise of their virtue and faithfulness; and in their flint-like front against the incoming of iniquity.

This is true; and, in the confidence of this truth let us be careful not to step beyond the mark, in overestimating dangers which may from time to time, threaten the body of Christ. Outside pressure, like the force upon the outer circle of the arch, but renders

our unity more perfect; but the explosive force of internal commotion may do that which other influence could not do, and may disturb the harmonious relation of the stones of the arch.

The missions will be taken at once.—The Quorum of the Twelve will go at once into the field; and we hereby enjoin it upon all local high priests to take it at once in hand to begin to fill the requirements of their office; strengthening and confirming the churches.

It is far less trouble to make converts to the faith, than it is to keep the members growing after they have become identified with the body.

Shepherds must be careful of their flocks, not only in regard to accession to their numerical strength, but also in regard to their spiritual growth. Now in branches where no spiritual growth is obtained scifes are engendered, and "endless genealogies which minister questions," arise to the separating the brethren.

Those chosen to preside over districts, should, at once, set about securing the welfare of the work in their respective districts; and they are hereby requested to open new fields of labor, and call upon the elders and priests to fill these appointments thus made.

The high priests in the different localities should meet together, at some convenient locality and take into consideration what they can do for the upbuilding of the work.

The seventy also should begin to lay the matter to heart, that of them will soon be required an account of their stewardship, in the ministry. Let these also in their respective regions consult together for the good of the cause, and let the elders, with both seventy and the high priests, make it a study how to properly secure the real interests of the work.

We advise that the elders of the church every where, now make up their minds that upon them as individuals depends the evangelization of the region of country where they respectively reside, and that

they preach repentance and baptism to all the people, that this may be indeed a day of warning, and of calling.

Avoid doubtful disputations, and those brethren who are of doubtful faith exert to increased diligence, by showing them the way through walking in it yourselves.

Chose men for their sterling integrity and wisdom, rather than for their knowledge and brilliancy; many things glitter that are very cold, while there are many things of dull lustre that are full of warmth. 'Tis the glow of the fire that comforts us, not the glitter and noise of its sparks, nor the brilliancy of its flame.

In administering the sacrament, the elders are hereby instructed to prevent the desecration of the ordinance by a waste of the bread blessed upon the occasion.—

A very proper way of preventing this, is, if more is prepared than is used at one passing, pass until all is used. It is urged by some, that not unfrequently the bread which is left is thrown aside, when after becoming dry it is thrown out and wasted. This ought not to be. For thereby a disregard to the ordinance may be engendered in the minds of some, who otherwise would revere it.

We also are of the opinion that a harsh way of arraigning those who hold a different faith from us, is inconsistent and improper.

## CORRESPONDENCE.

FROM BRO. THOS. E. JENKINS.—My health is improving a little although I am not able to preach a lengthy sermon. I do still continue to visit the branches and preach as much as I am able, and I hope the Lord in His mercy will still continue to bless and strengthen me that I may be able to perform my duty better. The saints generally feel well, and do enjoy the rich blessings of heaven. We do not increase in numbers as fast as we desire. We have baptized six lately, and the Lord has baptized them with His

Holy Spirit. Others have promised to be baptized soon.

368, CARDIFF RD., ABERAMAN, Aberdare, Wales, March 10, 1868.

FROM BRO. Wm. H. KELLY.—I am now holding a discussion with an Adventist, by the name of Ingraham, at a place eight miles distant, called Fair Point. He held a discussion with Bro. S. Powers once, I think, in Wisconsin.

I was holding a meeting in a Campbelite neighborhood, and many were believing. They sent for their champion, who made two unsuccessful attempts to dethrone Mormonism. [L. D. Sainitism.] Failing, he leagued with the Adventists to strengthen his weak points, although they detest each other as did the Jews and Samaritans. I would call it a "covenant with death and hell." Two evenings of the discussion have passed, and Mormonism stands, in the estimation of a majority, unconvicted. To-morrow evening we meet again. May God grant the victory to the truth.

MANTORVILLE, Minn., Mar. 15, 1868.

FROM BRO. Z. J. WARREN.—We have been visited by an awful scourge, in the months of December and January last, and which continued till the first of this month. This was a desperate flood, and the worst that was ever known in this valley. It has laid waste many ranches, and several of the most valuable ones in the place. Among them is our beloved Bro. Geo. W. Sparkes'. He, with many others, will leave this spring for some other location. Many that were well off to live, a few days ago, are now without houses or homes in this valley, except in the beds of deep creeks or rivers.

During the raging of the waters, I was unable to go to the Post Office for six weeks, although it is not three miles distant, but since

have received the two last numbers of vol. 12 of the *Herald*, and last night the first number of vol. 13. SAN BERNARDINO, Feb. 15, 1868.

## SELECTIONS.

[From the Voice of the West.]

### Thurman's Chronology.

For the information of some who have not read this work, we may say that this Chronology is established in seven different ways.

1. By the Bible. 2. By Astronomy. 3. By the Parian Chronicle. 4. By the annals of the kings of Tyre. 5. By the recent discoveries among the ruins of Nineveh. 6. By the Olympic games. 7. By the various historians.

And to give an idea how this Chronology is established by the combined authority of these seven different ways, we might here mention a few of the most important dates which Thurman and others consider immovably fixed.

1. Josephus gives B. C. 4125 for the beginning of creation, which is but one year short of the true Bible Chronology, which gives B. C. 4126, and is, by Astronomy proven to be correct.

2. Both Josephus and the Bible give the same date (B. C. 2469) for the deluge.

3. Josephus gives B. C. 2040 for the time Abraham went to Canaan, which is again one year short of the Bible Chronology—2041.

4. For the time Israel left Egypt Josephus once gives B. C. 1614, once 1611, and four times gives 1610; which is, again just one year short of the Bible Chronology, that is, B. C. 1611. This date is, by Astronomy, the jubilee and the Sabatical year proven to be strictly correct.

5. The first jubilee commenced with the tenth day of the seventh month, B. C. 1863, according to both the Bible and the authority of the Jews.

6. The end of the kingdom of Israel according to the Bible Chronology is B. C. 681, and proven to be correct by Astronomy, the recent discoveries among the ruins of Nineveh, and Demetrius, a learned Jew, who lived about two hundred years before the Christian era.

7. The eighteenth of Josiah is fixed to B. C. 583, which all both Jews and Gentiles admit was a jubilee.

8. The captivity, commenced B. C. 558, according to the Bible and Demetrius, which date is, by Astronomy, the Sabatical year, and jubilee proven to be correct.

9. The Bible and Clemens Alexandrinus

are both agreed in placing the fall of Babylon in B. C. 491.

10. The first Cyrus is fixed to B. C. 488 by Bible, Astronomy, and History.

11. The time Xerxes invaded Greece is fixed to B. C. 456, by Astronomy, History, and the Olympic Games.

12. The twelfth of Artaxerxes, with which Daniels vision of 2300 days begins, is fixed to B. C. 426 by the Bible, Astronomy, History and the Olympic games.

13. The birth of Christ is fixed to B. C. 6, by Daniel's sixty-nine weeks and the time of the death of Herod.

14. The crucifixion is fixed to A. D. 30, by Daniel's sixty-two weeks, "the death warrant of Jesus Christ," which was "engraved on a copper plate," and the Olympic games, and proven to be strictly correct by the unerring records of Astronomy.

15. Daniel's 1235 days end with the beginning of the seventy-first jubilee on the tenth day of the seventh month, 1868.

16. Daniel's "time, times and a half," the 2300 days, Moses' seven times, and the 6000 years of the world's age, all end in 1875; and since it has been so clearly proven that there must be an interval of seven years between the appearing of Christ and the end of these dates, they all point to 1868 as the year in which "ye shall return every man to his possessions." Lev. 25: 13.

The above Chronology is given for the purpose of showing the calculations upon which numbers of the Adventists are fixing the date of Christ's coming.

Whether they be or be not correct, it behooves saints to be ready; for His coming is near.—Ed.

## CONFERENCES.

### Abridgment of Conference Minutes.

Southern Nebraska District Conference was held at Nebraska City, March 7 and 8, '68, J. W. Waldsmith, Pres., Jas. Kemp, Clerk. Fifteen official members present.

#### REPORTS OF BRANCHES.

Weeping Water: 3 elders, 1 priest, 1 baptized, 21 members. J. W. Waldsmith, Pres.

Camp Creek and Nebraska City not reported.

The following elders reported: James Kemp, John Jamieson, Sen., Isaac Jamieson, W. Litz, J. W. Waldsmith.

Resolved, That J. Kemp and K. Johnson be released from their mission to Rock Creek.

Resolved, That R. C. B. Elvin and Jas. Thompson be continued in their mission to Wyoming and Weeping Water.

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

Resolved, That we sustain J. W. Waldsmith as President of this District, and James Kemp as Clerk.

Resolved, That a two days' meeting be held at Camp Creek, April 11 and 12; also one at Nebraska City, May 3 and 4; and one at Weeping Water, May 23 and 24.

#### SUNDAY MORNING.

Elder W. Litz preached a soul reviving discourse on the first principles of the gospel. In the afternoon a prayer meeting was held, and the sacrament administered.

#### EVENING SESSION.

Preaching by Henry Kemp and W. Litz. Resolved, That this Conference adjourn to meet at this place on the first Saturday in June, 1868.

LITTLE SIOUX Quarterly Conference was held at Little Sioux, Harrison Co., Iowa, March 21, 22, 1868. Elder S. W. Condit, Pres., Donald Maule, Clerk.

#### BRANCH REPORTS.

Union Grove: 65 members, 1 seventy, 9 elders, 2 priests, 1 teacher, 1 deacon, 3 received by letter, 3 cut off, 12 removed. H. Haliday, Pres., Chas. Remmish, Clerk.

Little Sioux: 96 members, 2 high priests 4 of the seventy, 7 elders, 2 priests, 1 teacher, 1 deacon. D. M. Gamet, Pres., J. C. Crabb, Clerk.

Pleasant Grove: 20 members including 1 high priest, 1 of the seventy, 1 priest, 1 teacher, 6 baptized, 1 received by letter, 6 removed by letter, 1 died. S. W. Condit, Pres., J. H. Condit, Clerk.

Twelve Mile Grove: 22 members including 3 elders, 1 priest. Isaac Ellison, Pres., Alma Ellison, Clerk.

Bigler's Grove: Rejected.

#### AFTERNOON SESSION.

The following elders reported: J. C. Crabb, P. L. Stephenson, A. Hall, G. W. Bays, John Lytle, J. Thomas, G. R. Out-house, E. Winegar.

Preaching in the evening.

#### MORNING SESSION.

S. W. Condit preached, followed by Bishop D. M. Gamet.

#### AFTERNOON SESSION.

Elder J. C. Crabb made some very appropriate remarks in regard to the elders going out to preach the gospel, followed by S. W. Condit, on the same subject.

Resolved That this Conference adjourn to meet at the Raglan Branch, on the first Saturday and Sunday in June.

MINUTES OF THE COUNCIL OF THE TWELVE,  
PLANO, ILL., APRIL 6-11, 1868.

WHEREAS, John Shippy has been arraigned, and convicted of transgression by the Bishop's Court, upon evidence that to us appears full and conclusive as to his guilt; therefore be it

*Resolved*, That he is hereby expelled from membership in the Quorum of the Twelve.

—, That eastern Penn., New Jersey, Delaware, Maryland and eastern Virginia, constitute a mission, called The Eastern Pennsylvania Mission, and that Elder N. H. Ditterline have the presidency thereof.

—, That Elder Samuel Reeves labor under the presidency of Elder N. H. Ditterline, in the eastern Penn. mission.

—, That elder Silas H. Briggs labor in connection with elder Wm. Kelly.

—, That Elder G. E. Deuel labor in Polk, Dallas, Jasper, Story, Hardin and Marshall counties, Iowa.

—, That Elders Daniel Covert and Moses James (Lamanites), labor in Canada, at, and in the vicinity of their home.

—, That Elder John Lake be continued in his mission, and that Elder Joseph Snivley labor with him.

—, That Elder R. M. Elvin labor in Southern Nebraska.

—, That Elder Chas. W. Lange labor in Wisconsin, and especially in Crawford and Richland counties.

—, That Elders H. A. Stebbins and David H. Smith labor in Michigan and Northern Indiana.

—, That Elder S. J. Stone labor in Ohio, Penn. and N. York.

—, That Elder C. G. Lanphear labor in Illinois, and wherever the Spirit, or wisdom may dictate.

—, That Elder Thos. Revell labor in Missouri and Illinois, as his circumstances will permit.

—, That Elder Glaud Roger labor in California, as his circumstances will permit.

—, That Abednego Johns labor in Nevada, as his circumstances will permit.

—, That Elder Samuel Powers labor in the United States, Canada, Nova Scotia and New Brunswick.

—, That Elders Jason W. Briggs and Josiah Ells be sustained in their appointed mission to Europe.

—, That Elders W. W. Blair and A. H. Smith take charge of, and labor in, the Utah and California missions.

—, That Elders Z. H. Gurley and R. Newkirk labor in Illinois, Wis. and Minn.

—, That Elder Charles Derry extend

his labors into Nebraska, Kansas and Mo.

—, That Elder E. C. Briggs labor in Michigan, Indiana, Ohio and Canada.

—, That Elder Wm. Anderson be requested to labor in Iowa, Ill., Mo., and Indiana, under the direction of the First Presidency, as his circumstances will permit.

—, That the members of this quorum, in their several missions, are authorized to call upon such elders as they may choose, to aid them in their several fields of labor.

—, That the ordination of Elder Hiram Falk, by M. H. Morgan and E. C. Brand is legal, from the fact that Elder H. H. Morgan had been regularly baptized and ordained.

J. W. BRIGGS, PRES.

W. W. BLAIR, Clerk.

Annual Conference.

*Minutes of the Annual General Conference of the C. of J. C. of L. D. S., held at Plano, Kendall Co., Ill., April 6, 7, 8, 9, 1868.*

MORNING SESSION, APR. 30.

Conference organized by electing for President, Bro. Joseph Smith; assistant President, Bro. Wm. Marks; for Clerk, Bro. Mark H. Forseutt; assistant Clerk, James B. Henderson.

Those of the officers elect who were present took their places.

Conference opened in the usual form, the President offering up a prayer to the Great Ruler for guidance in all things that might be done.

An opening address was delivered by the President, on the great mercy displayed towards the church as God's people, and the obligations owing to Him from the church for its perpetuity and growth. Never has the church stood so high as to-day, never the spiritual attainment of the members more manifest, never the demands for the services of the ministry more numerous. Much had been done, much yet remained to be done. Some had labored faithfully and effectively, had acquitted themselves honorably. Yet one of the most insuperable obstacles in the way of our progress was inattention. The hunters and the fishers have been out, and in their reports and in the general features of the latter day work their was nothing to indicate failure. Some before trusted had been proved unworthy—others mistrusted had been proved worthy. He would present as the most necessary thing, the preaching of the word by precept and by godly example. The most effective preachers we can have abroad are those who conduct themselves

host at home. The business to be brought before the Conference would be of a general nature, with perhaps two or three exceptions. In all voting, he would encourage those who had a right to a vote, to vote, whether for or against any measure, freely and openly, to be frank, but courteous.

Minutes of the Semi-Annual General Conference were read by the Clerk, and a very lengthy discussion followed on the question as to whether in "approving" the minutes of a previous conference, we endorse its proceedings, or simply testify to their being a faithful record of what actually transpired, which was broken about noon by a motion to adjourn, to 1.30.

and AFTERNOON SESSION.

*Officers present.*—Of the First Presidency 1; of the Quorum of the Twelve, 7; of the High Priests' Quorum, 6; of the Seventies, 6; of the Elders, 37; of the Priests, 7; of Teachers, 7; of the Deacons, 2. Total 76. The discussion of the question left undecided at the morning session was resumed, and on motion of Bro. Sheen unanimously

*Resolved*, That the minutes be accepted, as read.

The Report of the investigation of charges preferred against John Shippy being called for, was handed to the Clerk, and read, as follows:

REPORT OF A TRIAL BEFORE THE BISHOP'S COURT OF THE CHURCH OF J. C. OF L. D. S. IN THE CASE OF THE QUORUM OF THE TWELVE, *versus*, JOHN SHIPPY, AN OFFICER AND MEMBER OF SAID CHURCH.

This case came up for adjudication before the Bishop's Court, Israel L. Rogers presiding. During its session held at the house of Bro. Isaac Sheen, Plano, Kendall Co., Ill., on the 4th day of April, 1868, in pursuance of a published notice in the *Herald* of Jan. 1st., 1868, appointing April 4th as the time, and Plano, Kendall Co., Ill. as the place, for trying the said John Shippy on charges preferred against him for misconduct, involving gross violations of the moral law, and the discipline of the church.

The court assembled at 4 p. m. and after having been opened in due form, the case was called for; but the accused failed to appear.

Testimony was furnished that the said John Shippy had been officially notified, both by public citation through the *T. L. D. Herald*, and by letter through the President of the Church, attested by the Church Recorder, and also through the President of his quorum, and it was therefore decided to proceed with the case as though the accused were present.

Z. H. Gurley acted as prosecutor in behalf of the quorum, W. W. Blair acted for the defence.

The witnesses were called, and after a careful hearing of the evidence in the case, and the pleadings of the councillors, it was decided by the Court that the charges were sustained.

The Court would therefore respectfully recommend to the General Conference to convene on the 6th inst., that the said John Shippy be disfellowshipped from the Church of J. C. of L. D. S., as entirely unworthy of membership therein.

ISRAEL L. ROGERS, } *Members*  
WM. ALDRICH, } *of Bishop's Court.*  
JOSIAH ELLS. }

Moved by Bro. Gurley that "John Shippy be disfellowshipped from the church," which was afterwards amended to read "that we endorse the action of the Bishop's Court, and that John Shippy be disfellowshipped from the C. of J. C. of L. D. S."

The question being raised as to whether the sisters present should be allowed a vote in this case, the following was presented by Bro. Sheen:

*Resolved*, That, in the opinion of this Conference, all the members of the church, male and female, have a right to vote on all questions that may be brought before the General Conferences.

Discussion followed, and the foregoing motion was amended by adding the following words at the close, "That may be presented to them by the elders."

The amendment underwent a rigid examination, and some lengthy arguments were adduced, in consequence of which it was moved and carried "that we suspend the rules of the house in order to admit of a motion regulating the time to be allotted to each speaker.

The following was then offered by Bro. Gurley:

*Resolved*, That each speaker be allowed to speak but once on any question, and be limited to five minutes," which, after some little discussion was amended by adding at the close, "without permission from the chair."

The discussion of the amendment under consideration prior to the suspension of the rules was resumed, and the following was offered as a substitute: "*Resolved*, That the subject matter before the house be laid on the table;" but after discussion and presentation was lost.

The amendment for which the foregoing substitute was offered was again considered and discussed, and the following substitute was offered:

*Resolved*, That all private members, male

and female, have a right to vote on all questions that the elders may deem of sufficient importance to bring before the church.

A very lengthy and able discussion ensued, followed by a motion to adjourn.

EVENING SESSION.

Preaching by Elder Mark H. Forscutt, from Jas. II. 24, to a large and attentive congregation.

MORNING SESSION, APR. 7.

Minutes of previous day read, and after a slight addition accepted.

The motion under discussion at adjournment at the close of the afternoon session of the 6th inst., was taken up, discussed, presented, and decided affirmatively.

The vote on the substitute was then taken and carried by acclamation over a small minority vote.

The chair announced the motion on endorsing the action of the Bishop's court, in the case of John Shippy, before the Conference.

The question was discussed, and the following substitute offered:

*Resolved*, That we endorse the action of the Bishop's court in the case of John Shippy, and that he be cut off from the Church of Jesus Christ of Latter Day Saints," which, after some discussion on the relative merits of the terms "disfellowshipped" and "cut off" was carried unanimously.

The President then arose and said, "It now becomes my duty, as an official member of this body, to officially announce, and thus publish to the world and more especially to the church, that the body has withdrawn all fellowship from John Shippy and that he is no longer authorized to officiate in the name of the body."

By request of the quorum of the Twelve, they were released from attendance at the next regular session, to enable them to sit in council in a quorum capacity.

On motion adjourned to 1.30, P. M.

AFTERNOON SESSION.

A request to suspend the rules of the house, to admit of extraneous matter, was objected to by motion, and Reports of Districts were called for.

*Resolved*, That no brother, in giving his report, be allowed to speak more than fifteen minutes, except the brethren of the California Mission.

Bro. Babbitt reported the Pittsfield District in tolerably good condition. He had labored as far as convenient. School houses were offered on every hand. Some fifteen had been baptized, and quite a number had been received by letter. Large congregations could be had at almost any time.

Bro. Patterson reported the Kewanee District in good condition. No difficulties but what the brethren were able to settle without any trouble to the brethren elsewhere. There were plenty of elders and plenty of opportunities to preach, and strong desires to hear; but though a number of the brethren were engaged to some extent in the work, there was yet a considerable amount of inaction. He would, for the work's sake, like to see another more competent appointed in his place. There were two high priests in the district, and he thought it would be wisdom to make a change in the presidency.

Bro. S. Condit, from Little Sioux, stated that the report of the Little Sioux District had been forwarded by mail. There was nothing in the district very serious, although it was known that the west was troubled with a disease known as the chills, and it had obtained spiritually some little. One branch in the district was in a disorganized state.

Alex. H. Smith reported the Pacific Slope District. Was appointed two years since to California. Found things very dull, and the work spiritually dead. There had been much to do, but it had been done to the best of their ability. They, Bro. Anderson and himself, had found many obstacles to encounter, but they had succeeded in overcoming them. In their labors they had succeeded in making favorable impressions which continued while their labor lasted. He knew of no field of labor so wide, and affording so many opportunities for faithful and effectual laborers. The work in California, Nevada and Oregon demands a faithful and experienced man.

Branch reports were handed in and read, some by the Clerk and others by the Church Recorder.

After this the reports of elders was called for, and the following elders reported:

C. W. Lange, C. G. Lanphere, S. J. Stone, G. E. Duel, Robert M. Elvin, Alex. H. Smith, Wm. Anderson and A. M. Wilsey. By letter: J. Caffall, T. H. Waddell, Walter Kinney, Wm. H. Hazzledine, G. Morey.

A resolution to accept the written reports was presented, and after some little discussion, carried.

*Resolved*, That we adjourn to meet at 7.30 this evening for preaching, and that Bros. John H. Lake and Wm. Anderson officiate.

EVENING SESSION.

Elder John H. Lake preached to a large and attentive congregation.

Adjourned to 9 A. M., April 8.

APRIL 8.

Minutes of yesterday's proceedings read, and, after correction, accepted.

Reports of elders being called for, the following brethren reported:

Jason W. Briggs, Josiah Ells, Wm. W. Blair, Edmund C. Briggs, Zenos H. Gurley, Reuben Newkirk, Samuel Powers, Mark H. Forscutt, in person, and Jas. W. Gillen by letter, each of whom expressed his willingness to labor as the General Conference may direct.

Bro. Frank Reynolds, upon enquiring whether elders not appointed by General Conference should report, gave an account of his labors in the Farmington Branch.

*Resolved*, That we dispense with the hearing of any further reports from elders.

Bishop Israel L. Rogers announced himself ready to present his report, in pursuance of a resolution passed at the last Annual Conference relative thereto,

*Resolved*, That the chair appoint the committee authorized by said resolution to examine the Bishop's report.

The President appointed Wm. W. Blair, Joseph Parsons and Silas W. Condit.

The following resolution was offered:

*Resolved*, That a committee be appointed by the Conference to report the names of those members of the quorum of the Seventy who have not magnified their calling, that they may be deprived of their office.

During the discussion of this question, Conference adjourned to 1.30 P. M.

#### AFTERNOON SESSION.

Discussion of the question under consideration at adjournment resumed.

An amendment was offered, requesting the Presidents of the Seventies to make out a report of their members by the next Conference. Discussed and substituted by the following, which carried:

*Resolved*, That the Presidents of the Seventies be requested to enquire into the condition of the Seventies.

This was followed by a similar resolution, as follows:

*Resolved*, That the President of the High Priests' Quorum be requested to enquire into the spiritual condition of the High Priests and report the names of those who have not magnified their calling, that they may be deprived of their office.

*Resolved*, That the President of the High Priests' Quorum be requested to give a brief statement of his stewardship as President of that Quorum.

Bro. Isaac Sheen, President of that quorum, gave the account desired, so far as his acquaintance with its members enabled him to do so.

*The remainder of the Annual Conference minutes will be published in the next Herald.*

## MISCELLANEOUS.

ERRATUM.—In Nevada Conference Minutes, No. 2, Vol. 12, P. 30, instead of "preaching," read "remarks by" E. C. Brand.

WANTED.—A full assortment of Brighamite publications, for which an equivalent in subscriptions for the HERALD will be given. We want also written testimony concerning the unpublished facts in reference to the public sayings and doings of the prominent men of the Brighamite Church.

## MARRIED.

At the residence of the bride's mother, Pittsburgh, Pa., on Sunday, March 1, 1868, by Elder Josiah Ells, Bro. EDWIN HULME to Sister MARY ELIZABETH SMITH, eldest daughter of the late Bro. Matthew Smith.

On Sunday, March 29, 1868, by Elder Jas. Caffall, Mr. JAS. STUART to Mrs. HANNAH ANN PRÆNIX. Both of Council Bluffs, Iowa.

In San Francisco, Cal., Feb. 12, 1868, at 21 Langton st., by Elder John Roberts, JAS. B. DENBY to Sister ELEN NEWELL. Both of Washington Corners, Alameda Co.

At the residence of the bride's father, on Brush Creek, Wayne Co., Ill., on April 2, 1868, by Elder Mark H. Forscutt, Elder ISAAC A. MORRIS to Miss SANANTHA E. CAUDLE.

## DIED.

At the residence of Bro. James Spence, in Deloit, Iowa, on Tuesday morning, Feb. 11, 1868, Sister ANNA TUTTLE, in the sixty-sixth year of her age.

VARIOUS publications are advertised in the HERALD of Feb. 15, 1868.

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. 9.—Vol. 18.] PLANO, ILL., MAY 1, 1868. [Whole No. 153

Messengers of Peace.

O ye saints of God awaken,  
 And with hearts and hands unite;  
 Let us each forsake our folly,  
 And in righteousness delight.  
 Let our faith and works appear,  
 Let our righteousness increase;  
 Then we'll prove to one another,  
 We are "messengers of peace."

Let us each be firm in virtue,  
 And in holiness be true;  
 Let our good works be increasing,  
 And our evil ones be few.  
 Let us call on God in meekness,  
 That our evils may decrease,  
 Then we'll prove to all around us,  
 We are "messengers of peace."

Let us each and all remember,  
 What rich blessings we obtain,  
 When with hearts of love and meekness,  
 By our prayers we each sustain.  
 Then our union will be stronger,  
 And our blessings will increase,  
 When we prove by word and action  
 We are "messengers of peace."

ALICE FRANCE.

KEWANEE, April, 1868.

Rigdonism: Its Claims Examined and Refuted.

JOSEPH'S SUCCESSOR.

Rigdonism claims that S. Rigdon is the person alluded to in B. of C.

xlili. 2; who was to be "appointed" through Joseph, to be Joseph's successor, to receive revelations and commandments for the church.  
 To prove it they quote the announcement made in the Times and Seasons vol. 2, p. 431, that S. Rigdon had been ordained a prophet, seer, and revelator; and, also what is said to be the testimony of Pres. Wm. Marks, at the time of Sidney's trial in 1844, where he is made to say that he assisted in ordaining Sidney to the aforementioned office, and that he is not aware that any others had been ordained to the same office. These statements, they assume, prove clearly that Sidney was the "appointed successor," and that Joseph, after this appointment was made, had no more priestly or prophetic power; that he had, indeed, become a "fallen prophet," that he could not give, and did not give, any more revelations after that date, (May, 1841).

The testimony of Sidney Rigdon ought to be good with the Rigdonites, and he says, in Sept. 1842, that Joseph Smith was *then* a prophet of God; and that he never thought that he was a fallen prophet. Hear him:

"Elder Rigdon observed, that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumored that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state, that I never thought so—but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time."—*Times and Seasons*, Vol. 3, No. 22, p. 923.

In Oct. 1843, he plead with tears to be retained as counselor to Joseph, and in April, 1844, he was sent by Joseph to Pittsburgh on a mission. This is indeed strange conduct for the successor to a prophet who had fallen months and years before!

As to Joseph's not receiving any more revelations after 1841, that is at once proven to be false, by just turning to B. of C. cix. 5, 6, where the word of the Lord is given in relation to baptism for the dead, in Sept. 1842:

Hundreds of the saints, who lived at Nauvoo up to the time of Joseph's martyrdom, know that he enjoyed, up to the last of his life, the spirit of revelation and prophecy. His widow declares that when he parted with his family to go, with Hyrum, to Carthage jail, he said: "I shall see you no more; my work is done; I am going to rest." Bro. Josiah Ellis says that Joseph declared to him, and to Hyrum Smith, when on the prairie near Carthage, that they (Joseph and Hyrum) must be sacrificed to save the women and children in the city. These sayings with many other similar ones, all go to show that "the keys of the mysteries and the revelations," were still with "the choice seer." Not only did he hold the keys in time, but the promise of God is twice given, that beyond the reach of calumny and hate, in the realms of light and glory, even there shall he hold

them, and again in "the world to come."

"Verily I say unto you, [Joseph,] the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come." B. of C. lxxxvii. 2.

"Exalt not yourselves [the Twelve]: rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come." 105: 5.

"Beneath his feet pale envy bites her chain,  
And cruel malice whets her sting in vain."

OTHERS BESIDE S. RIGDON ORDAINED  
PROPHET, SEER AND REVELATOR.

As to none other than Sidney being ordained prophet, seer, and revelator; we may know that this too is false, by turning to B. C. cvii. 29:

"And from this time forth, [Jan. 19th, 1841], I appoint unto him [Hyrum Smith] that he may be a prophet, seer, and revelator unto my church, as well as my servant Joseph; that he may act in concert also with my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant, Oliver Cowdery."

This quotation informs us that Hyrum was ordained a prophet, seer and revelator, and that too, at least four months before Sidney received his boasted ordination; and that it only placed Hyrum in possession of the same "priesthood, and gifts of the priesthood," that O. Cowdery once held. If Sidney Rigdon ever received "the same priesthood, and gifts of the priesthood," that Oliver Cowdery once held, and Hyrum after him, (and we do not believe he ever did), he would still be under the same restrictions, and limitations, that Oliver was under; and could not be the "Moses man," the "head of the church," to receive for it revelations and commandments as Joseph did.

Oliver could exercise his gifts in

the following manner, and Sidney should do no more if he held even the same office:

"If thou [Oliver] art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at *thy head*, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead." xxvii. 2.

Nor was Oliver and Hyrum the only ones who were ordained to be prophets, seers, and revelators.— Elder Wm. Marks has of late, as well as some years ago, told me that himself and others were ordained by the martyr Joseph to those offices.

#### THE TEST.

The 2nd par of sec. 43, is plainly given as a *test*, by which to try those who claim to be Joseph's successor. The *true* successor will fill the pattern in every particular, while false claimants will come short in one or more points. The par. reads thus:

"But verily, verily I say unto you, [ye elders of my church] that none else shall be appointed unto this gift [to receive revelations and commandments] except it be through him, [Joseph] for if it [the gift] be taken from him, he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; [except they come through the one appointed by Joseph] and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained [foreordained] of me, shall [in the future from Feb. 1831], come in at the gate [baptism], and be ordained as I have told you before, [see sec. 42: 4], to teach those revelations which you have received, and shall [in the future] receive through him [Joseph] whom I have appointed." xliii. 2.

We have endeavored to expound, and give the sense, parenthetically, of some of the main points, that we may the more readily understand the subject before us.

Now, the foreordained successor had evidently, not yet, at the date of this revelation, (Feb. 1831,) been baptized; for, "he that is ordained of me [God], shall, [in the future], come in at the gate." Test there should be any mistake in regard to what "the gate" is, we will give the Lord's interpretation of it:

"For the *gate* by which ye should enter, is repentance and baptism by water." 2 Nephi xliii. 4.

Again; in a revelation given in consequence of some wanting to unite with the church without re-baptism, given April, 1830:

"Behold, I say unto you, that all old covenants have I caused to be done away in this thing and this is a new and an everlasting covenant; even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you can not enter in at the straight *gate* by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in days of old. Wherefore, enter ye in at the *gate*, as I have commanded, and seek not to counsel your God. Amen." Sec. 2x.

Sidney Rigdon was baptized in the fall of 1830, some months before the revelation was given in regard to Joseph's successor; he had already come in at "the gate," hence the revelation had no reference to him, but to one yet to "come in at the gate." In the next place, Joseph's successor was to be appointed through him (Joseph). If Sidney Rigdon had been appointed to this calling through Joseph, in 1841, as he claims, none should have known it better than himself; and knowing it, he would not have entreated Joseph and the Conference, nearly two years afterward, to still retain him as one of Joseph's counselors; neither would he have taken a mission, by direction of Joseph, to Pittsburgh, in the spring of 1844, as he did. Nor would he, after the martyrdom of Joseph, claim to be

the "guardian for the church," instead of its prophet and head.

Where is there a revelation, or an item of church history, stating that Sidney was to fill Joseph's place, and be his successor? It can not be found. Sidney was appointed to be Joseph's counselor and spokesman, and the revelations do not intimate in the least, that he was to ever hold any other or higher authority. If it be claimed for him that he holds the same offices now, then it is clear that he holds them in the same church organization where he obtained and exercised them; and that organization, "as a church," was rejected of God, as is declared in B. of C. cvii. 13, and as himself, (I think), and his elders admit. So at most he only holds these offices in a "rejected" church.

The revelation of December 6, 1832, tells us that Joseph's priesthood *must* remain in his "lineage," until the final restoration; and the revelation of 1841, tells us that Joseph's "blessing [all of it] shall also be put upon the head of his posterity after him;" but not one word do we hear of his priesthood going to Sidney Rigdon, nor of his "blessing" being put upon Sidney Rigdon, "after him."

The angel, Elias, says, in 1836, that in Joseph and in *his seed*, all the kindred of the earth should be blessed; and the revelation of 1841, says, in Joseph and in *his seed* all the kindred of the earth shall be blessed; but we hear nothing like this in regard to Sidney Rigdon.

The only offices to which Sidney was appointed through Joseph, was to be his spokesman and counselor, and to be a prophet, seer, and revelator; offices similar in some respects to those held by O. Cowdery.

It is universally conceded that Oliver dishonored and lost his priesthood; and the saints are left to form their own opinion as to wheth-

er S. Rigdon has honored and magnified his or not.

"He that learns not his duty, and shows himself not approved, shall not be counted worthy to stand." 104: 41

As to the character of Sidney's leadership after Joseph's death, we refer the reader to a "Review of the 'Appeal,'" by Joseph Ellis, (who was one of Sidney's counselors). It may be found in the *Herald*, vol. V. pp. 17-25, 33-39. Suffice it to say, Sidney presumed to give revelations and commandments in the name of the Lord, and Bro. Ellis says of them,

"We have in our possession several printed revelations of his own, which he put forth, but every one of them have proved false."

Bro. L. Robinson, who was his 1st Counselor, bears a similar testimony; as also does various others who were with him.

In the next place, the successor of Joseph may be known by the character of his teachings; "for he that is ordained" of God, will "teach those revelations which you have received, and shall receive through him [Joseph] whom I have appointed." To "teach" them, is to explain them truly, and apply them properly. To pervert them is not to teach them. To lay them away as an old garment, is not to teach them. To govern the saints without them, and contrary to them, is not to teach them. To profess to govern the saints by part of them, and reject the balance, is not to teach them; and any, and all, who claim to be leaders, and successors of Joseph, who do not teach the revelations given to the church through Joseph, are manifestly not ordained of God.

As to whether Sidney teaches, or perverts the revelations, each one must judge for themselves. Many of those who were with him at Pittsburgh, and Greencastle, say he governed the saints quite contrary to the revelations. Such being the

case, it is evident he is not the one ordained of God to be Joseph's successor.

"Again; his claims are unlawful, and contrary to the word of God; and herein we have abundant evidence that he is not called to be the leader of God's people.

"This matter of the successor, as well as all the elders teaching the revelations given through Joseph to the church, is of no small moment. It is, indeed, of the utmost importance to the church, individually and collectively; for the Lord says if they treat them lightly, they will "stumble and fall," in the day of their trial. "Nevertheless, through you [Joseph] shall the oracles [revelations] be given to another; yea, even to the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and *stumble* and *fall*, when the storms descend, and the winds blow, and the rains descend, and beat upon their house." Persons wishing to know what these "storms," and "winds" and "rains" mean, will please consult Helaman, *chap. 18.*

W. W. BLAIR.

*Concluded in our next.*

### Miracles and Power of the Gospel.

"The age of miracles is past. The signs and tokens, and the power which accompanied the preaching of the gospel in the apostles' days, like brilliant lights from heaven, have vanished, and retired forever. No longer can the members or ministers of the church of Christ confound the mighty, or bring to naught the understanding of the wise; or guide the simple enquirer after truth. By the demonstration of power and of the Spirit, the control of the laws of nature and the spirits of darkness, are no longer entrusted to

them. But that which is more excellent and more heavenly remains. That is charity."

*Dear Herald*—The foregoing declarations saluted my ears a short time since, uttered by a learned clergyman, belonging to one of the popular orthodox churches, in his introductory remarks from the latter clause of the 13th chapter and 13th verse of Paul's first letter to the Corinthians. And it having struck me very forcibly at the time that there was a clashing of sentiments between the Doctor and the apostles, especially the great apostle to the Gentiles, from whose epistle he was descanting at the time, and even our Savior's teachings, that I took up the pencil and made a minute of the expression, fully determined to re-examine the sacred book, to see if possibly those things were true; more particularly as I had been somewhat schooled to believe differently. And as I am not much given to the habit of trespassing upon the time and patience of your worthy Editor with my crude matter and scribbling, for this one time I trust you will forgive me and my presumption.

Now, I find in my researches, that in every age and dispensation of the world, where the gospel was committed to man upon the earth, the same was fully attested and confirmed as a revelation from heaven, by miracles, as our Savior said—and the apostles bore testimony would follow the true believer who obeyed every principle of that gospel, and was not satisfied with the letter only, but must have the Spirit also—knowing that the letter killeth but the Spirit maketh alive. When our Lord made His first advent upon the earth, and during His ministerial labors, ceased not to prove by these splendid achievements the truth of His mission, and that He was the true Messiah whom the

Jews were then expecting and looking for to come, and the words which He spake were not His, but His that sent Him; and the gospel He preached was not His, but emanated from His Father, who sent Him, and was the power of God unto salvation to all that of a pure heart would obey it. And He constantly appealed to them in His controversy with the Jews, as some of the reasons and grounds of faith in His divine mission. And after He had chosen His apostles and seventy, He conferred the same power on them, and sent them abroad throughout the land; and wherever the disciples went preaching, the credibility of the gospel was well established by signs following, as Christ promised it should be, (Mark xvi. 20,) but more fully set forth in the Acts of the Apostles on the day of Pentecost, when the disciples "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"; and still continued to be fulfilled till the power of working miracles was withdrawn from the church—in consequence of apostacy, which took place at the decease of the apostles. In fact it made its appearance in their day in the church which they established in different places.

If the testimony of the Savior and the apostles can be credited, Christ told the Jews that the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof. From this declaration we learn two things:

First, That the Jews had the kingdom of God among them.

Second, That they did not bring forth the fruits of that kingdom.

God promised the Jews, through Moses, that if they would obey His voice and keep His covenants, that they should be unto Him a kingdom

of priests, a peculiar people, above all others. (Exo. xix. 5, 6.) Notwithstanding this promise, the Jews broke their covenant and corrupted the kingdom of God, and failed to produce the fruits of the kingdom. In the days of the Savior, He said it would be taken from them, and given to another people, that the fruits thereof might be brought forth. (Matt. xvi. 43.) Then followed the destruction and overthrow of the Jews, and the transferring of the kingdom of God among the Gentiles.

But let us see from whence the Jews had fallen, and what were their high and holy privileges, before their great apostacy. What made them a peculiar treasure above all people, and, what distinguished them from all other people, are questions which naturally arise in the mind of the enquirer after truth; but they are questions easily answered. They stood in the divine favor with God.

Let us make a brief examination of the condition of the Jews, before they had apostatized and rendered themselves unworthy of the divine favor of God. From Abraham's days down until their apostacy, they were a separate and distinct organization, and were all subjected to the same order of things. Their worship the same; the same teacher taught them all. The same prophet prophesied to them all. Their manner of worship was the same; the same Lawgiver counseled them all. Among them were prophets and prophetesses—whilst God raised up inspired men, whose wisdom guided them in all their intercourse one with another; and enabled them to become of one heart and one mind. Seeing eye to eye, the power of God was exerted in their behalf. Behold them with their prophets and their seers, their revelators and their judges; with the ministering

of angels, and the gifts and power of the Holy Ghost, and then let us follow the transferring of the kingdom into the Gentiles.

The Apostle Paul informs us that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17.

Let us follow the apostles, and see if the Gentiles brought forth the same kind of fruit that the Jews did before the kingdom became corrupted in their hands: Christ, no doubt referring to those gifts and graces of the gospel, typically likens himself to a vine having branches.

"I am the true vine, and my Father is the Husbandman." Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me [or my power] ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men [organizations] gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." Jno. xv, 1-8.

The apostles, as ambassadors for Christ, were authorized and enabled to invest others with the same distinctive powers; they themselves possessed—of working miracles. This is evident from many passages that we find in the New Testament. These miraculous powers were of various kinds, some of which the Apostle refers to in his epistle to the Roman brethren, (Rom. xii. 6.) but more fully treated upon in his epistle to the Corinthian brethren. (1 Cor. xii.)

For the possession and exercise of these gifts, it seems from the history, the church at Corinth was

eminently distinguished. This is evident from the testimony of Paul.

"I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed [in you]; so that ye come behind in no gift." 1. Cor. i. 4-7.

They were powers or gifts bestowed for the benefit and edification of believers and the conviction of unbelievers, according to the sovereignty of the divine will of Christ. It appears too, from the testimony of the apostles, that some of the marvellous powers were more admired, and therefore more popular than others. The gift of tongues, as is evident from his reasoning in the 14th chapter, appears to have been most coveted.

It is not necessary that we should take up and explain the nature, and trace the distinction of these endowments. But vague and general as is the idea of them which some possess, we can form some conception of the strange and novel spectacle presented by the saints when they were in full possession of them. They constituted the light, nevertheless, which fell from heaven upon the church, and to which she could appeal, as the proof of her divine origin. How impressive! How sublime to contemplate upon, when we conceive the idea of the spiritual glory which must have shone upon the assembly of the saints, where one member would pour forth, in strains of inspired eloquence, the profoundest views of the divine economy of God; and then be succeeded by another member, who, in the exercise of the gift of knowledge would explain the mysteries concealed under the symbols of the Jewish dispensation. Where one, perhaps known to be illiterate, would rise, and in a foreign language, which he had never studied, descant without hesitaion

or embarrassment, on the sublimest topics of revealed truth, and be followed by another, who, acting in the capacity of an interpreter, would render into the vernacular tongue all that had been spoken. Where one in the exercise of the gift would heal the sick with a word; another discern the secrets of the mind, and the hypocrisy which lurked under, (and apparently hidden by,) the veil of the most specious exterior. What real grandeur must have attended such a scene; and what a contrast with the learned ignorance of the nineteenth century, with all its schools and seminaries of learning, and literary renown! Well might a disciple of Christ cry out, in the language of the Apostle, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Or, in the language of the Prophet, "Ho, every one that thirsteth, come ye to the waters." Well might one of the meek and lowly followers of Christ send up to the throne of the divine Master a prayer like the Psalmist David, "Cast me not away from thy presence, and take not thy Holy Spirit from me."

Again, Dear *Herald*, I must call upon you and your readers to compare the situation, the high and holy privileges of the saints of former days with those who claim to be followers of Christ, and members of His body, (church,) for instead of contending for the faith once delivered to the saints—the gifts of the gospel, as the spirit of prophecy, laying on of hands for the healing of the sick, administration of angels, visions and revelations—they contend against them, and say the age of miracles is past. "No longer can the members or ministers of Christ confound the mighty, perplex the wise, or guide the simple en-

quirer after truth, by the demonstration of power and of the Spirit." No wonder the Prophet Isaiah, alluding, no doubt, to the age in which we live, said darkness covered the earth and gross darkness covered the people; also that there should be a great destruction, and but few men left; for saith the Prophet, "Where there is no vision, the people perish." Paul, foreseeing the great apostacy that should take place, forewarned the saints of his day:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." 1 Tim. iv. 1.

Again:

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

With all my heart, dear readers of the *Herald*, and thankful in very deed am I, that the Lord has in this, the dispensation of the fulness of times, spoken from on high, and has sent an angel with the fulness of the everlasting gospel, to be preached to the inhabitants of the earth, and again given commands to organize His church according to ancient order, with her apostles, prophets, evangelists, pastors and teachers, helps and governments, gifts, blessings and miracles; whilst the honest in heart are contending for the faith once delivered to the saints,

J. B. HENDERSON,  
 EARLYVILLE, MISSOURI.  
 PORTSMOUTH, N. H., April 9. Quite a severe shock of an earthquake was experienced here this morning at twenty minutes past two o'clock.—Several families were aroused and frightened.



# L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Friday, May 1, 1868.

JOSEPH SMITH, Editor.

## Pleasant Chat.

We propose to the saints in the different branches, that they choose of their own number, some one whom they can trust, and for whom they will be willing to become responsible, to act as their book agent, for the sale of the works of the church.

There has been some sad bungling in sending names and money for the Holy Scriptures, and if we have been at all successful in supplying those who have subscribed; we have been fortunate indeed.

We now wish to state, that we have about finished sending off those which we had to send by mail; and if any have been omitted, inform us at once. Give time of sending, amount sent, and place ordered to be sent to.

We have an assortment of the different styles of binding, now on hand; which are offered for sale. And as there remains quite a debt for books, due from Committee to the publishers, which is to be cancelled out of proceeds of sales, we are in hopes that every saint will want one, and send for it at once. We shall send a number to different localities for sale among the brethren.

We again call the attention of the saints to the subject of education. Not that we propose to educate for the ministry especially, but those of the saints who feel the weight of the warfare now being waged, find that the want of a good practical education places them under the necessity of laboring to considerable disadvantage.

The Master whom we serve would have us behind none in that which is good; and indeed has commanded us to get wisdom, and learning is very frequently

wisdom. Wisdom says, get understanding.

We are quite afraid that there be some, who, unmindful of the saying, "blessed are the peace makers," are stirring up strife; and, are so pertinacious of their own views, that they condemn those of every other, as being held in unrighteousness.

Differences of opinion, if held in amity and good will, may be productive of the development of truth; and interchange of thought is legitimate; but controversy for the mastery is everywhere in the scripture condemned. The associations of the world also demonstrate this fact that contention and strife are the children of the devil, and are themselves never at peace unless others are at war.

Bro. Morrill E. Campbell, this last winter, went up into Canada, and near Port Sarnia began preaching to the Chippewa Indians, located upon a reserve there.— The more immediate results of his labors there was the baptizing of two men, Daniel Coyart, and Moses James, and their wives. These men by the advice of Bro. Campbell came to the April Conference, and have returned to their nation; and they believe that the Red men, will, if properly ministered unto, receive the work with gladness.

There seems to be upon the part of some of the saints a great disposition to ignore the claims of the Negro race, to the mercies of the gospel; and we now assure the readers of the HERALD, that we are quite certain that the chief objection, that is, or can be urged against the idea of preaching the gospel to them, is founded in the prejudice of the white man.

It is a usually acknowledged fact, that the Negro race are devotional; inclined to worship, and easily impressed with the preaching of earnest men. How much then can we say against the offering to them, the salvation which is in Christ, in whom there is "neither black, nor white; neither bond nor free;" but all are one in Him.

The current of political events is crowd-

ing the doctrine of universal political freedom upon the attention of the statesmen of the world; and both the new world and the old, stand awed and terrified at the contemplation of an emancipated world. And everywhere where the new question, (old as the everlasting hills) of human rights come up for discussion; and the goddess of liberty crosses swords with the bigotry of tyranism, the old time conservatism is ever overthrown.

In the great question of moral and religious freedom; while the framers of the Declaration of Independence and the Constitution, have evidently kept near to the line of endeavor to leave men free, they have been under the better influence which we all believe to have been the inspiration of the latter day work; and by it, have laid the broad foundation upon which the superstructure of moral and religious liberty shall ever be built, and have done this in the ostensible defence of political rights; but it has in reality been in the sure, though to many incomprehensible edict of the Supreme, that "Zion shall be free."

If this freedom of the gospel is to be for the white man only; or for the white man and his red brother, then we must be ready to make the humiliating confession, that the prophetic declaration of Christ, that the whole earth shall become subject to Him, through the gospel, is idle and vain. A delusive hope, born of a far off dream, and dead by the light of the coming morn.

Who dares to assert that for the white man only, are the dews of christian grace shed abroad through a Savior's love?— And who shall hope to stand acquitted before the tribunal of trial who shall say, I love all men, but I hate the nigger?

The policy of Catholicism, (Roman,) has been, and now is, to send the prowess of the church to every land; bind it upon the hearts of the rising generation by education; while secular, (or sectarian) polity has drawn deep upon the charity of God, and has left the hearts of her proud sup-

porters, upon whom, sooner or later, must come the burden of political labor, to be educated by the specious dogmas of modern materialism.

It was never intended that we, as a people, should be last among the children of men in avowment of favor toward the progress of liberty, moral, religious, and political; or that we should refuse to sanction the divinity of our errand as benefactors of our fellow men, by assisting to retain in being a philosophy, so vain and egotistical, as that which holds out the hope of salvation to *all men* but the black man.

It has not, nor is it now, an object of the church to become intermingled in the whirlpool of politics; but wise men, will receive with open eyes the evidences of advancement in regard to the rights of man, and their universal recognition.

The hope, the view, the faith, that in the time when the economy of God shall have been fully served by the generations of men upon the earth in its present form, a better, a higher, a holier political affinity shall rule among the redeemed citizens of a renewed earth; and that the bright effulgence of the noon day splendor of the glory which shall then be, shall be but the increased volume of the light now shining in the gospel to us; is that which has buoyed us up in the hours of discontent and weary waiting; and is that which is justly considered by all, to be worthy of watching, waiting; preaching, praying; doing, saying for, during the short years which may, or shall be ours upon the earth, with the same generations which may receive that for which they serve.— Besides this; it would seem to be a curious anomaly of belief, that would in its precise terms declare, that Christ, the master of the gospel dispensation, who so universally loved *all men*, (made of "one blood,") that he gave himself a ransom for their sins; and provided one means for their ultimate redemption and uniting in one body politic, and in its theory of practice, (for by practice is the theory

developed), provides a feast of spiritual fat things for the one, and feeds the other upon the husks of desire. And as it has become well grounded in our minds, that God, out of the abundance of His charity, can, and does receive sinners unto their cleansing; shall we, less righteous by the immeasurable distance between humanity and divinity; say, that we will not receive unto the services of the gospel the men of any nation, and urge as the palliative for such refusal to receive the time-worn prejudice against color.

The saint, in whose bones should burn the fierce fires of opposition to wrong; in whose bosom should beat the life-pulses of a new-born nation; in whose hands should ever be seen the battle gauntlet of the right against tyranny and oppression; and in whose eyes should blaze the light of a never-dying life, who can, with smiles of complacency on his lips, and peace in his heart, sing the lullaby to his conscience, while he denies to any of his fellow men rights which he himself would claim, never knew the height, nor depth, nor wide expanse to which the glorious freedom of the gospel should attain, and such an one is but a tithe of the man in Christ Jesus which he should be.

The knowledge of God to cover the earth? Will the Indian, the barbarian, the heathen, and men of every tribe? Yes. For all shall know Him.

## CONFERENCES.

### Annual Conference.

[CONCLUDED.]

The Committee appointed to examine the Bishop's account, having made known their readiness to report, the report was called for, and after some changes in form, the following was read:

SUMMARY OF BISHOP'S ACCT. WITH C. OF J. C.	
OF L. D. S.	
Tithings and offerings	Dr.
Am'ts rec'd since March 31, 1867,	\$3517,96
	Cr.
By bal. due Bishop, Apr. 6, '66,	\$866,29
Am't since pd. as per abstract,	1452,36
	<u>\$2118,66</u>

Bal. tithings & offerings on hand,	\$1899,91
Emigration Fund	305,89

Total on hand \$1705,14

TRANSLATION MONIES.	
Am'ts paid away,	\$6539,01
" received,	2381,58

Bal. due Bishop \$4157,43

SUMMARY.	
Due from C. of J. C. of L. D. S. to Bishop,	\$4157,43
" " Bishop to C. on tithes and offerings, and emigration fund,	1705,14

Bal. due Bishop, \$2452,29  
*Resolved*, That the report be accepted, and the committee discharged.

RELEASED FROM MISSIONS.  
 Eli B. Clothier, from Michigan. Thos. J. Smith and Jno. Jamieson, from Missouri. Calvin Beebe, Isaac Beebe and Wilson Sellers, from the Southern States. Alex. Mc Gord and Chas. W. Lange, from Canada. Jas. Caffal, from Iowa and Nebraska. Alex. H. Smith and Wm. Anderson, from California. Jno. W. Lewis, from England. Chas. Hall, from St. Louis Conference. Stephen J. Stone and C. G. Lanphear from the Eastern Mission. Geo. Shaw, from Nova Scotia. Archibald M. Wilsey, from Iowa. Jas. W. Gillen, from the Utah mission, with permission to return by way of California, laboring there as many months this year, under the direction of the President of that mission, as he may choose.

SUSTAINED IN MISSIONS.  
 Saml. Longbottom and Frederick Hansen, in the British Mission. Wm. H. Kelly, in Minnesota, with the privilege to extend into Iowa. Thos. Waddle in the states of Florida, Mississippi, Alabama and Georgia. Mark H. Forcutt, under the special direction of President Joseph Smith. Zachariah Martin in Ohio. Benj. Ballou in Tennessee and Kentucky. Thos. Jenkins as President of the Welsh Mission. Thos. W. Smith in the Eastern Mission. Joseph Robinson and Henry Robinson in Maine and Nova Scotia District.

The question of releasing, appointing and sustaining District Presidents came up, when a resolution was presented, and after being discussed and amended, was substituted by the following:

*Resolved*, That organized Districts have the right to elect their own officers, their presidents included.

*Resolved*, That the legal official acts of elders, though in transgression, are valid, till they are officially silenced by proper authority.

Considerable discussion followed; but the resolution was carried by a majority.

The report and result of the labors of the Committee appointed to draft forms for representation and other church purposes were presented from the *Herald* office, whither they had been forwarded by Bro. M. H. Forscutt, in behalf of the Committee were accepted, and the Committee discharged.

A resolution governing usages in prayer was presented, and, after some discussion, tabled by vote, with but one negative.

On motion adjourned to 7.30, for prayer and fellowship meeting.

#### EVENING SESSION.

Convened pursuant to adjournment. Alex. H. Smith presiding. The gifts of the Spirit were wonderfully manifested, and meeting held till 11 A. M.

Adjourned to 9 A. M. April 9.

#### MORNING SESSION, APR. 9.

[The minutes of the last day's proceedings are published without having been read to the assembly as provided by resolution, and have been abridged in some particulars.

There was only a meagre attendance during the afternoon of the last day; and the business that was done, was done under difficulty.—Ed.]

Conference convened pursuant to adjournment.

Minutes of yesterday's proceedings read by the Clerk, and after some corrections, adopted unanimously.

#### ELDERS' MISSIONS RESUMED.

Bro. Jason W. Briggs having requested the names of those ready to take missions, (not already under appointment from General Conference,) the following names were handed in:

David H. Smith, Henry A. Stebbins, Robert M. Elvin, Moses James, (Lamanite,) Danl. Covert, (Lamanite,) Stephen J. Stone, O. C. Lanphere, Chas. W. Lange, Saml. J. Reeves, (by letter,) Gordon E. Duell.

*Resolved*, That the services of the elders who have given their names, purposing to take missions, be accepted; and that their fields of labor be designated by the quorum of the Twelve, as soon as they shall have perfected the arrangements now under consideration by them in relation to that subject.

The credentials of Daniel Covert and Moses James, (Lamanites,) were called for, and presented to the Twelve. After a thorough examination of the facts within their reach, it was

*Resolved*, That this Conference extend the

hand of fellowship to Moses James and Danl Covert.

On motion the vote was reconsidered, and unanimously sustained.

*Resolved*, That unbaptized persons, whether children or adults, are not entitled to partake of the sacrament of bread and wine.

Adjourned to 1.30 P. M.

#### AFTERNOON SESSION.

Met pursuant to adjournment.

*Resolved*, That this Conference deprecates the use of intoxicating drinks, (as beverages,) and the use of tobacco, and recommends to all officers of the church, total abstinence.

*Resolved*, That it is desirable that a more correct record should be kept by the several branches and districts of the church, and that more correct reports be sent to the conferences.

*Resolved*, That the vacancies now existing in the presidency of the quorum of the Seventies be filled as soon as practicable, in order that they may more effectually proceed to business.

*Resolved*, That the next Semi-Annual Conference be held in the vicinity of Council Bluffs, Iowa.

The following was presented by the Quorum of the Twelve:

WHEREAS, John Shippy has been arraigned and convicted of transgression by the Bishop's Court, upon evidence that to us appears full and conclusive, as to his guilt, therefore be it

*Resolved*, That he is hereby expelled from membership in the Quorum of the Twelve.

*Resolved*, That reports of branches are church property after being accepted by the conferences, and that no private individual has a right to them.

*Resolved*, That this Conference would encourage the carrying out the provisions made for preaching the gospel to the Negro race in the revelation of May 4, 1865.

*Resolved*, That Thos. Dungan be sustained as President of the California Mission until suspended by the appointment of the District Conference.

*Resolved*, That the presidents of districts who have been appointed by other than their own districts, be released, in accordance with a resolution passed by this Conference, allowing the members of districts to choose their own presidents; the releases to take effect at the ensuing quarterly conferences of the respective districts, at which time each district can elect its own president.

*Resolved*, That Walter Kinney be released from the String Prairie District.

The following named brethren having been recommended, they were ordained to the offices annexed:

Joseph Sively, Elder, } by J. W. Briggs,  
 Moses Houghton, Teacher, } Josiah Ellis, and  
 Jas. Houghton, Elder, } E. C. Briggs.  
 SUSTAINING OF AUTHORITIES.

The following authorities were unanimously sustained:

Joseph Smith, President, and Wm. Marks, his Counselor; the Quorum of the Twelve; the High Council; the High Priest's quorum; the Seventies' quorum; the Elders' quorum; Israel L. Rogers and his Counselors, as the Presidency of the Bishoprick; the Priests' quorum; the Teachers' quorum; the Deacons' quorum.

A number of questions were propounded to the Chair, and part of them answered. Some instructions were given, and Conference adjourned to meet Oct. 6, 1868.

The President desired all to kneel with him in prayer, and Conference was dismissed.

JOSEPH SMITH, PRESIDENT.

MARK H. FORSCUTT, } Clerks.  
 JAS. B. HENDERSON, }

**Abridgment of Conference Minutes.**

St. Louis Quarterly District Conference was held at St. Louis, Mo., March 8, 9, 1868.

Wm. Hazzeldine, President; Robert M. Elvin, Clerk; Saml. Burgess, Assistant.

Bro. Jones preached from Rev. xxii. 17, explaining the power and effect of the Holy Spirit.

**AFTERNOON SESSION.**

Father Whitehead made a few remarks relative to the Lord's Supper, shewing the beauty of the same, plainly setting forth the effects of the sacrifice made by Jesus Christ for the human family. The sacrament was administered, after which, the President placed the meeting in the hands of the saints, to be used as directed by the Holy Spirit.

Bro. Jones, lately on a visit to Wayne Co., told cheering news, in reciting an account of the extraordinary manifestations of the gifts of the Spirit in the new branch recently organized by Elder Forscutt in central Illinois.

Officers present—3 high priests, 28 elders, 6 priests, 5 teachers, 5 deacons. Total 47.

**EVENING SESSION.**

Bro. Mark H. Forscutt preached upon the right of Joseph, son of the Martyr, to the Presidency of the Church of J. C. of L. D. S. His discourse was an able one, and the crowded house listened attentively to him, while he was speaking.

**MORNING SESSION, MARCH 9.**

*Sub-District Reports.*—The minutes of the sub-district Conference of the Eastern Illinois sub-District held Feb. 8, 9, were read, from which the following statistics are copied: No. of branches in the sub-district, 3;

containing 67 members, including 4 elders, 3 priests, 5 teachers, 2 deacons; 3 baptized since last report; ordained, 1 elder, 1 priest. Thos. P. Green, President; Isaac A. Morris, Clerk.

The minutes of the sub-District Conference of the Western Illinois sub-District, held March 7, was read. Statistics as follows: No. of branches, 4; containing 87 members, including 12 high priests, 15 elders, 5 priests, 4 teachers, 1 deacon. Jas. Whitehead, President; Robert. M. Elvin, Clerk *pro. tem.*

The North-western Missouri sub-District reported Feb. 28, by letter, as follows: 1 branch, containing 12 members, including 6 elders, 1 deacon. Christen Christensen, President; Mars Larson, Clerk of branch.

The Central District reported as follows: No. of branches 5, containing 319 members, including 2 high priests, 1 of the seventy, 35 elders, 11 priests, 10 teachers, 9 deacons. Received since last report: by baptism 28, by letter, 2; by vote 1; expelled, 2; removed, 5; died, 1. Chas. Hall, President; C. W. Lanyon, Clerk.

The Western sub-District reported Feb. 23, as follows: branch reported, 1; containing 14 members, including 5 elders, 1 priest. Reported by John Mantle, President; Jas. F. Wilson, Clerk.

Bro. Geo. Hayward's report was referred back to his sub-district.

Bro. Mark H. Forscutt reported.

The President made a few remarks in which he stated that he had received a letter from Bro. Joseph, and a certificate for Bro. Forscutt, which was read.

The aforesaid certificate was again read by the request of Bishop James Anderson, and the following was passed:

*Resolved*, That we uphold and sustain Bro. M. H. Forscutt as travelling missionary, appointed by the First President of the Church to labor in the St. Louis District; that we give our thanks to Bro. Forscutt for a faithful performance of the duties of his mission as instructed by the First President; that we thank our heavenly Father, through Jesus Christ, for blessing his labor in the conversion of many souls to Christ, and proving a general blessing to the saints in this district, and we request the General Conference and Bro. Joseph, if compatible with the interest of the church; to send him back to labor in this district.

Eld. Robert M. Elvin reported. At his request it was

*Resolved*, That Bro. Geo. Bellamy be released from the book agency of this Conference, lacking time to discharge the duties of his office as President of the Central Nebraska sub-District.

Elder Chas. Hall tendered his resignation, which was accepted by unanimous vote.

Bro. Geo. Hall, the nominee of the sub-District Conference by a majority of three votes; being the only candidate before the house, it was

*Resolved*, That nominations be considered in order.

The terms "conference," "district," and "sub-district," having been differently used during the morning, it was, on motion of Elder Forsell,

*Resolved*, That hereafter that which is now known as the St. Louis Conference be known as the St. Louis District, and divisions known heretofore as districts of this Conference be known as sub-districts.

The following persons were nominated as candidates to the Presidency of the Central sub-District: Elder William Gittings, and Elder Wm. Smith, with Bro. Geo. Hall, to be voted for. Bros. Clark and Slinger were also nominated but declined the office.

On vote, Elder Wm. Gittings was elected President of the Central sub-District.

In consequence of the continued absence of Elder Thos. J. Smith, it was

*Resolved*, That the President of sub-District No. 4 superintend sub-District No. 5 the ensuing quarter.

The following resolutions were separately offered and passed:

*Resolved*, That resolutions passed by branch, local, or sub-district councils of this District form no rule of action for the District in Conference assembled, unless endorsed as such by vote of Conference.

*Resolved*, That the presidents of sub-districts present and the travelling elders, form a committee to arrange the dates for holding sub-district conferences, with a sufficient lapse of time between to allow of each conference being visited and sub-districts missioned by the general and special officers of the St. Louis District, and that they report to this Conference.

*Resolved*, That the delegate from the St. Louis Conference to the Annual Conference of the church, be and is hereby instructed to request that the Annual General Conference of the church in 1869 be held in the city of St. Louis.

Father Whitehead being the only sub-District President present, requested, and it was

*Resolved*, That he be authorized to call others to their aid.

He called upon Bro. Chas. Hall and Bishop Anderson, who, in connection with the travelling Elder, Bro. Elvin, withdrew with him. The following then passed unanimously:

*Resolved*, That we uphold and sustain Bro.

Joseph Smith as President of the Church; and Wm. Marks as his Counselor. That we sustain all the spiritual authorities of the church under the Presidency in the legitimate pursuit of their callings; and that we uphold Bro. Wm. Hazzeldine as President of the St. Louis District. A resolution presented that we support and sustain Bro. James Anderson as Bishop of the St. Louis District, after three trials, was lost by the vote annexed: In favor of resolution, 18; against motion, 33.

By separate resolutions the following persons were sustained in the offices appended;

Elder Robert M. Elvin as travelling missionary in this District; Elder Charles Hall as Secretary and Recorder of this District; Thos. P. Green, of Eastern Illinois, James Whitehead, of Western Illinois, Joseph Smith Lee, of N. W. Mo., Wm. Gittings, of Central and Southern Mo., Jas. F. Wilson of Western Mo., as presidents of sub-districts.

*Resolved*, That Bro. Wm. Hazzeldine represent this District at the Annual Conference.

The Committee on the times for holding sub-district conferences reported, fixing the dates for assembling as follows: for the Eastern Illinois Conference, May 9, 10, 1868; the Western Ill., May 16, 17, 1868; the N. W. Mo., May 2, 3, 1868; the Central and Southern combined, May 23, 24, 1868; and the Western, May 30, 31, 1868.

The report was accepted and the Committee discharged by resolution.

*Resolved*, That we adjourn to meet at 10 A. M. on the second Sunday in June, 1868, in this place.

ERRATA.—In resolution sustaining Elder Dungan in the California mission; for "suspended" read *superseded*, for "District" read *General*.

The resolution was intended to affect the Presidency of the California "District" only, and was intended to refer to the action of the next District Conference, or until Brethren Wm. W. Blair and Alex. H. Smith should take charge of the mission.

The Districts are expected to elect their local presiding officers of the mission.

Bro. Wm. W. Blair will have charge; Bro. A. H. Smith, assisting him, the mission being California, Nevada, Oregon, Montana, Utah, &c.

JOSEPH SMITH, *Pres. of Church.*

**Synodical Report of Districts and Branches, Represented at the Annual Conference of the Church of Jesus Christ of L. D. S., held at Plano, Ill., April 6th to 9th, 1868.**

Districts.	No. of Branches	1st Presidency	Apostles	High Priests	Bishops	Seventies	Elders	Priests	Teachers	Deacons	Total Officers	Lay Members	Aggregate	Baptized	Rec'd by Vote	Rec'd by Letter	Removed	Died	Expelled	Children Blessed	Marrriages	Sabbath Schools	Presidents.
St. Louis,	19			2	1	1	67	25	21	13	130	409	539	136	11	34	38	5	7	39	3		W. H. Hazzledine.
California,	12			2		1	42	14	14	6	79	454	533										Thomas Dungan.
Pittsfield,	4			1			6	5	2	2	14	50	64										L. W. Babbitt.
Little Sioux,	7			2	1	6	19	6	3	3	40	165	205						3				Silas W. Condit.
Amboy,	5		2	5	1	1	13	3	3	2	29	97	126										Jacob Doan.
1st Ill. District,	7			2		1	42	6	8	4	66	221	287						10				J. S. Patterson.
Pottawatomie.	5			1		1	43	6	5		56	207	263										Jairus M. Putney.
<b>Branches.</b>																							
DeSoto,	1					1	9	2	2	1	13	38	53	12	7	7	10	1	1	8			George Martin.
Hopkins,	1						1				1	17	18	12									H. Church.
Buherns Grove	1					2	2	1	1		2	31	33	3									E. Larkey.
Yellow River,	1						1	1	1	1	4	10	14	1					3				J. B. Prettyman.
Burlington,	1						1	1	1	1	3	28	26	3	2					1			L. C. Gaylord.
Breefield,	1						12	3	1	1	16	41	57	18					8				W. D. Williams.
Princetonville,	1					1	2	1			5	12	17										R. J. Benjamin.
Newton,	1						3	1	1	1	4	8	12	4						2			Alfred White.
Independence,	1						4	1	1		6	11	17							8			Wm. Nirk.
Dayenport,	1						8	1	1		5	13	18	7						3			Richard Rowley.
Marengo,	1					2	4	1	1		9	11	20										C. H. Jones.
Blanco,	1					1	9	3	2		21	52	73										Joseph Smith.
<b>Total</b>	<b>71</b>		<b>2</b>	<b>21</b>	<b>9</b>	<b>19</b>	<b>284</b>	<b>78</b>	<b>65</b>	<b>36</b>	<b>510</b>	<b>1875</b>	<b>2385</b>	<b>276</b>	<b>15</b>	<b>57</b>	<b>74</b>	<b>11</b>	<b>32</b>	<b>61</b>	<b>3</b>	<b>4</b>	

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Various sums—\$8.00 T J Andrews; \$0.50 R D Evans 156; \$1.70 M Kent 156; \$1.50 B G Watson 169; \$0.75 W Hughes 144; \$0.50 J Longfield 150; \$0.67 J Lytle 139; \$3.00 W Powell 168; \$2.35, J W Newberry 172; \$4.00 H Bronson 180; \$2.75 L Darwen 174; \$0.83 E Larkey 151; \$0.50 C A Percé 147; \$3.75 J Traxler 181; \$2.15 W Haskins 164; \$1.07 G Ewing 157; \$0.85 E Larkey 181; \$0.80 A White 171; \$0.50 W F Jamieson 156; \$6.58 Z J Warren; \$2.85 M Colburne 190; \$8.00 T J Andrews.

NOTICE.—We have no Hymn Books or Doctrine and Covenants on hand, but hope that we shall have soon.

## Price List of Holy Scriptures.

BINDING.	COST.	PRICE.
Sheep,	\$1.65	\$2.00
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.

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

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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.

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

"HARKEN 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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## Rigdonism: Its Claims Examined and Refuted.

JOSEPH'S SUCCESSOR.

As to who Joseph's successor is, we have to say, that it *must* be of his lineage; for, as we have before seen, "the order of this [Melchisedec] priesthood was confirmed to be handed down from father to son," (B. C. civ. 18,) so it must go from the "choice seer" to his son. And again, "your life [Joseph's] and the priesthood hath remained, and *must needs remain, through you and your lineage,* until the restoration of all things," etc. lxxxiv. 3. Again, "his [Joseph's] blessing shall *also* be put upon the *head* of his posterity *after* him, and as I said unto Abraham concerning the kindred of the earth, even so I say unto my servant Joseph, in thee, and in thy *seed* shall all the kindred of the earth be blessed." cvii. 18. Again, "After this Elias [the angel] appeared, and committed the dispensation of the gospel of Abraham, saying that in us and *our seed* all generations after us should be blessed." *Mil. Star*, 1853, p. 730.

Again; "I or my posterity will plead the cause of injured innocence

until Missouri makes atonement for all her sins, or sinks disgraced," &c. *Joseph's letter to J. C. Calhoun*, '44.

Now, all these quotations point unmistakably to Joseph's posterity as the *only* source from whence the successor must come. And the quotation from the revelation of 1841, (cvii. 18), points out the "head" of his posterity, or, in other words, the eldest son, as the one who is to attain unto the "blessing" that had been put upon Joseph the martyr, which was to be "a choice seer," to "be great like unto Moses," to "hold the keys of those mysteries that are sealed," &c., to be "a prophet, seer, revelator, and translator" unto the church.

Well, was the eldest son of the martyr appointed by his father?

Yes, this last quotation was given "through" Joseph; hence, he, by this, appoints, in a most public manner, his "seed," the "head" of his own "posterity," as the one through whom "the kindred of the earth shall be blessed." The general law of lineage, (including the law of birthright), revealed through Joseph, appoints the same person as his rightful successor.

Well, did not Joseph indicate in some other way, and at other times who his successor was?

Yes, in many ways, and at different times. When in Liberty jail, under sentence of death for the gospel's sake, himself and Hyrum, and Lyman Wight, put their hands on young Joseph's head, and Joseph the martyr blessed him, and prophesied that he should stand yet to lead the church of God, after which he turned to the brethren and said, that if he was killed that would not frustrate the work of God, for young Joseph would be raised up to fill his place. Such was the testimony of Lyman Wight, to those who went with him to Texas, up to the time of his death, in 1858.

Again; Joseph the martyr, in a council in Nauvoo, Ill., in the spring of 1844, did anoint and set apart his son Joseph to be his successor in the prophetic office; and it is probable that the records in Utah, if not destroyed, would give an account of it. It was understood and taught by many of the elders, both before and after Joseph's death, that young Joseph would be his father's successor.

Did Joseph ordain his son to the Presidency of the Church?

No; but to the prophetic office, and to hold the keys of the kingdom.

Unto what was young Joseph ordained at Amboy, Ill., April 6, '60?

Unto the high priesthood, to the presidency thereof, and to the presidency of the church.

How was he ordained?

By vote of the Conference.

By whom was he ordained?

By Pres. Wm. Marks, Z. H. Gurley, and others.

Did he accept the office to which he was ordained at the solicitation of Wm. Marks or others?

No; he stated to the Conference that he came to it, (the office) by a direct call from God, and not by the

influence, or invitations, of any man or men. He wrote to Bro. Wm. Marks, from Nauvoo, under date of March, 1860, stating that he had been called of God to take his father's place at the head of the church. It had been told the saints, by prophecy, in Illinois, Wisconsin, and Iowa, at different times, from 1852; and at different places; that the Lord would, in His own time, bring forward Joseph to fill his father's place; and in the spring of 1860, before Joseph wrote to Bro. Marks, it was revealed at Zarahemla, Wis., also at Amboy, Ill., and at one or more places besides, that Joseph would come at the ensuing Annual Conference, which he did, as we have seen.

In the year 1861, Bro. Charles Derry, in order to silence the cavillings of some who said that Joseph did not profess to be called of God, wrote a letter of enquiry to Joseph, asking him to please state, in answer to him, if God had indeed called him to succeed his father in the leadership of the church; to which he replied that God had called him to that position, and that the promise of God to him was, that He would call him again, again and again, until men should know that gold, lust, and the love of power, were not the gods that had called him, and that he, (Bro. Derry,) was at liberty to use this statement wherever it would advance the cause of truth.

Arthur Milliken, who married Lucy, sister to Joseph the Martyr, in a late letter, says:

"Brigham said in council, at our house in Nauvoo, shortly after your father's [Joseph the Martyr's] death, that neither Rigdon, himself, nor any other man but young Joseph, could lead this people, when he comes of age, and no person can take it from him."

THE "ELECT."

The advocates of Elder Rigdon's claims have no little to say about "the elect," assuming that Sidney

and his "few" are "the elect," and they are, therefore, the ones to dispense saving light and truth, and no one else can.

For their enlightenment we will inform them of one person, whom the Lord calls "an elect" one; that is the widow of the Martyr. xxiv. 1. The saying of our Savior, in Matt. xxiv. 23 and Mark xiii. 25, implies that false prophets and false Christs can not deceive the "elect." This being the case, Sister Emma can not be deceived by them; and if S. Rigdon is the successor of her lamented husband, then she has been deceived in him, for she has rejected, for the last 23 years, his claims to that office. Again: If her son Joseph is not the true successor to his father, as the prophet, and leader of the church of God, she is deceived in regard to him, for she accepts, and pronounces him as such.

#### THE ORACLES.

It is claimed that "the oracles," mentioned in B. of C. 87: 2, are the "keys of power and revelation," which were given by Joseph to Sidney to lead the church.

This is such a shameful perversion that it only needs to be stated to be seen by those conversant with the revelations. Let us see to whom these "oracles" were to be given, and then we may readily see what the "oracles" are.

"Nevertheless, through you [Joseph] shall the oracles be given to another; yea, even to the church."

The "another" mentioned here is "the church," then, and not Sidney Rigdon; and it is seen at a glance that "the oracles" are simply the revelations through Joseph. "I give unto you, my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer and a prophet. I give unto him for counsellors my servant Sidney Rigdon, and my servant William Law, that they may constitute a quorum and first presidency, to receive the oracles for the whole church." cvii. 39.

These quotations, either, and both of them prove clearly that "the oracles," spoken of are the revelations. W. W. BLAIR.

#### Charity and Spiritual Gifts:

DEAR HERALD.—When I wrote my last article I was not aware of there being a more correct rendering of that sentence in the latter part of 1 Cor. xii.

"And yet show I unto you a more excellent way."

In the Inspired Translation, after the Apostle has asked the question, "are all apostles, are all prophets," etc., he says:

"I tell you, Nay, for I have shown unto you a more excellent way." 1 Cor. xii. 31.

Now this makes the reading intelligible, for it shows what he had been teaching them differently, viz., that all could not have the apostleship, etc., for the Spirit divided severally as he would, and it at once destroys the position of those who say that the Apostle was going to show them a better way than having these gifts.

But for fear that some will think that we Latter Day Saints have been interpolating, or making scripture to suit our own purpose, and would feel like clinging to the old rendering, I purpose to prove my position from the same. It is evident from the 13th chapter that they were ignorant of the gifts, and thought if they received the gift of tongues, prophecy, and understood all mystery and all knowledge, and had faith to remove mountains, etc.; that it would all be right, and from God; not knowing that the adversary had the power to imitate the gifts of God; which he did with the magicians of Egypt, who imitated the works of the servants of God. Isaiah, in his time, speaks of sorceries and witchcraft, and monthly prognosticators, etc. There was a certain damsel, which brought her masters much gain by soothsay-

ing, and who spoke the truth when she said, "these men are the servants of the Most High God, which shew unto us the way of salvation." Paul knew that she possessed her gift from another source than the right one, and he rebuked the spirit.

There are those in our day who profess to have mostly all of these gifts that the Apostle enumerates; but an examination into the more excellent way, will show that they have not received them from the right source; no more than the Corinthians, who were contentious and ignorant, would have, if they received what they sought for, while under that state of feeling.

The Apostle shows that man may have all these gifts and yet be nothing! A sounding brass and a tinkling cymbal, if they have not charity! The inference is, then, if they have these gifts, and have charity, they are all right and from God, for the reasoning is, if they have them without charity they are not of God. The Corinthians, who were envious, full of strife and contentions, could not possibly be in possession of charity; therefore the necessity of the lesson to follow after charity. The Apostle shows the effects which flow from charity:

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things," etc. 1 Cor. xiii. 4-7.

As I said before, the Corinthians having envy, malice, and strife in their hearts, therefore had not charity, yet still desired the gifts, and Paul showed them that to obtain those that came from God, they must have charity, which worketh all the before enumerated effects. Hence we see that, instead of the Apostle doing away with the spiritual gifts, he was only showing those who were in danger

of getting spurious gifts, the right way to obtain them. It is evident that this was the Apostle's meaning, or he would not have exhorted them in the 1st verse of the 14th chapter to "follow after charity, and desire spiritual gifts," etc., right after his discourse in the 13th chapter. We have seen the effects which follow charity whereby we may know what it is. What principle will produce the above effects? Will hatred? Oh, no. Will love? Yes, we answer, without hesitation.

Now, dear reader, enumerate in your own mind the effects which the Apostle describes as the result of charity, and see if love will not have, or produce, the same effects. The Savior said when interrogated on a certain occasion, concerning which was the greatest commandment:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. \* \* \* The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37-40.

And what was the principle ingredient in the two commandments? Love! Charity, it is said, and that truly is the pure love of God. If then, charity is love, we have a true criterion, (and it agrees with the previous reasoning on the Apostle's remarks on charity,) then, to try those who profess to have the gifts, whether they be of God. The Scripture gives us to understand that if a man says he loves Christ, and keepeth not His commandments, he is a liar, and the truth is not in him; vice versa, if a man keeps the commandments of God he is in possession of that love or charity, and consequently when the gifts are manifested through him, they are of God; but when we see a man or woman in open violation of the commandments of God, and profess to have the gifts

enumerated in 1 Cor. xii., we know by the Holy Scriptures, that they are as sounding brass and tinkling cymbals, and, as the Apostle says, are nothing.

Now there are those in our day who lay claim to most all of these gifts. They profess to prophesy, speak in tongues, heal the sick, etc.; but when we come to interrogate them about keeping the commandments of God, some laugh us to scorn; some profess to believe what suits them of the Scriptures, and what don't suit them they throw away. Ask them if they believe in God, or Jesus Christ as the Savior of the world; some will jest about the Almighty; some profess to believe in a supreme power, while others do not; and with respect to Christ, they believe there was such a man, but He was only a fine medium; and talk of His being the Savior, they will remark, (as I have heard it,) they can save themselves, independent of Jesus Christ. Have they repented of their sins? No! Have they been baptized for the remission of them by an authorized servant of God, and received the Holy Ghost through the laying on of the hands of the ministers of God? No! It is easily seen, (and I speak it with the best of feelings to these dear, poor benighted souls, if any shall read this article,) that not having kept the commandments of God, they can not have that charity, or love, therefore their gifts must be spurious, or counterfeit, and therefore not of God.

But we will return to our Christian friends, and consider the matter as contained in 1 Cor. xiii. 8-10:

"Whether there be prophecies, they shall fall; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

We agree with our Christian

friends, that when that which is perfect is come, that which is in part shall be done away; but about that which is perfect, that the Apostle had allusion to, and the time for it to come, we differ widely, and we believe the Apostle does, for we can conceive that none are so able to give so correct an interpretation to anything uttered, as the person who spoke the same.

Those things which were in part were prophecy, tongues, etc. Now we shall proceed to show that the Apostle did not anticipate that prophecy, etc., would cease until a time long in the future from his day, and, in fact, yet future in our day.

The Apostle, in 1 Cor. xii., enumerates all the gifts of the Spirit, and says the Spirit divides them to "every man, severally as he will." He compares the church, with all these gifts, to the perfect body of a man, which has no schism in it. He says:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. xii. 12.

"Now ye are the body of Christ, and members in particular. And God hath set some [members] in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 27, 28.

It appears, by the Apostle's reasoning in the context, that it took all these different members, apostles, prophets, teachers, workers of miracles, etc., to compose the body of Christ; and he reasons and shows that the teacher could not say to the apostle or prophet, "I have no need of thee;" (you are done away;) neither could the apostle or prophet say to the worker of miracles, or the speaker in tongues, "I have no need of thee;" for God had tempered the body together so that there would be no schism in it.

"Well," says the reader, "we are free to admit that that was the

case with the church in those days; but that does not say that they were to be continued."

QUERY—If it took those members to constitute the church in those days, (as it took the same members to constitute a human body then as it does now,) can the same body of Christ, without the same members, exist now, (not Peter, James, John, etc.) but apostles, prophets, teachers, etc.? These were considered members of the body of Christ, by Paul. But we purpose to show by the Apostle himself, (even Paul,) that these members were to continue until the coming of our Savior in the clouds of heaven, at which time we shall be perfect, (all the saints of God who have lived upon the earth from Adam down to that time,) for we shall all be *like Him*, and as He is perfect, and we are like Him, we shall be perfect also, then the partial things will be done away.

E. STAFFORD.

### A Baptist Miracle.

Last Sunday, which was the fifth of April, while Elder Schofield, of the Baptist Church, was preaching, he had occasion to speak of the miraculous power of God, setting forth the doctrine that God was a wonder working Being, and could shut the mouth of any man, so that he could not even talk. While thus setting forth the power of God, Mr. Doty, a respectable citizen, who, but a few days ago, had made a profession of religion, said in his heart, (as Elder Schofield dropped the words, "God can shut a man's mouth that he can not speak,") "I don't believe it possible." And that instant his speech left him, and up to yesterday morning he has been unable to talk. To convey ideas he has to write. His own son told me the same this evening, and says his father is getting better. When I

heard the story first, I did not credit it, but I am obliged to now, Truly God yet lives and gives proof of His power to all classes and nations.

How can the people say God is not a God of miracles? I might comment on the above, but I will let the facts speak for themselves,

AN OBSERVER.

COLDWATER, Mich., April, 1868.

[From the Chicago Tribune, May 9.]

### Terrible Volcanic Eruption

SAN FRANCISCO, May 7.—The bark Comet, from the Sandwich Islands, brings an account of a terrible volcanic eruption. Mauna Loa began the demonstrations March 27. On the 28th over a hundred earthquake shocks were felt at Nilina. During the two weeks following, to April 13, two thousand earthquake shocks occurred. At Waychina the earth opened in many places. A tidal wave, sixty feet high, came in, covering the tops of cocoa trees, a quarter of a mile inland, and sweeping human beings, houses and every thing moveable before it. A terrible shock prostrated a church and houses, killing many. In all one hundred lives were lost, besides thousands of horses' cattle.

The craters vomited fire, rocks and lava. A river of red hot lava, five or six miles long, flowed to the sea at the rate of ten miles an hour, destroying everything before it, and forming an island in the sea.

A new crater two miles wide opened, and throws rocks and streams of fire a thousand feet high. The streams of lava rolled to the sea, and at one time the illumination extended fifty miles at night. The lava has pushed out from the shore one mile.

At Waychina, three miles from shore, a conical island rose suddenly, emitting a column of steam and smoke, while the Kono packet was passing, spattering mud on the vessel.

The greatest shock occurred April 2d. Prior to the eruption there was a great shower of ashes and pumice. During the great shock, the swaying of the earth was dreadful. No person could stand. In the midst of the tremendous shock, an eruption of red earth poured down the mountain, rushing across the plain three miles in three minutes, and then ceased. Then came the great tidal wave, and then the streams of lava. The villages of the shore were all destroyed by this wave. The earth opened under the sea and reddened the water. The earth eruption swallowed up thirty persons, and the sea many more. Great suffering

and terror prevailed in the whole region affected. A sloop, "the Live Yankee," had been dispatched with provisions, etc., to furnish and relieve.

SAN FRANCISCO, May 7.—Honolulu correspondence of the *Bulletin* gives the details of the volcanic disturbances, showing that the earthquake shocks extended to all the islands of the Hawaiian group, but no damage is known except around Manua Loa.

Numerous extensive land slides accompanied the other phenomena, destroying life and property. The summit and side of a hill, fifteen hundred feet high, were thrown a thousand feet over the tops of trees and landed in the valley below. The gasses that issued afterward destroyed vegetable and animal life.

Bottomless fissures opened in the mountain sides. One lava stream flows under ground, breaking out in four jets six miles from the sea, and throwing lava and stones ten or fifteen hundred feet high.

The new island thrown up is four hundred feet high, and is now joined to the main land by a stream of lava a mile wide.

A large stream of water has burst from the mountain where the earth eruption occurred. The base of the volcano, for about thirty miles in circumference, is desolate. At least half a million of property is destroyed.

The King of the Sandwich Islands has issued a proclamation for the relief of the sufferers. Many visitors had gone from Honolulu, and will go from San Francisco. The worst is thought to be over, but the lava flow continues to be a grand spectacle.

An earthquake shock at Heraldsburg last night awoke all the inhabitants. Several shocks were felt in California about the same period.

**Our Query Column.**

*Ques.*—Can the "end" spoken of in Mat. xxiv. 14, be proven not to be that of Jerusalem in the face of Paul's declaration, Col. i. 23, (King James' translation)?

*Ans.*—We presume, that it might be; but we prefer to believe that Mat. xxiv. 32 of the Holy Scriptures is more definite, and will better agree with the second text given.

*Q.*—In what way are the elders to bring the New Translation before the world?

*A.*—In truthfulness, in sobriety, gentleness, the spirit of forbearance; in short, in the character of an ambassador of Christ, in love to all mankind; avoiding wrangling; abuse of others, fault find-

ing, and railing at others' belief and faith.

*Q.*—If there are three priests in a branch, what are the duties of the two that are not regular ones of the branch?

*A.*—To act as priests of the church at large, to visit, admonish, exhort, and solicit all to come to Christ, without interfering with, or dictating in, the governmental affairs of the branch, unless requested so to do by the constituted authorities thereof.

*Q.*—Can Ezekiel xxxix. 20, (New Translation,) be reconciled with reason?

*A.*—Yes; as easily as can John vii. 38, in both King James' and the Holy Scriptures.

*Q.*—Is it a sin not to ask a blessing on our food?

*A.*—If an omission of what should be a pleasant duty, in which the munificence of God is remembered, and thanks remembered to him for it, is a sin, then is it a sin.

*Q.*—Do the spiritual gifts mentioned in Mark xvi. follow the Aaronic priesthood?

*A.*—We understand that *these signs follow the believer* through the laying on of hands for the gift of the Holy Ghost; and the laying on of hands belongs to the Melchisedek priesthood, not to the Aaronic, hence, we would think it improper to say that they follow the Aaronic. And there are instances where they have been manifested where neither priesthood has officiated, hence we can only say, that *they follow the believer*, not the priesthood.

**A LONG DISCUSSION.**—The discussion between W. F. Jamieson and Elder Isaac Sheen (of the Church of Jesus Christ of Latter Day Saints) took place, according to announcement in the *Banner*, at Marengo, Ill., and lasted nine sessions of two hours each. It was one of the most interesting discussions ever held there. The views of the "Church of Jesus Christ of Latter Day Saints" are peculiar. The "Saints" are not Adventists, nor Spiritualists, nor Mormons; they are truly *sui generis*. A report of the discussion will probably appear in pamphlet form.—*Banner of Light*, April 11.

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## L. D. SAINTS' HERALD.

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PLANO, - - - ILLINOIS.

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Friday, May 15, 1868.

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JOSEPH SMITH, *Editor.*

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### Pleasant Chat.

The editor of this paper, holds himself in trust for the fulfillment of a purpose. He has become the common property of the church by becoming the servant of the church. As such he is to be scoffed at, jeered, laughed at, scolded, coaxed, flattered, importuned and complained to; upon any and all the ills, torments, vexations, impressions, desires, opinions, strifes, contentions, misunderstandings, and every thing else, to which men and women of the latter day work are in any wise subject; as well as being the recipient of that which cheers, comforts and consoles transpiring in the various churches.

He has plenty of power to make one person kind, benevolent, good, industrious, peaceful, true and obedient; plenty of authority to *compel* one individual to be subject to rule, whether of precedent or commandment, to honor the conditions of men, to respect the laws of God and of man, and to be subservient to the work of the last days, so far as he has the knowledge.

He is willing to confess that there are many possessed of more knowledge, better judgment, greater powers of mind and body, and more shining ability.

It may be that there should be lodged with the heads of the church, power, to compel the disobedient to obey; the refractory to be gentle; the hardened to become ductile; the unkind to be kind; the cruel to be merciful; the contentious, peaceable; the untrue, true; the ignorant, wise. It may be, that such should be the case; but the history of the past does not so show.

The moral agency of any man secured to him by the Almighty, is never swal-

lowed up in the agency of another, no matter what his condition, or position of life. Hence, the editor of this periodical is not the keeper of any other mans' conscience. Neither is he the master of any. For the scriptures assure us that by our own masters we shall stand or fall. Hence none may stand or fall by his fellow man as master, or masters, for "cursed be the man that trusteth in man and maketh flesh his arm."

In the reorganization of the church upon the basis of the liberty wherewith Christ has made His disciples free, it is our constant boast that tyranny and oppression are but in name; and that in the church there is the best, the highest liberty. Yet contrary to what we may have anticipated, (that is many of us, for all were not so minded), many, otherwise good men, have thought that this liberty which was of so much esteem gave them great *license*, and so have erred.

It has never been intended, so far as our researches have shown unto us, that from harsh tyranny to absolute freedom from all restraint, man should be precipitated; and from this we conclude that the many differences which are continually arising between men of like faith, results, to some extent at least, from a failure to pay due observance to the rules by which we should be governed, under the impression that freedom precludes obedience.

Men, as men; we must conclude are pretty much alike, fashioned after one pattern in general features of conformation, yet all differing in point of special endowments, either physical or mental.—Men, as officers, civil, military, or ecclesiastical, deriving authority from the power by which the offices which they fill were created, we are enjoined to honor, not only for wrath, but for conscience sake.

How any man can suppose that his opinions and feelings must be changed, by force of power resident in a fellow man, is incomprehensible to us. And how a man may suppose that a moral command given, must be accompanied by force to



compel compliance thereto, is alike incomprehensible to us.

So when the injunction is uttered, be ye clean, be ye pure, be ye honest, be ye good, true, kind and obedient; shall we look for compelling power to accompany the command? If so, to what are we indebted for our reward; to the command, or to the enforced obedience?

It has obtained somewhere, that the reward shall be to the willing and obedient, and that the unwilling and the disobedient are not entitled to any reward. If so, how are we to account for the perversity of the human mind, against the exercise of authority? Legitimate authority must be paramount, and in the exercise of it, men ought to be sustained.

The brethren in the St. Louis District have sub-divided the district, and are striving to prosecute the preaching of the word vigorously. The organization of their labor is systematic, and reflects credit upon them. Bro. Geo. Bellamy, acting as the book agent in St. Louis, is doing a good work.

Bro. Wm. Hazzledine presiding, High Priest, is an energetic man, and one who is striving to fill the entire duty assigned him. He is well sustained in the confidence of the brethren.

In California, there is much to encourage. Brethren there are zealous of good works, and are extending their labors into Oregon. By the minutes of their April Conference, Bros. Jos. Clapp and Geo. P. Slayton, were appointed to go up into Oregon. May God bless them in their labors.

Bro. E. C. Brand and others, as shown in the extract of Conference minutes, are at work in Nevada, doing what they can for the work.

Bros. Gillen, Job, and others are still at work in Utah.

The brethren in Alabama and Tennessee are also laboring with apparent good success.

Bro. Wm. Kelly, in Minnesota, writes

that he is preaching with evidences of success.

Bro. Thomas W. Smith, writing from South Brooksville, Maine, seems to think from the circumstances surrounding him there, that the cause is gaining ground.

We might continue naming the different localities where the elders are at work, and in them all, there are evidences of good being done.

In one, or two localities, the work seems to be standing still; but in these, the elders are not engaged in the ministry legitimately, and so find plenty of time to attend to other peoples' affairs, and the work of truth languishes in their hands.

There is another thing which is a serious detriment to the labors of some of our brethren, and we may as well treat it fairly as in any other way.

They will run in debt without making any calculations of payment. It is decidedly wrong. Honesty of intention, will not refill the grocer's exhausted stores, the baker's empty flour box, the merchant's empty shelves. In this day of trade and traffic, the quick return of capital takes the place of great resources; and no man secures spiritual advancement at the expense of his credit in a temporal point of view. Hence credit seekers, borrowers, spongers, leeches, gorgers, suckers, and every other kind of preying humanity, expecting to pay their debts of mortality's creating by death, or in the resurrection, better begin to pay them up now. Repent, cease to do this evil. It is very hard to work to pay for "dead horses," as the old saying has it; and by this term all kinds of debts incurred without the assured means of payment, are meant.

There is a necessity for increasing the circulation of the HERALD. We wish every one interested in the work, to use their influence for its extension. We should be pleased, if it were sufficiently prosperous to warrant the procuring a power press, which is now greatly needed. If one two or more brethren were sufficiently fore-

handed, (and willing), to furnish to the church the means to procure such a press, the money to be refunded in time, or passed to their credit on the church books as offerings or tithing; they would thereby greatly assist the work. In fact, we now know of no better way in which the cause could be aided. Books of various kinds are wanted. The HERALD Office can not supply them. When it is taken into account, that only some seventeen hundred HERALDS are printed, that some of them are kept for back numbers, and some are sent to non-paying subscribers, it can readily be seen why we are unable to supply every one books on sale who sends for them. To this may be added about one-tenth part of the books hitherto issued from the office to persons for sale, remain either in the hands of those persons unsold or unaccounted for. Thinking saints will see in these things, reasons why the office can not furnish tracts for gratuitous distribution, and also keep a large amount of books on hand to furnish agents. They will further see why the price of Doctrine and Covenants, and Voice of Warning and other books is so high.

Those having charge of the office, and those at work in it, are living and working at a disadvantage, which must continue until something more favorable occurs.

It is very tedious work to bore auger holes with a gimlet; and the press and fixtures in the HERALD office bear this comparison to the press and fixtures of many an office engaged in a far less laudable undertaking.

The question is very frequently asked, Why does not Bro. Joseph furnish the requisite books from the HERALD office? The question is hereby answered. It is well known that Bro. Joseph is not rich, nor yet well off, so far as this world's goods are concerned, and thus has not personal means to do this work. The church has not had the means in its coffers to use for this purpose, and if the means had been there Bro. Joseph had not the warrant to use it. Now be it

known to all the church that Bro. Joseph is now, and has been very desirous to do all that he could in a legitimate way for the advancement of the cause. He has placed himself in the service, without attempting to support himself by working for other parties. He is very anxious that there should be a good, reliable, energetic publishing department; and having worried over the matter for some time, he now lays the matter before the church for their consideration.

The Conference of April, 1867, authorized the procuring such press, but it has not yet been practicable.

If a number of brethren, desirous of advancing the work would engage in the matter, they might in a little while make the whole thing profitable to the church and to themselves.

Books of Mormon, Doctrine and Covenants, Voice of Warning, Text Books, Sunday School Books, Ontechisms, and Tracts are needed; and are powerful auxiliaries in the spread of the work. We want them, can they be had?

We are conscious that there is a chronic tenderness about the pockets of the children of men; but having come to the conclusion to meet the question squarely, not wishing to violate the moral rules which we have in this chat laid down, by running in debt personally, nor as the representative of the church, without knowing that the debts so contracted will be paid, we conclude with the exhortation, "He that giveth to the poor, lendeth to the Lord;" and adopting Dean Swift's discourse, "If you like the security, down with the dust." (Greenbacks will do.)

We find it impracticable to publish all the Conference minutes in full; and, in order to clear the file, we have this number condensed the more important items in nearly all. One was in the hands of the compositor before we saw how much space would be taken, and was partly set up when we found it necessary to condense, hence it appears nearly full, the rest are shortened.

We are called upon to publish the death

of several of the old saints occurring of late. The Lord is permitting many to go to rest. This year death will reap an unusual harvest.

Marriage notices, after June 1, 1868, will not be published, unless accompanied with a fee of \$1.

Conference at Fox River May 30, '31.

## CORRESPONDENCE.

FROM BRO. THOS. W. SMITH.—  
Believing that every item of news pertaining to the progress of the good work interests you, I take pleasure in stating that I was privileged yesterday morning, to baptize seven believers of the gospel of the kingdom, the first fruits of our labors in this section of country; Bro. Gurley first sowed the good seed, and prepared the way for our humble efforts, which the Father has been pleased to acknowledge, and crown with success. Two that were baptized were males. I feel satisfied that these two are fitted to carry on the work here as officers of the branch, which we shall probably organize in a few days. There are others who will obey soon. Many are believing, in fact nine-tenths of the people believe. The school houses are crowded, some having to sit on top of the benches, and others on the floor. I have more calls than I can possibly fill, and I have tried to preach every evening since April 1st but three, twice storms prevented. I have been compelled in answering questions, and defending the doctrine, to speak at least four hours per day, beside the evening services, so I find myself somewhat fatigued, but I think I can weather the storm. The men of this vicinity are mostly fishermen, and will soon be gone, so I must thrust in my sickle while there is a chance to reap. There is a very extensive field here, and plenty of chances for idle elders to wear the rust off. It is said that people have been out to hear, who have not been known to attend

meeting for years. Even women walk from two to three miles in the mud, for the roads are in a deplorable condition.

The interest manifest is surprising. The sectarian clergy do not seem to relish the display of interest in the work, wondering why the houses are filled to overflowing with people, who listen with deep and earnest attention to the word of life, and they not be able to obtain above a score of hearers at a time. The people say they never understood the Bible before; others declare to the preachers' face that they never heard the gospel before; and they begin to enquire if they are called to preach, why do they not teach them as I do? And I say, why not?

The power of priestcraft, I think, is considerably curtailed here; to the Lord belongs all the glory, and thanks be to His name for a plain, rational, and comprehensive religion and plan of salvation. It is pleasing to hear young children testify that they can understand all we say. And why not? The doctrine is just that simple, and too much so for those who delight to wander in the mazes of modern theology; for the more mystery they can throw around the plain word of God, the more they convince their blinded followers that they are indeed "Doctors of Divinity," for, like most other doctors, they kill more than they cure, and by their administration vitiate the life power that there is in the divine system. Thinking that "gain is godliness," instead of feeding the flocks of men over which men have made them overseers, they are sure to secure the fleece. The people here have learned this, to their complete satisfaction, and the advent of men who can preach three times without calling for a collection, is, to them, the evidence of better days; and finding out that we do not seek their mon-

ey, but their salvation, they begin to wake up to the fact that there is some sublimity and virtue in the word of God, which they have been kept in "paying" ignorance of.

But what have we to do with other mens' servants? To their own masters they must stand or fall. Our province is to improve on our talents, and occupy till the Master comes, which we can have no reason to wish a long delay; for oft our heart is sick and sad, in viewing the wide spread ignorance of the truth, and the growing spirit of infidelity which pervades all shades of religion, (that seems paradoxical, dont it?) and the alarming spread of that great delusion—Spiritualism—destined, probably to become the national or universal religion, the politico-religious power of the last days.

SOUTH BROOKSVILLE, Me., April 20, 1868.

[Letter to Bro. Mark H. Forscutt ]

FROM BRO. G. H. HILLIARD.—We have been having some of the best meetings since you were here that we ever had. The Lord is blessing us indeed. After you left, Sister Tabitha was eleven days so sick that we had to turn her in bed. One evening before meeting, I told her if she would exercise faith in the Lord He would give her strength. She thought she could. I laid my hands upon her and prayed. She received strength instantly; arose, walked across the house and sat down; then arose and spoke in tongues. I prayed, and God gave the interpretation for our edification, and to His glory. Thanks be to His holy name! Since that we have had tongues, prophecy and visions; all praise to the Lord!

I am still trying to arrange my affairs to enable me to do something in the work of the Lord. I am longing for the Holy Scriptures; "but let patience have her perfect

work." The saints are in good spirits, striving for the faith that will lay hold on eternal life.

PLEASANT GROVE, Wayne Co., Ill., April 24, 1868.

FROM BRO. T. H. WADDEL.—I am still holding meetings every evening almost. I have organized one branch with ten members, about twenty miles from Milton, and have also baptized one of the preachers four miles from Milton, on Black Water, and ordained him to the priesthood, and I hope that his flock will follow him. I expect to baptize some seven more next Sunday. Bro. Scogin will meet me this evening. Isaac Beebe is preaching in the neighborhood of the Lone Star Branch.

MILTON, Santa Rosa Co., Fla., Apr. 22, '68.

FROM SISTER ELIZA G. PAGE.—I have been for some time past thinking of writing to you, and of late the Spirit follows me so closely that I conclude to wait no longer.

Twenty-one years ago I came to this place, leaving the church behind me, and leaving the world behind me, for a wilderness in which not a white woman dwelt. Was I happy? Yes, for my faith, though weak, was strong enough to believe that the Lord would send his servants here with the words of life. For this I waited, I hoped, I mourned, I prayed; for this I continued to hope. As the place became settled, I occasionally met with a brother or sister with joy and gladness; but their words to me would be, "Dont let it be known that we belong to the church." To which my reply has ever been, "Bow to the world if you will, I will not, but I mean to be ever ready to give a reason for my hope and faith." And if my principles have not proved a light to the blind, they have served as a thorn for my own protection. Since I joined the Reorganiza-

tion, the Spirit of wisdom seems to dictate that I shall not say much except in defence of our principles, showing that the time is not far distant when they will be spoken to with authority.

Although I dwell not among mine own people, I have food and beds for the servants of the Lord, and it will be my joy to give the same while they preach the word of life to those who sit in the shadow of death. The way in the past has not been opened for me to do much, but at present I am willing to add to my faith as much as will pay the fare of some elder.

Enquire for me at the Hudson City Mills Boarding House.

Hudson, St. Croix Co., Wis., March 22, '68.

## CONFERENCES.

### Abridgment of Conference Minutes.

CONFERENCE AT CARSON CITY, Nevada, March 14, 15, 1868, organized by choosing E. C. Brand, Pres., and Bros. E. Penrod, and C. Haws, Clerks.

#### REPORTS OF BRANCHES.

Carson City: 33 members, 6 elders, 1 teacher, 1 deacon, 9 removed by letter, 3 children blessed. E. Penrod, Pres., W. A. Penrod, Clerk.

Franktown: 18 members, 2 elders, 1 priest, 9 baptized. John Twaddle, Pres., G. Twaddle, Clerk.

Jack Valley; 16 members, 3 elders, 1 priest, 1 teacher, 1 deacon, 1 received by letter, 1 child blessed. John Parkin, Pres. C. A. Parkin, Clerk.

The following official members reported: John Twaddle, Thos. Millard, David Bona, Geo. Smith, E. C. Brand, G. P. Slayton, E. Penrod, John Hawkins, A. Haws, Wm. Bona, Edward Parkin.

Bro. David Bona, (Book Agent), stated that the Nevada Conference was clear of debt; had sent east for the *Herald* \$50, and had fifty subscribers, and had sent for twenty-five more; had also sent \$50 for Hymn Books, \$50 for Books of Doctrine and Covenants, \$8 for bound *Heralds*, and \$18.06 for Holy Scriptures, in all \$176.06. I am happy to see the readiness to take our books, it looks well for the work. I have been prompt in forwarding the *Heralds*.

#### AFTERNOON SESSION.

Elders Edward Williams and W. Baxter reported.

Official members present: 9 elders, 1 priest, 1 teacher, 2 deacons.

*Resolved*, That we, the priesthood, sustain Joseph Smith, son of Joseph the martyr, as President of the Church, and his Counselor, and all the priesthood in righteousness.

*Resolved*, That the Court appointed in the case of Bro. John D. Bowen, report the result of the trial.

Court reported.

*Resolved*, That John D. Bowen be disfellowshipped.

Call for laborers answered by Bros. Geo. Smith, John Hawkins, Albert Haws, David Bona, W. Baxter, Edward Williams, John Twaddle, Thomas Millard, E. Penrod.

Appointments:—David Bona labor in any part of Nevada where his lot may be cast. Bros. Geo. Smith and John Twaddle in Washoe Valley, Pleasant Valley, Eureka Meadows, Crystal Peak and vicinity. Bros. Edward Williams and W. Baxter in Empire and vicinity.

WHEREAS, Bro. Albert Haws being recommended by the Carson Branch to Conference for ordination to the office of Priest, it be considered, and on such consideration it was

*Resolved*, That Bro. A. Haws be ordained a Priest, and that Bros. E. Penrod and David Bona attend to the ordination.

Appointments Continued:—Bro. Penrod labor at Newton's Station, Fairview, Mottsville, and Genoa. Bro. A. Haws labor in Austin and vicinity. Thos. Millard in Clear Creek Canyon, Silver City and Dayton.

*Resolved*, That the President of the District be empowered to give missions to any Elder or Priest not yet appointed.

*Resolved*, That we sustain Bro. E. C. Brand as our President, with Bro. G. P. Slayton as his co-laborer.

*Resolved*, That we sustain Elder Thomas Dungan as the President of the Pacific Slope, and his co-laborers in righteousness.

#### EVENING SESSION.

The saints enjoyed the Spirit of God and the gifts of the gospel, speaking in tongues, etc., till 9 p. m.

#### SUNDAY MORNING, MARCH 15

Preaching by Bro. Geo. Smith, on the principles of salvation.

#### AFTERNOON SESSION.

Remarks by Bro. E. C. Brand on the necessary preparation to enable us to partake of the sacrament worthily. After administration of the sacrament, some ex-

tracts from the *Herald* were read, concerning the duties of priests and teachers, and then the meeting was delivered into the hands of the saints, when a time of rejoicing was felt by all. Amongst the various testimonies, an old saint, (Bro. Sheen), asked permission to speak, and testified against Brighamism: "I can not stay out, I mean to join you, for I know it is the power of God unto salvation. I am satisfied that Joseph is the legal successor of his father." During the meeting two exercised the gifts, one singing in tongues, and another, an old saint, who had only joined the church but a few days before, spoke in tongues to the glory of God.

## EVENING SESSION.

Bro. E. C. Brand spoke at length on the reorganization of the church, and answered the various objections that have been raised. Bro. G. Waddel spoke on the necessity of revelation.

*Resolved*, That we adjourn to meet in Carson City three months hence, time and place to be appointed by the President of District.

Conferences have been held at the following named places:

BROOKFIELD, Ohio, March 20, 1868.

## RESOLUTIONS.

The branch at Mineral Ridge be disorganized.

A two days' meeting to be held at Mineral Ridge.

That we send for tracts.

That David D. Jones be disfellowshipped.

That Geo. Moore and Wm. Lewis still sustain Bro. McCanlan in his labor in the ministry.

That we sustain the authorities of the church in righteousness.

Officers Present:—Elders 12, Priests 3, Deacons 1.

Sunday Morning.—Preaching by Bros. Evans and Morgan.

2 P. M.—John Williams confirmed.

Brookfield Branch 59 members.

The Sacrament was administered.

Preaching in the evening.

Adjourned to three months from date.

WM. D. WILLIAMS, Pres.

Wm. Lewis, Clerk.

Florence, Nebraska, May 2, 3, 1868, at which the Scandinavian, De Soto, Florence and Columbus branches were represented. 137 members.

B. V. Springer and T. J. Smith to Dodge Co., Neb. J. Hodges, and E. B. Webb to Sarpy Co.

Appointments for Ft. Calhoun: Elders Springer, Smith, Hodges, Webb, Martin, and Taylor, alternating. [Good. *Ed.*]

S. Butler and J. W. Webb to Cumming City. G. Hatt to Omaha. J. C. Christensen and Timis Andreason to settlements on New York Creek. Z. S. Martin to the district at large. E. G. Cannon sustained in former mission.

Joe Smith sustained as President of the Church, with all the other authorities in righteousness. H. J. Hudson as Pres. of District.

Preaching on Sunday by Elders Hudson, Hodges, Springer, Martin and Smith. Chas. and Henry Wagoner baptized and confirmed.

Adjourned to meet at De Soto, Neb., Aug. 1, 1868:

H. J. HUDSON, Pres.

T. J. SMITH, Clerk.

SAN BERNARDINO, Cal., March 21, 22, 1868. Branches of San Bernardino, El Monte, Visalia, San Louis Obispo, sustained. [No. of members not given. *Ed.*]

Bro. Murdock McKenzie chosen to reside at San Bernardino, in place of G. W. Sparks, resigned.

Sunday School established, Eld. Z. J. Warren, Superintendent. [Good.]

Bros. R. Varley, and Henry Goodcell, jr. ordained Priests.

Bro. Henry Goodcell to labor with Bro. E. H. Webb in San Bernardino, and adjoining counties.

The authorities of the church, local and general, were sustained. Z. J. Warren as book agent and district recorder.

Adjourned to meet Sept. 5, 1868.

E. H. WEBB, Pres.

Z. J. WARREN, } Clerks.  
H. GOODCELL, }

Provo, Utah, for Utah mission, April 5, 6, 1868.

Preaching by Bros. Kerry, Still, and Niels.

Authorities sustained. Discussion relative to difficulties in Madrid decided by Acting President Thomas Kerry.

Preaching by Elders Job, Gillen, Oleson and Rasmus. Prayer meeting on the evening of the 6th.

THOS. KERRY, Pres.

Thos. Job, Clerk.

St. Davids, Ill., for Kewanee District, March 7, 8, 1868.

Branches at St. Davids, Buffalo Prairie, Orion, Victoria, Princeville and Kewanee

represented. Numbers not given.

Elders Griffith George, and J. Jeremiah; to labor in Orion and vicinity.

Elders in the district to labor as their circumstances will permit.

Authorities sustained.

John S. Patterson sustained as presiding officer of district, by faith, prayers and *medns.*

Preaching during the session by Elders E. Stafford and John S. Patterson.

Adjourned to meet at Henderson Grove, Ill., June 6, 1868.

JOHN S. PATTERSON, PRES.

E. STAFFORD, *Clerk.*

IN MONROE Co., Alabama, at the Lone Star Branch, April 4, 5, 1868. 88 members represented.

Eld. W. L. Booker released from mission to Butler Co., Ala.

Prayer meeting in evening.

Preaching on Sunday by Elders Isaac N. Beebe, G. P. Scogin, W. J. and W. L. Booker.

Sacrament Administered. Authorities sustained.

[Bro. Waddle was sustained in the Dixie Mission by the April Conference. At your next Conference choose your presiding officer, and notify the Presidency of whom it is. Resolution of April Conference provides for such choosing of officer to preside. This will answer the question referring to who is presiding. The Fall Conference sent Elders Waddle, Isaac and Calvin Beebe; and the Spring Conference released Bros. Beebe, upon the report that they were coming home. Bro. Isaac N. Beebe is hereby requested to remain if he can do so.—*Ed.*]

BOONE Co. Ill., May 2, 3, 1868.

Boone, Marengo, and Plano Branches represented. 114 members.

Elders A. G. Jones and P. Wixom, reported mission, and were continued. H. Bartlett continued to Pecatonica, Ill. C. H. Jones to the district, and to Burlington, Geneva, Delevan and Janesville, by consent of brethren there.

Elders D. Powell and H. C. Bronson released from Rochelle.

That amends are hereby made to the brethren of the Amboy conference for having trespassed in sending the mission to Rochelle.

Branches at Janesville and Burlington, Wis., are requested to unite with district. Pres. Joseph Smith requested to act as President of District.

The Christians gave the Saints the use

of their building at Capron, for services on Sunday.

Preaching by Bro. S. Powers, of the Twelve; Elder Mark H. Forscutt, and Pres. J. Smith; during the session.

Adjourned to meet at Bro. Philo Howard's, near Batavia, Ill. Aug. 29, 30, 1868.

SAMUEL POWERS, PRES.

H. A. STEBBINS, *Clerk.*

## MISCELLANEOUS.

APPOINTMENTS.—There will be a Conference at South Brooksville, Hancock Co.; Maine, commencing June 5, 1868. Brethren at Grand Mehan and Campo Bello are invited to attend. THOS. W. SMITH, *Seventy.*

There will be a Two Days' Meeting at Burlington, Wis., on Saturday and Sunday, June 27, 28, 1868. By order of

SAMUEL POWERS,

## NEARLY DIED.

At the residence of Isaac F. Jamieson, Camp Creek, Neb., April 7, 1868, by Elder I. F. Jamieson, Mr. REUBEN GABLE to Sister CANDACE MAREE-EVANS.

At Brookfield, O., Feb. 28, 1868, Mr. JOHN MORDAN to Miss ELIZABETH LEWIS.

At Brookfield, O., March 10, 1868, Mr. WM. LEWIS to Miss MARY JONES.

At Brookfield, O., March 19, 1868, Mr. DAVID M. LEWIS to Miss SARAH THOMAS.

At the residence of John Oman, of Montrose, Lee Co., Iowa, Jan. 26, 1868, by Elder Anderson, Mr. JOSEPH A. HARRISON and Miss SARAH SHUMATE.

March 1, 1868, by Geo. A. Coe Esq., Elder SAMUEL V. BAILEY and Sister SARAH JANE CORLESS, both of the Quincy Branch, Mich.

## DIED.

At Janesville, Wis. Nov. 3, 1866, WILLIAM DANIEL WOODSTOCK, son of Willard and Samantha Woodstock, aged 20 years, 7 months and 12 days.

At Cavendish, Vt., Feb. 21, 1868; of lung fever, WM. G. BURGESS, son of James and Lydia Burgess, aged 22 years.

Dec. 26, 1867, CATHARINE SAVAGE, consort of Jehiel Savage, aged 45 years, 4 months and 18 days; also, Feb. 28, 1868, JEMIEL SAVAGE, aged 59 years, 4 months, and 22 days.

Near Delbit, Crawford Co., Iowa, Jan. 27, 1868, of a severe burn, THOMAS DILLON, son

of Bro. James and Sr. Emmaline Newcomb, aged 1 year and 4 months.

At Galesburgh, Jasper Co., Mo., Feb. 7, 1868, of Neuralgia of the heart, Sister LAURAH S., wife of Heber Chipman, aged 20 years, 2 months and 4 days.

At Chatfield Minn., April 5, 1868, MARY CROSBY, wife of Isaac Crosby, aged 65 years. She was an early saint. She rests in peace.

At Galesburgh, Jasper Co., Mo., March 7, 1868, CHARLES LEVI, son of Lyman Lehi, and Eliza Wight, aged 1 month and 12 days.

At De Soto, Neb., on the night of April 20, 1868, of inflammation of the bowels, Sister AMANDA MARTIN. Born Oct. 16, 1835; aged 32 years, 6 months and 4 days.

"Dust to its narrow place beneath;  
Soul to its sphere on high;  
They who saw thy look in death,  
No more need fear to die."

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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. 11.—VOL. 13.]      PLANO, ILL., JUNE 1, 1868.      [WHOLE No. 155.]

—For the Herald.

### Light and Shade.

Fall densely, shadows of my favorite tree  
As o'er the landscape from its fiery source,  
In boundless floods, the light pours copiously:  
Shelter me kindly from its searching force.  
I love to contemplate its changing sheen,  
Sweeping beyond the horizon away,  
In broad diverging bars the clouds between,  
Tinging the waters with its mellow ray;  
Turning the cross upon the distant spire  
Beyond the village, to a flame of fire.

The undulating hills loom, as a breath  
Old Earth had taken, heaved them into form.  
The woodland gloweth in autumnal death,  
Red, amber, yellow, orange, rich and warm.  
For herbs unfrosted seek the bleating sheep  
Among the dimples in the south hill-side;  
In the ravine the umber shades lie deep,  
Where a few flowers still the blasts abide;  
A tiny cloud curls through the azure air,  
As if an angel clipped his golden hair.

Thou art indeed like truth mysterious light,  
And marvelously makest manifest;  
With seven hues combining into white  
One half is thine, the shadows claim the rest.  
Didst thou from every way simultaneous shine  
All were a shining blank, our sight would  
fade;  
But, as one even onward course is thine,  
One half gleams out in light, one glooms  
in shade;  
Thus all the objects in thy spacious field  
Stand forth confessed, color and shape re-  
vealed.

Truth hath one onward course and maketh  
plain,  
Error sometimes but helps it to appear;  
Its perfect dawning hath not come again,  
But radiates a little here and there;  
For clouds of darkness intercept its ray  
Shrouding the earth in Spiritual gloom;  
Yet we are looking for the perfect day,  
When its full brightness shall the world  
illuminate.  
Lo! in the orient the Earth's dim shade  
Is slowly rising while the splendors fade.

Literal darkness of the quiet night  
Is not unholy; 'tis a time of peace,  
Whose velvet softness veils the weary sight,  
Bidding our heavy hands from labor cease;  
The mind comes home, and entering in her cell  
Communes in silence with herself apart;  
Then if truth shine within 'tis passing well,  
How luminous the chambers of the heart;  
But if the shades of sin shall gather there,  
How dark the gloomy cavern of despair.

The inner life, no outward sun, or moon,  
Can brighten. The celestial lamp of truth  
Lighted within, illuminates full soon  
The darkest hour, making the rough path  
smooth.  
The stars are coming out, and their quaint  
rays  
Are silvery and golden, even blue;  
The full moon magnified through eastern haze  
Lifteth her forehead from the hills dark hue;  
A light, more spiritual than that of day  
Along the valley steals its pleasant way.  
What shall I liken this soft light unto

But gentle manners, placid, mild and bland?  
 The Christian's gracious accents kind and true,  
 Proclaiming peace and charity at hand:  
 The lakes that sleep, the swelling hills below,  
 Reflect the light, like truth from a pure mind;  
 And mountains lifting high their caps of snow  
 Casting broad shadows on the plains behind;  
 In rayless caves, and fissures in their breasts,  
 Wild mystery and grandeur are expressed.

The ocean with his pathless blue-green plain,  
 With light and shadow undulates for aye;  
 Catches the light upon his snowy mane,  
 Of darkness where the storm-cloud wends its way.  
 How grand must be the whole round Earth displayed  
 To angel eyes, one half arrayed in light,  
 The other blended into purple shade;  
 The laughing busy day, the holy night—  
 Beautiful change that over it shall pass  
 To purify it, as a sea of glass!

An opaque ball presents a shadow side,  
 A crystal globe is fair and clear throughout;  
 Were Earth transparent night could not abide,  
 Reflections bright would put her shades to rout.  
 Our Father dwells in light; yet not alone  
 In light, darkness sometimes His form enfolds;  
 Pavilioned in thick clouds His awful throne  
 Where none except His Son, His face beholds;  
 His kingdoms are of light; and all who love  
 The light and truth His judgment will approve.

ABEL.

### False Prophecies of Brigham Young.

At the Conference of the Church in Nauvoo, Oct. 6, 1844, Brigham prophesied and said:

"There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will."—*Times and Seasons*, p. 688.

If the foregoing prophecy is true, the election of Brigham Young in Feb, 1848, to preside over the church, and the vote of the General Conference of the Brighamite Church in Utah, April 6, 1851, to acknowledge Brigham as president, prophet, seer and revelator, and the

assumption of Brigham Young to fill those offices, are null and void. If Brigham was a true prophet in 1844, he is a false prophet now. If he is a true prophet now, he was a false prophet then. If his position was right then, it is wrong now.—The two positions are antagonistic to each other!

This organization of the church with Brigham as president, prophet, seer and revelator, was "in contemplation" before the time spoken of by O. Hyde, when, *if his statement is true*, "the voice of God came from on high and spoke to the council," and said, "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood of my Church and Kingdom."

In December of the previous year, (1847), a "General Epistle from the Council of the Twelve Apostles," was published with the signature of Brigham Young as President, and Wilford Richards as Clerk, and in it is the following announcement:

"Having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel," &c.—*Mil. Star* Vol. 10, p. 86.

This "contemplation" to reorganize, was not only an acknowledgment that the church was disorganized by the death of Joseph, but it is an acknowledgment that *they* (not the Lord) intended to reorganize the church with a First Presidency who should stand *between* Joseph and the Twelve, or above Joseph and the Twelve. Are these crooked paths the paths of a true prophet, or are they the paths of a false prophet? Judge ye.

In a "letter from President Brigham Young to Orson Spencer," addressed from "Winter Quarters, 23rd Jan. 1848," he said:

"In December last we appointed a day

to hold a conference on the other side of the river. \* \* \* We adjourned for three weeks to build a house capable of holding the saints. Accordingly on the 24th we convened again at the Log Tabernacle.

\* \* \* At this conference we suggested to the brethren the propriety of organizing the church with a first presidency and a patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the quorum of the Twelve. \* \*

Accordingly Brigham Young was nominated to be the first president of the church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried without a dissenting voice. \* \*

\* \* \* *Nothing more has been done to-day than what I knew would be done when Joseph died.* —*Mil. Star*, Vol. 10; pp. 114, 115.

It will be seen that Brigham's statement concerning the time when he was chosen to preside over the church, is different from that of O. Hyde. Brigham says it was done Dec. 24, 1847, but O. Hyde says it was in Feb. 1848. There is however a more important difference in the two statements: Brigham represents that his appointment was an "expediency," which the state of the work demanded, and he says nothing in reference to being called by "the voice of God," or by revelation, as Hyde does. The last sentence in the foregoing remarks of Brigham, is a plain contradiction to another of his prophecies which I have quoted, and by these contradictions we have another evidence that Brigham is a false prophet. I will now reproduce these contradictory statements in juxta position:

PROPHECY OF 1844.  
"There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will."

CONTRADICTION OF 1847.  
"Nothing more has been done to-day than what I knew would be done when Joseph died."

If the first of these statements is true, Brigham is now a false prop-

et, because he now presumes to stand between Joseph and the Twelve. If the last statement is true, the first is not only false, but Brigham knew that it was false when he made it. So in either case Brigham is a false prophet.

In the "Minutes of the General Conference of the Church," held in Great Salt Lake City, commencing Oct. 6, 1852, we read that Brigham said:

"I have not the least fear of any division in this church, for I can turn them whithersoever I will." —*Mil. Star*, Vol. 15, p. 386.

This prophecy has been falsified by the many thousands who have dissented from, and renounced their membership in Brigham's Church. Many of these dissenters have returned to the east, many to the west, others to the north, and many have remained in Utah, waiting anxiously for deliverance from Brigham's tyranny. Many of these dissenters have become members of the Reorganized Church. Of this class many have become able defenders of the Reorganized Church and exposers of the abominations of Brighamism, therefore there has been great division in Brigham's Church, and he has not been able to turn many of the members whithersoever he would, therefore he is a false prophet.

Brigham has said, "I am not a prophet, nor the son of a prophet." If this testimony concerning himself is true, his pretensions as prophet, seer and revelator are false, and inasmuch as he has said that he is not a prophet, therefore his claims as a prophet are false, and show that he is a false prophet.

In the General Conference Minutes of April 1853, we read that Brigham said:

"I do not like to prophesy much, I never do. \* \* \* I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on

brother Heber—he is my Prophet, he loves to prophesy, and I love to hear him. I scarce ever say much about revelations or visions.”—*Mil. Star*, vol. xv. pp. 487, 488.

“Prophets of the Lord “like” to do what God commands. When God commands them to prophesy and teaches them what they shall prophesy, they “like” to do it, and they know that such prophecies will be fulfilled, but it need not be considered marvelous that Brigham does not like to prophesy, for his prophecies will not stand the test of the prophecies of God’s prophets, for many of them have been proved to be false.

In a “synopsis” of an address delivered by Brigham Young in Utah, Oct. 9, 1853, he is represented as saying:

“It has been remarked that I have said there would be a rail road built from the States to this territory by the year 1861.”—*Deseret News*, Nov. 24, and *Mil. Star*, April 8, 1852.

Brigham did not deny that he had thus prophesied, therefore it is presumable that he did say it, and that it is another of his false prophecies.

In a discourse delivered by Brigham Young, at a General Conference held April 8, 1852, he said:

“Perhaps many of you do not know; you suppose, no doubt, that you have got all that you can have, and therefore it is no use doing this, that, or the other. Now if this be the case, I want to stand before you as a Revelator, and reveal to you the facts in the case.”—*Deseret News*, Jan. 12, 1852, and *Mil. Star*, vol. 16, p. 311.

Here again Brigham presents his claim as Revelator to reveal facts, but I have shown that these claims are false.

In a sermon preached by Brigham Young at the same Conference, and on the day before the last remarks were made by him, he is represented to have said:

“It has been observed that the people want revelation. *This* [his preceding remarks,] is revelation; and were it written, it would then be written revelation, as truly as the revelations which are contained in the *Book of Doctrine and Covenants*. I could

give you a revelation about going to California, for I know the mind of the Lord upon that matter. I could give you a revelation upon the subject of paying your tithing, and building a temple to the name of the Lord; for the light is in me. I could put these revelations as straight to the line of truth in writing as any revelation you ever heard. I could write the mind of the Lord, and you could put it in your pockets.

“A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer and Revelator. I wish to ask every member of this community, if they ever heard him profess to be a Prophet, Seer and Revelator, as Joseph was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that the words of an apostle who magnifies his calling, are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. Although brothers Willard Richards, Heber C. Kimball, and myself, are out of the Quorum of the Twelve, our Apostleship has not been taken from us. Who ordained me to be the First President of this Church on earth? I answer, it is the choice of the people, and that is sufficient.”

We have now before us the words of a man who, on the 7th of April 1852, made remarks of which he said, “*this* is revelation; and were it written, it would then be written revelation, as truly as the revelations which are contained in the *Book of Doctrine and Covenants*.” Those remarks of which Brigham said, “*this* is revelation,” are recorded in connection with the foregoing quotation, therefore, if Brigham has testified truly, they are a written revelation as truly as the revelations in the B. of C. But after he had thus claimed an equality in his pretended revelations with those of the B. of C., and consequently that he was a Revelator equal with Joseph, and then, in plain contradiction to these claims, he challenged every member of the whole community around him to say whether they had ever heard him profess to be a Prophet, Seer and Revelator as

Joseph Smith was. Annexed to this disavowal of prophetic claims he said that he and his counsellors, Willard Richards and Heber C. Kimball, still retained their apostleship, although they had been taken out of the Quorum of the Twelve, and "that the words of an Apostle who magnifies his calling, *are the words of the Almighty to the people all the time.*" Of course Brigham claims that *he* has magnified his calling, and that his words are the words of the Almighty to the people all the time. This, he says is the calling of an apostle if there were ten thousand of them on the earth at the same time. If this statement is true, and if Brigham's Counsellors and the twelve men whom he calls apostles, *are* apostles, their words are the words of the Almighty, but although Brigham makes these declarations, he acts contrary to them. He often denounces the words of some of his apostles, especially those of O. Pratt, therefore as Brigham claims that the words of apostles are the words of God, and that their words should not be called in question, and as he often calls their words in question, whom he calls apostles, we may call his words in question and say he is not governed by his own standard, nor by the words which he says are the words of God. As Brigham acknowledges fourteen men besides himself as apostles and that their words are the words of God, therefore he can not *consistently* speak in contradiction to their words without contradicting the words of God. As he has often contradicted some of their words, and as he says that their words, (not *some* of their words,) are the words of God, he is (according to his position,) a prophet who contradicts and rejects the words of God, consequently he is a false prophet.

ISAAC SHEEN.

## LITTLE FOLKS.

### Worms in the Bud.—No. 1.

BY FRANCES.

Perhaps my little friends will now say, "Since 'Frances' has resolved to reap the field, we shall no longer lack for bread." Not so fast my little friends. I truly wish it was so, wish with all my heart that I could furnish every number of the *Herald* with a well written article, for you dear children. But, alas! many other cares and duties press upon me, and then let me be willing as I may, I know that much I say is said in far too clumsy and uninteresting a manner to chain your attention and win you over to the truths I wish you to learn. But I am not going to despair however, for I love you, and desire your good, and I wish you to grow up to be bright and shining lights in the kingdom of our God. I know that among *you*, are those who shall assist in building up His kingdom, and if I can not reap in the great harvest field of the world, I will cheerfully glean the few grains of truth and wisdom I may be able, and they shall all be for your table, my little friends, until I hope others will come forward with all the precious stores of knowledge they keep so jealously locked up, and spread you a feast worthy of a king.

The spring-time is coming, the birds will soon be here with joyous songs, and the bright flowers will open their petals to drink in the gentle rain, and sparkling dew.—Some will shed fragrance all about them. The gentle winds will bear it away, and it shall be as sweet incense to many a care-worn heart and aching brow. The leaves will fall, and its mission accomplished, it will gently pass away. Upon the same stem perchance will grow another, but its leaves will never be

unfolded, it will never gladden the eye with its beauty, nor the soul with its fragrance. A feeble attempt to open into bloom and it droops and withers, never having cheered a single heart, or given to the air a breath of sweetness.

My little readers, there is some reason for this. The same root drank in from the earth life and nourishment for both. The same sun warmed and cheered them, while the gentle shower and silvery cloud visited them alike, and yet, one is a thing of beauty to gladden every heart, the other only a thing to be plucked off and cast away.— Why is it?

A worm in the bud! Is that the reason my little friend? Yes. Well, how came it there, and what right had it to rob this pretty bud of all its future promise? What right! Softly my little friend. One question at a time. How came it there? Perchance for want of watchful care upon the gardener's part. The bud was but a very little one as yet, and the mother worm chose this little bud to lay her egg upon, from the very fact that it was little, and therefore less likely to attract the attention of any one who might destroy the worm before the worm should destroy the flower. What right had it there? Just this right. God suffered it to possess life, and though He never intended it to destroy the lovely flowers; those who guard them must beware and protect them from their enemies, lest they fall a prey to the destroyers of beauty, before they open in gladness to the light.

And now dear little friends, I want to tell you; that your spring-time is already here. Bright, joyous, glad spring-time of your lives. You are in your homes, as the opening buds in the garden. O! how I wish that each one of you would grow up to manhood or womanhood like the lovely rose, shedding abroad

the pure fragrance of good, honest, useful lives, to cheer, bless and gladden others, even as the lovely rose gives forth its fragrance upon the morning air, and gladdens all who look upon it.

How perfect, how lovely, how beautiful, exclaim all who behold it! Yes; it is. God made the flowers, and I love them. I praise Him for His goodness while I behold them, and feel purer and better for communion with them—silent companions though they be.

Perfect, lovely and beautiful though they are, they are not one-half so lovely and beautiful as you, my little friends are—*if there be no worm in the bud of your life.* The rose will bloom for a few brief hours, then its leaves will fall and it will be forgotten; but for you is just opening a day whose sun shall never set, a life which shall never end. I know that you too, like the rose, shall fade and die, you may even pass away in your glad spring-time; but though we call it death, and speak of you as dead, you will live to God, and still shall live through all eternity. As the rose dies, you can not die, for though the house in which you live may go to decay, what matter? You still live, and must live forever.

Now dear children there are many worms, which hide themselves in the buds of opening flowers; and when I speak now of buds, I do not mean the bud of rose or violet, pink or lilly; but I mean the heart of little boys and girls. Hiding themselves there they grow and develop until if they be not destroyed they will destroy all the beauty, all the usefulness of your lives, and like the worm-eaten bud you will fall to the ground, never having blessed a single life, or rendered the world happier or better by having lived.

Promise me one thing my little friends, and I will then say adieu

for the present. Hereafter I will tell you what some of these worms are, and I want you to promise me that you will search in your hearts, and see if any one of them is there, destroying the usefulness and beauty of your opening lives. Will you promise?

**THE FAMINE IN INDIA.**—A report has recently been made to the Government of Bengal of the Indian famine in the province of Orissa. In this report it is estimated that in Orissa the loss of life, from the want of food and its consequences, amounted to between 500,000 and 600,000 persons; and that in some places three-fourths of the population have died. Orissa had a population before the famine of 4,500,000, and deaths are still reported at the rate of 150 a day. In other provinces the destruction has been great, and it is announced that already 1,000,000 of people have been destroyed by the great famine of 1866 in an area of country not larger than England and Wales—a destruction that amounts to one-sixth of the population among whom the famine raged!

[From the *Elkader Journal*, Feb. 5, 1868.]

#### MORMONISM.

John T. Stoneman, Esq., of McGregor, as per announcement, favored our citizens on Wednesday evening last, with a lecture on "Joe Smith, the Mormon Prophet."—The Universalist Church was crowded.—Everybody expected a "good thing," and they were not disappointed. He traced the history of Joe Smith and Mormonism from its earliest invention, for such he called that creed. He backed his statement with historical facts and incidents, and made happy comparisons between the Mormon and the Mohometan bibles. The leading ideas of the Mormons, and of Joe Smith, especially, his habits and inclinations, were all presented by Mr. Stoneman in the liveliest and most attractive manner. His delivery was unexceptional, and his lecture throughout displayed a perfect knowledge of the subject he was

discussing upon. It was an able, eloquent lecture, and it received the undivided attention and approbation of all his hearers—with *one exception*—and that was William Smith, a *brother* of the celebrated Joe Smith, who resides in the vicinity of this place, and had gone to hear Mr. Stoneman. At the close of the latter's lecture, some of the audience called upon Mr. Smith for some remarks, but not expecting this, he was unprepared, and declined to speak until the following evening (Thursday). Everybody was on tip-toe to hear him, and were much pleased when Mr. Smith assented to the unanimous request of the audience.

#### MR. SMITH'S LECTURE.

As will be readily believed, the church was again filled to overflowing. It was hardly expected that a common farmer, such as Mr. Smith appeared to be, could say many "smart things," or be in any way eloquent, but the fact that he was a brother of the Mormon prophet, and himself once prominently connected with the Mormons, led the curious and the seekers after truth to the church. And this time they were again agreeably disappointed. He not only spoke very readily, but, being entirely conversant with the subject, having made it a life study, he elicited many facts and presented them in the most striking language. He also displayed a native wit and sarcasm that many times brought down the house with thunders of applause. The speech was an answer to Mr. Stoneman's lecture, from which he differed in many respects. He followed it step by step, and when he had concluded, one readily believed that Mormonism wasn't half as bad when it was first conceived as many suppose. Mr. Smith is a firm believer in the Mormon doctrine as taught by his brother, the prophet, but like him, he was opposed to polygamy.—If time permitted, we would like to follow both Mr. Stoneman's and Mr. Smith's lectures, but the latter may, perhaps, favor us with a statement which will be more full and more correct than any thing we could write. Doubtless every one of our readers would gladly hear about Mormonism from so eminent a source.

**"TEN KINGS."**—There are thirty-nine sovereign princes in the civilized world, viz: Four Emperors, one Sultan, one Pope, ten Kings, two Queens, six Grand Dukes, five Dukes, and ten Princes. Of these the Pope is the oldest.

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**L. D. SAINTS' HERALD.**


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PLANO, - - - ILLINOIS.

Monday, June 1, 1868.

JOSEPH SMITH, Editor.

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**Pleasant Chat.**

Bro. Henry Pheed, writing from London, England, says, that an anxiety prevails that some definite rallying points be established; that the saints in England seem to be drifting without a positive object in view upon which to centre.

It is this restless, indefinite, objectless life, that we have seen, and felt, all, or nearly all of us.

And to its correction, so far as the circumstances would aid, or warrant, we have set our individual endeavor. The one great bane of the Church is diffusive labor of every kind. The concentration of power, heretofore used for evil purposes, has left a morbid fear upon the minds of the great majority of the saints, that any concentration of power is not good.

From this fear has resulted a withholding even the necessary prestige which should attach to those who are chosen the servants of the people.

From it there has also come a certain looking for constant and positive command, for every movement connected with the work.

The one great and engrossing object of the last dispensation is acknowledged to be the propagation of the gospel, or the preaching of the gospel "for a witness unto all nations." Secondary and auxiliary to this is, and has ever been, the gathering of Israel. These objects then no Latter Day Saint should ever lose sight of.

First, The Preaching of the word of the Lord.

Second, The Gathering.

The constant cry for some new arrangement, commandment or call, betrays us to the arts of the adversary; unless the old arrangements, commandments, and calls,

have wrought their perfected work in us,

If they have so wrought then we are happy and contented, fulfilling the duty presented to us cheerfully. Strife and contention, with disobedience, are sure fruit that the gospel, the great witness, has not wrought in us the work of peace, and without peace in our hearts we predict that *no perfectness will come in Zion.*—Hence we say to saints, both in England and America, that the faith which worketh by love commands them to perfect themselves by the gospel; repenting, ceasing to do evil of any and every kind, become the earnest champions of truth, and there will be no want of definite action or policy. Our policy is the securing to the Latter Day Saints that position in the religious world to which their probity and worth should entitle them; the establishment of the wearied, worn, tried, dejected, scattered saints, upon a sure basis; one that shall not slip from under them upon the defection of a man, or men, should such an emergency ever occur, in the future of the church.

We can assure Bro. Pheed, that nothing but the poverty of the church in men and means, has thus far prevented the action required to send missionaries to England.

When we realize that every man must stand or fall for himself, the expectation is not vain for us to hope that every man in the church, more certainly every one in the ministry, will be sure and steadfast wherever he may be.

The field for the emigration of foreign saints is large. The land is good. For those who can till the soil, there is an abundant opening. For other industrial pursuits, openings are not so plenty, especially for weavers, colliers, &c.

The saints in England are ever remembered, and much anxiety has been felt for them by the church in America.

Bros. J. W. Briggs and Josiah Ellis, will, unless prevented by something now unknown, cross the ocean to England, to take the charge of the mission, the present month.



We have sent to Bro. Pheed, a few copies of the HERALD, which we hope he will be able to use, for the work there.

Bro. Lewis in coming home we learn, leaves the work in England under Bro. James, (given name, not known), whom he thinks well able to fill the place with credit to himself and good for the cause.

Bro. Pheed thinks that a president and press located in England would be of great value. The saints in the land of Zion can see what the saints in England want, and need.

The saints in Wales are still pushing the cause. Bro. Thomas E. Jenkins, and the *Restorer*, now published all in Welsh, make as fair a show for battle against the foe as they can.

But last number we gave a short account of the different missions.

We now advise the elders of the church living in different localities of the country, to confer together respecting the will of God to be manifested by their preaching. And being careful to know only Christ and Him crucified, speaking the truth together in love, they will be able to rouse their neighbors by the preaching of the word, which they ought to do.

The Holy Scriptures are on sale. Send in your orders.

The meeting-house in Plano is commenced. Those interested are hereby requested to lend a helping hand for its erection, for the use of the church.

## CORRESPONDENCE.

FROM BRO. J. W. LEWIS.—*Bro. Joseph Smith*:—I sit down to answer yours of the 15th inst., and only feel sorry that I can not comply with yours, Bros. Briggs, and Ellis' request, as I on the same day got a ticket from America for a passage across the great water for home. Your welcome epistle was as "good news from a far country." I felt in a great strait betwixt two, what to do for the best. I must do one of two things, either sacrifice

the passage by remaining, or save it by returning. I have made every provision in my power to leave the work in good hands, so far as leaving an able ministry behind me. I have appointed an able elder, one that I had sought after for two years after my arrival in this country. I feel to thank our Father in heaven for such a man as He gave me, for His kingdom's sake. He will travel in my field of labor. This elder travelled under my administration near twenty years ago, he at that time was remarkably successful, and I have the fullest confidence he will be so again. He is a man far superior in abilities to your humble servant, and with this, carries great influence wherever he goes, an humble, meek and quiet spirit, one whom God loves, and I love, and the saints love. He has nothing to hinder him, and has given himself entirely to the ministry. Under these considerations I concluded, you, with the other two brethren, would sanction my return home. If it had not been for the above, I would never have left the mission, live or die, till some one came to relieve me, for I do not think it right to leave a mission uncared for. Before Bro. Hatt's departure, I told him that one of us ought to remain till other authority arrived, I have done so to the present, and would not have retired even now, but of late my feet fail me with so much traveling, and I feel that a little rest will make it all right, as my natural health is good. I feel sorry beyond measure in leaving. The work at this time requires the greatest care. It has been the hardest piece of work I ever undertook, nothing in the past has its equal. Prejudice is, and has been so very great, that it only needs the name of Latter Day Saints to be known, and it is forthwith condemned, without any consideration. I have thought what to

do in the altering of the name, but in per-view that God gave the name, it could not be changed. Sometimes in entering a place the name of the church would be the first thing required, my answer has been, Every Day Saints; and sometimes by this mode of action I have got a hearing; however, there is a better feeling in some places than has heretofore existed, that bitterness of spirit appears to fade in the distance, and we live in hopes to see the quagmire of corruption destroyed, and cease to exist among men, that righteousness may prevail, and truth finally triumph the world over. While upon this mission sometimes impatience would have overcome my better feelings, only for the restraining grace being given in time of need. Although the hardest work, never before have I enjoyed such portions of sanctifying graces, and manifestations of the Holy Spirit of God, till whether in the body or out, I could scarcely tell; when holy joy, calm, serene, with a peaceful absorbed feeling, with a solemnity indescribable; language would seem to lack all the powers for which it was first intended to describe, till futurity would burst the darkness that conceals from view the opening glorious realities of the latter days; till divinity would be engraven upon the rising kingdom that now appears the size of a man's hand, which is destined to fill the earth with truth and be sanctified thereby, and be perfectly fitted and prepared for the abode of holiness in His presence whose right it is to reign. Sometimes the question is asked, Will you ever come on a mission to this land again? I say, I am in the Lord's hands; and they must not be surprised if I should return again in two or three years from this time. I would say that it is intended by the brethren, to go to preaching in the open air this summer, and a feel-

ing after faith seems to fill the bosoms of some of the ministry, that great good will be done in the County of Bedfordshire. Two weeks ago I baptized one of the old elders; there are only two saints there, but we feel sanguine that after much labor the night is burst, and a better day is just ready to dawn. I have just returned from Sussex and Hampshire, there are several quite favorable. I baptized two in Portsmouth, Elder James has baptized a promising man in Devon, that bids fare to be of great use. This is slow work, but as you said just before I parted with you at Nauvoo, "Bro. Lewis do not forget one thing, on your mission, observe, that it is not quantity, but quality that the church requires." That has been a sort of stimulus to me often times. If I have not done as well as I could wish, I have done the best I could.

My work since I first planted my feet on England's shores, has been to break up the fallow ground, and sow the seed of the kingdom, I have not had branches to lean upon; for I felt determined the seed should be sown. The Brighamites said they had closed every door against us, and forbid any to receive us under pain of excommunication. This priest-ridden community has kept the willing serfs of ungodly men, whom God will bring swift destruction upon, unless they speedily repent. I was pleased to learn that Switzerland, Denmark and Scotland were being felt after; hoping some faithful brethren, full of faith and the Holy Ghost, will step forward, without so much coaxing, persuading and begging of them to take up the cross and despise the shame, I believe the time is not far distant, when the wheat will be ready for the harvest, which is my prayer, that a great outpouring of the Spirit of God may be witnessed, and an ingathering of such as shall be eter-

nally saved in the celestial kingdom.  
 London, England, April 27, 1868.

From Bro. J. W. GILLEN.—The work is still progressing. I baptized seventeen in Salt Lake City on the 18th of April, and expect to baptize several more on my return to the city. I leave for the city tomorrow.

MALAD CITY, Idaho, May 8, 1868.

## CONFERENCES.

### Abridgment of Conference Minutes.

PLUM CREEK Conference was held at the School house near Bro. Gaylord's, in the Plum Creek Branch, Iowa, May 2, 3, 1868.

D. S. Harrington, President; S. S. Wilcox, Clerk, *pro tem*.

Officers present.—1 high priest, 1 of the seventy, 8 elders, 4 priests, 1 teacher.

Plum Creek Branch reported 31 members, including officials. John Leeka, President; E. B. Gaylord, Clerk.

Elm Creek: 15 members, including officers. Hugh Thornton, President; John Thornton, Clerk.

Fremont: 54 members, including officials. 14 added since last reported; 2 by baptism, 8 by letter, 4 by vote; 1 cut off. J. J. Kaster, President; S. S. Wilcox, Clerk.

The following elders reported: J. Leeka, S. S. Wilcox and D. B. Harrington.

Some remarks were offered in regard to the sisters voting. It was unanimously

*Resolved*, That they have a right to vote in all our conference business.

*Resolved*, That Bro. Redfield preside over this District.

#### SUNDAY MORNING.

Preaching by Bro. Wm. Redfield, on the resurrection, to a large and attentive congregation.

#### AFTERNOON SESSION.

Resolutions sustaining all the authorities of the church were passed.

*Resolved*, That we adjourn to meet at Maná, on the first Saturday and Sunday in August, at 1 o'clock P. M.

ANNUAL CONFERENCE of the Pacific Slope District was held in San Francisco, Cal., April 6-9, 1868.

Thos. Dungan, President; Milton B. Oliver and E. C. Brand, Clerks.

#### AFTERNOON SESSION.

Officers present.—1 high priest, 17 elders, 2 priests, 2 teachers, 1 deacon.

Reports of Districts.—Bro. H. Green visit-

ed Washington Corners, Watsonville and Santa Cruz, thence to San Francisco, and from there to Stockton, Liberty and Sacramento; baptized 2; preached 61 times. Two others have been baptized since I left Sacramento. It is the desire and prayer of my heart to be spent in the service of God.

Bro. J. C. Clapp, (Oregon,) visited Portland and Salem, and preached 7 miles from Salem, thence to Sweet Home Valley; preached fifteen times in one school house there; baptized 12 and organized a branch and distributed 700 tracts, preached 37 discourses, obtained four subscribers for the *Herald*.

E. C. Brand: Was sent to labor in Nevada; visited Stockton and Volcano on the way; baptized 1 in Stockton and 5 in West Point, Calaveras Co.; preached 49 discourses; held a discussion of four nights with the Rev. J. Killpatrick, in the Methodist Church, Carson City, Nev.; have endeavored to hold the light up to the world, and urged them to produce their "strong reasons." The strongest argument offered against the truth, was a display of fire crackers and cow bells, at Ophir City, Washoe Valley. The debate at Carson has produced a good feeling toward the saints. In my travels I have ruled out the question of weather, and labored all the time. In my labors I have had the assistance of Bro. Geo. P. Slayton, who has proved himself a wise counsellor, and willing to work in any part of the team; have baptized 17; many more nearly ready for the water.

Elder Wm. Potter: (Northern District.) Have travelled all I could; baptized 2. There are also many believing, and great calls for preaching; more than I can fill; have labored all I could under the circumstances.

Reports of Elders.—Joel Edmunds: The Branch (Alameda) is in good standing. The weather has been bad; could not get around much.

C. Bagnell: Four have been baptized at Sacramento; expect 3 or 4 more soon; have endeavored to keep the branch together.

Bro. Roberts reported good feelings in the San Francisco Branch.

O. Smith: Have preached as circumstances would permit, nearly every Sunday since last Conference. Have preached at Mission Peak and at Stockton, have also visited Chili Gulch. In behalf of the Stockton saints, can say they are in a thriving condition.

Geo. P. Slayton: I went out last fall with Bro. E. C. Brand to Nevada, and have preached by example as well as by precept; have endeavored to do what I could. Bro. B. and myself have obtained 62 subscribers for the *Herald*, and sold other books. I have

baptized 3 and ordained 1 elder.

BRANCH REPORTS

**Alameda:** 49 members, 1 of the seventy, 6 elders, 1 priest, 2 teachers, 1 deacon. J. Edmunds, Pres.; D. Mills, Clerk.

**Sacramento:** 31 members, 5 elders, 1 teacher. C. Bagnell, Pres.; Jas. Vernon, Clerk.

**Petaluma:** 37 members, 3 elders, 1 priest, 1 deacon; 2 baptized, 1 died, 1 cut off. Jacob Adamson, Pres., and acting Clerk.

**San Francisco:** 33 members, 6 elders, 1 priest, 2 teachers, 2 deacons; 2 removed. John Roberts, Pres.; Chas. Monkham, Clerk.

**Carson City:** 33 members, 6 elders, 1 teacher, 1 deacon; 9 received by letter. E. Penrod, Pres.; W. A. Penrod, Clerk.

**Franktown:** 18 members, 2 elders, 1 priest; 9 baptized. J. Twaddle, Pres., and acting Clerk.

**Jack Valley:** 16 members, 3 elders, 1 priest, 1 teacher, 1 deacon; 1 received by letter. John Parkin, Pres.; Chas. A. Parkin, Clerk.

**Watsonville:** 31 members, 4 elders, 1 priest, 1 teacher, 1 deacon; 8 baptized, 2 removed, 2 received by letter. Dan'l Brown, Pres.; J. Tuck, Clerk.

**Volcano:** 24 members, 4 elders, 1 priest, 1 teacher; 6 baptized. Jos. Howell, Pres.; M. B. Oliver, Clerk, *pro tem*.

**Centreville:** 18 members, 3 elders, 1 priest, 1 teacher, 1 deacon. P. Dailey, Pres., and acting Clerk.

**Stockton:** 44 members, 4 elders, 2 priests, 3 teachers, 1 deacon; 2 baptized, 1 died. W. Cunningham, Pres.; H. Robbins, Clerk.

**Sweet Home, Oregon:** 12 members, 4 elders. L. Ames, Pres.; A. Ames, Clerk.

MORNING SESSION, APR. 7.

Bro. Thos. Dungan reported: I labored at Watsonville and San Francisco, and thence to Petaluma; took a tour around as far as Sebastapool, and back to San Francisco. Jan. 6, I left San Francisco for Stockton; did all I could under the circumstances. June 30, went to Liberty; held meetings at various places, and left a good impression; went to Sacramento and sowed the good seed there.

*Resolved,* That all scattered members and officers, in this Conference identify themselves with the branch nearest their locality, and properly report themselves to their branch in time before the time of the assembling of the District Conference, so that their true condition may be known, and be properly reported with the branch report.

*Resolved,* That the presidents of districts are hereby instructed to labor and deal with scattered officers and members in their districts, who refuse to connect themselves with branches according to the counsel giv-

en in the *Herald*, No. 9, Vol. 11, and the law,

AFTERNOON SESSION.

*Elders Reports.*—M. B. Oliver: Labored as circumstances would permit; have preached peace to the saints, and faith and repentance to the people.

Wm. Hart: I presided over San Francisco Branch for some time; did my best, but felt it my duty to resign. My object is to be as useful as I can.

T. J. Andrews: One year ago I was assigned this city as my field of labor. I have preached some. My business and church duties, connected with the Book Agency, have prevented my preaching as much as I wished. I have been diligent in my duties. My intentions are to be the same in the future; have no other desire but to assist to roll on this work.

Henry Burgess: About a year ago I went to San Jose; after some time made an appointment to preach; a good feeling was manifested. Have not labored much through the winter, owing to the weather. Intend to labor this summer as much as I can.

The following named priests reported: N. Stam, E. Marshall, Bro. Foxall.

Teachers Wm. McLam and C. Monkham, reported.

*Resolved,* That we sustain Bro. Joseph Smith, son of Joseph Smith the Martyr, as President of God's church in all the world, according to B. of G. civ. 42; his Counselor, and all the quorums in righteousness, by our faith and prayers.

MORNING SESSION, APR. 8.

*Book Agent's Report.*—Thos. J. Andrews, in account with the *Herald* office, *Dr.*  
Bal. bro't forward from Aug 3, \$258,29  
Books & *Heralds* rec'd to Apr. 1 '68, 293,80

Total indebtedness to Apr. 6, '68, \$552,09  
Thos. J. Andrews book account with *Herald* office, *Cr.*  
Remittances since Aug. 3, '67, \$299,25  
Stock in hand, out-standing bills, & delinquents on *Herald*, 269,14

\$568,49  
552,09  
\$16,40

Report adopted.  
*Acting Bishop's Report;*  
Subscriptions received, \$16,50  
Disbursed, 18,00

Excess paid out, \$1,50  
Report received.  
*Report of Free-will Offerings;*  
Sundries recieved, \$40,00  
Disbursed for relief of poor, \$40,00

*Acting Bishop's Report of Tithing:*

Nov. 15, from Earl Marshall,	\$500,00
From Thos. J. Andrews,	500,00
" Wm. McLean,	5,00
<b>Total,</b>	<b>\$1005,00</b>
Remitted to J. Smith,	1000,00
<b>Bal. on hand,</b>	<b>\$5,00</b>

*Resolved,* That we tender a vote of thanks to Bro. T. J. Andrews for his faithful services as Book Agent for the Pacific Slope, and Treasurer of the Poor Fund, etc., etc.

A call being made for laborers, the following brethren rose: Thos Dungan, Harvey Green, E. C. Brand, H. Falk, Jos. C. Clapp, Wm. Hall, Geo. P. Slayton, C. Monkham and J. Mercer.

The following rose to labor as circumstances would permit: T. J. Andrews, M. B. Oliver, Henry Burgess, Bro. Foxall, Orrin Smith, Joel Edmunds, John Roberts and C. Bagnell.

*Resolved,* That that portion of California lying east of the summit of the Sierra Nevada Mountains be attached to the Nevada Conference.

*Resolved,* That Bro. H. Green be sustained as President of the Central District.

*Resolved,* That we sustain Elder E. C. Brand as President of Nevada District.

*Resolved,* That Bro. J. C. Clapp be sustained as President of the Oregon District.

AFTERNOON SESSION.

*Resolved,* That we sustain Bro. Wm. Potter as President of the Northern District of California.

*Resolved,* That a book agency be established in Oregon, and that Bro. Joseph C. Clapp be appointed to attend to it.

*Resolved,* That we permit the establishment of Nevada Book Agency.

*Resolved,* That we sustain the San Bernardino Book Agency.

*Resolved,* That the Book Agency of the Pacific Slope be known as the California Book Agency.

MORNING SESSION, APR. 9.

*Resolved,* That Bro. G. P. Slayton labor in Oregon, with Bro. Clapp.

*Resolved,* That no person in this church, on the Pacific Slope, shall be permitted to exercise the functions of any office unless furnished with a proper license.

*Resolved,* That we sustain Bro. Dungan as President of the Pacific Slope District Conference, and his collaborators, with our faith and prayers.

*Resolved,* That we adjourn to meet at Petaluma, Oct. 6, 1868.

THOS. DUNGAN, PRESIDENT.  
MILTON B. OLIVER, } Clerks.  
E. C. BRAND, }

IDAHO CONFERENCE was held at Malad City, Saturday and Sunday, March 28, 29, 1868.

Wm. Woodhead, President; pro. tem. Josiah Lowe, Clerk.

AFTERNOON SESSION.

Elders Summerfield, Smart and Murdock, addressed the Conference.

EVENING SESSION.

Preaching by Bros. Lewis and Gaultier on the first principles of the gospel, to a large congregation.

MORNING SESSION.

Congregation addressed by R. C. Moore, from Dan. ii. 34, after which, Elder Summerfield followed on the same subject.

REPORTS OF BRANCHES.

Malad: 79 members, including 39 elders; 1 priest, 2 deacons; 1 cut off, 2 baptized, 8 removed. Wm. Woodhead, Pres't; Josiah Lowe, Clerk.

Henderson Creek: 24 members, including 5 elders, 1 priest, 1 teacher; 2 baptized. Jas. Smart, Pres't; Josiah Price, Clerk.

Oregon Spring: 13 members, including 4 elders, 1 priest; 4 baptized. E. R. Walker, Pres't; Wm. Fenn, Clerk.

Resolutions sustaining the general authorities of the church, and Bro. Job as President of the District, which comprises Utah, Idaho, and Montana; and J. W. Gillen as travelling Elder, were carried unanimously.

*Auditor's Acc't of Acting Bishop's Agent:* From Sept. 27, 1866 to March 28, 1868,

Rec'd from Conferences,	\$682,87	
Wood donated,	175,00	
Paid to Thos. Job, cash,		\$93,95
" " J. W. Gillen,		25,00
" " the poor;		25,21
" for building meeting house,		300,00
" " books, lamps, oil, dishes, etc.,		40,25
Balance on hand, (including church property,) \$444,71. Signed		

JOHN LEWIS, } Auditors.  
AMOS B. MOORE, }

Acc't read and accepted. During adjournment 3 were baptized.

AFTERNOON SESSION.

The Conference was addressed by Josiah Price and James Smart.

EVENING SESSION.

Bro. John Lewis spoke against the doctrine of Polygamy, Adam being our Father and God, and in favor of legal succession, to a large and attentive congregation.

Conference adjourned until the last Sunday in June, 1868.

WM. WOODHEAD, PRES.  
JOSIAH LOWE, Clerk.

## SELECTIONS.

### Report of the American Bible Union.

*From the Chicago Tribune.*

The semi-annual report was then read, as follows:

The American Bible Union was organized in May, 1850. It has now been less than seventeen years in existence.

During this space of time it has issued nearly six hundred thousand copies of sacred Scriptures, comprising about one hundred millions of pages. In this record it bears a very favorable comparison with the early history of the British and Foreign Bible Society, the American, the Edinburgh, the Paris, and other great Bible Societies. The greatest of all, the British and Foreign, in the first fifteen years, issued a little over two millions of copies, but its resources were more than tenfold greater than those of the Bible Union, its receipts in that period exceeding three millions and a half of dollars. The American Bible Society, at the close of its sixteenth year, had issued about one million four hundred thousand copies.—Each of these societies was at the time the only one in its respective country, and deservedly was regarded as a national institution. The issues of the Edinburgh, and of the Paris Bible Societies, in the early period of their history, were far inferior to these in number.

The American Bible Union was organized to procure and circulate the most faithful versions of the Sacred Scriptures, in all languages, throughout the world.—With cordially, and to the extent of its ability, aiding to procure and circulate the most faithful versions in Germany, France, Italy, Burmah, Siam, China, and elsewhere, it has devoted extraordinary efforts to secure an unexceptionably faithful and idiomatic translation of the Sacred Scriptures in our own language.

In every department of religious duty, the test of piety must always be applied at home. King or subject, rich or poor, noble or ignoble, every man will be judged as he lives. He may do any amount of good abroad, but if he maintains not a Christian department in his own family, his best friends will be ashamed of his profession of religion. He may give millions to convert the heathen, but if he purposely endeavors to keep his own countrymen in ignorance of the truth as it is in Jesus, he will justly be regarded as a

pretender and a hypocrite. If King Josiah, upon finding the hidden copy of the Law of God, and reading therein the threatenings of Jehovah against Israel, had carefully concealed the facts from his own people; and at the same time had expended much means to send forth faithful missionaries to the distant, scattered remnant of the ten tribes, to warn them of the dangers to which the Jews, as well as they were exposed, no reasonable man would have attempted to vindicate the consistency and principle of that spirited monarch.

Such were the reasonings of those who formed the Bible Union. They had emerged victorious from a controversy for pure versions for the heathen. They had refused to consent to withhold any portion of divine revelation from the distant convert, for whose salvation they had labored and prayed. They had instructed their missionaries to translate every word and phrase, for which equivalent words and phrases could be found in heathen languages. And now they were met by their own arguments, and had to stand face to face, before their acknowledged principles. The English version, the book which they used and circulated, which they read in the study, in the family, and in the pulpit; the book which they held up to the people as the undoubted word of the Lord; did not, as all scholars acknowledged, tell the whole truth. The variations from the truth were counted by hundreds and by thousands. To the conscientious christian, it was of little consequence from what causes these variations originated. Some of them were known to have sprung from want of accurate intelligence regarding the Greek language and literature; some, from restrictions imposed by King James upon the translators; some, from the gradual changes which the English language had undergone in the course of two centuries and a half. Many other causes could be designated, but the facts, the existing and undeniable facts, were too obvious and appalling to require additional argument from the circumstances that produced them. It would be of little consequence to a man whose soul was lost, that errors in the common version, which led him into infidelity, sprung from one special source out of many. It mattered not, that a word in the original, prescribing a particular duty, or forbidding a certain act, was mis-translated to the English reader by an ecclesiastical term, venerable with the dust of centuries. Every other consideration was absorbed in this—that numerous, ac-

knowledge errors and misstatements, disfigured, obscured, and perverted the revelation of God to man. Those whose eyes were opened, and whose consciences were quickened, to the perception and realization of such a truth, could not be indifferent. When brought by the events of divine providence to the touchstone of duty they were compelled to act. If they refrained, neither God nor man would have held them guiltless.

So far, they have done what they could. It would be a reiteration of familiar facts to repeat the story of their proceedings:

**ANCIENT CIVILIZATION IN ARIZONA.**—Though Arizona is the least known of our Territories, it is undoubtedly the oldest farming country on the continent. While the land of the pilgrim rejoiced in its primitive forests and rocks, and the groves of Penn were untouched by the white man's ax; long before John Smith originated the beautiful fiction of "the Indian maid and the gallant knight," or De Soto started for "the father of waters," Arizona was peopled by an intelligent and industrious race, and her valleys bloomed with the cultivated products of her rich land and varied climate. Along the "Rio Quercu of the West," we found the ruined homes, and dry acequias, where the skill of the architect and engineer were brought to the aid of the farmer. The Carrisso and Lithodendron are lined with mounds and vales, and the still fertile bottoms marked by unfilled ditches, but the landscape is lifeless and dreary, abandoned even by the savages, whose ancestors, under some fierce Tamerlane drove out or annihilated the civilized race that once gave life and beauty to these valleys. So with the Colorado Chiquito, and the garden spots of the San Francisco. They speak of a past greatness and suggest a former productiveness. Every hill approaching Prescott was marked by ruins, and the banks of every stream speak of

past agricultural labor. Between the Salinas and Gila there is a vast extent of most fertile land. According to Lieut. Grant, one aquia, forty feet wide by ten in depth, leading from the Salinas, served to water 500,000 acres, where now there is not one foot under cultivation, though the soil retains its original fertility. But through the darkness that has so long enshrouded this fair land, the light is already breaking, and a future awaits her far surpassing her former greatness.

### Immateriality.

Immateriality is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish the existence of *immaterial* beings. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor man could possibly conceive of an immaterial substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being. Reason and analogy have never seen it, or even conceived of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short, it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist; it can be of no possible use. It cannot possess one desirable property, faculty, or use; yet strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self, his *all!* The Atheist has no God. The Christian has a God "without body or parts." Who can define the difference? For our part we do not perceive the difference of a single iota; they are both the negative of all things which exist, and both are equally powerless and unknown. The Atheist has no after life, or conscious existence beyond the grave; the Sectarian has one, but it is *immaterial*, like his God—without body or parts. Here again both are negatives and both arrive at the same point. Their faith and hope amount to the same; only they are expressed by different terms. The Atheist has no home in eternity. The Sectarian has one, but it is immaterial in all its properties, and is therefore negative of all riches and substance. Here, again, they are equal, and

arrive at the some point. We do not envy them the possession of all they claim. On the other hand, what is the faith and hope of the despised *Materialist*? What is his God? He is a pure spirit, an organized intelligence, possessing the attributes of omnipotence, and eternity; a *real being*, the great Father and Head of all things, and omnipresent by the *power and influence* of His Spirit *only*. What is Jesus Christ? He is the Son of God the brightness of his Father's glory, and express image of His person. He is a material intelligence, with body, parts, and passions; possessing immortal flesh and bones. What are men? They are the offspring of Adam, and are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess, also, immortal flesh and bones. Thus perfected, they will possess the material earth in its renewed state as their everlasting inheritance.

With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God, their life, their heaven, and their immaterial all. They claim nothing but that which we throw away; and we claim nothing but that which they reject. They choose less than the shadow, and leave us the substance. We will not quarrel with them.

We choose all substance—what remains  
The mystical sectarian gains;  
All that each claims each shall possess,  
Nor grudge each other's happiness.

An immaterial God they choose—  
An immaterial heaven and hell;  
For such a God we have no use,  
In such a heaven we cannot dwell;

We claim the earth, and air, and sky,  
And all the starry worlds on high;  
Gold, silver ore, and precious stones,  
And bodies made of flesh and bones.

Such is our God, our heaven, our all;  
When once redeemed from Adam's fall  
All things are ours, and we shall be  
The Lord's to all eternity.

[AUTHOR NOT KNOWN.]

### MARRIED.

At the residence of the bride's father, North Star Branch, Iowa, April 19, 1868, by Elder Hans Hansen, Bro. PETER WIND, to Sister MARY HANSEN. All of the North Star Branch.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

No. 12.—Vol. 13.] PLANO, ILL., JUNE 15, 1868. [Whole No. 156.]

—For the Herald.

## I am Thankful.

BY M. RODGER.

I cannot boast of power or wealth,  
But God has given me life and health,  
And I have riches far more great  
Than empires grand or royal state.

Kingdoms and empires great and grand,  
Have but a little time to stand;  
All nations soon shall feel the rod,  
And power of an offended God.

I do not envy one of these,  
Nor do I want luxurious ease;  
I would not give what I have found  
For all above or under ground.

The treasure I so dearly hold  
Is fairer than Peruvian gold,  
And brighter than the brightest gem  
That decks a monarch's diadem.

Can India's choicest diamonds rare  
With what I so much prize compare?  
Or is it gold or silver ore,  
Or rubies from some distant shore?

Ah no, it is not one of these  
My mind and fancy e'er would please;  
'Tis something yet of nobler worth  
Than all the glittering toys of earth.

What is it, then I love so well?  
My tongue has not the power to tell;  
I have not language to impart  
The deep emotions of my heart.

I love the Lord, I love His cause,  
I love to keep His holy laws;  
I love a blessed Savior's name  
Who died that we might glory gain.

I thank him that my life is spared  
To hear the message Christ declared,  
Should once again salute the ear  
When his return to earth drew near.

I thank Him for the knowledge given  
That He will make this earth a heaven;  
And all the humble meek and poor  
Shall then find rest forevermore.

I'll praise Him for such wondrous grace,  
To Adam's poor benighted race,  
And while my thoughts shall soar above,  
I'll sing this song that "God is love!"  
MISSION, San Jose, Cal.

## Origin and History of Sin.

[CONCLUSION.]

When Satan perceived that a dispensation of the gospel was committed to men, for the last time; and an organization following, in which were set apostles and prophets, and also all the spiritual gifts, which he had caused long since to be "done away" because they were not necessary; when he saw communication reopened between earth and heaven, and angels descending to hold converse with man; and the

appearance of the record of Jared and his companions, with the testimony of the "other sheep" who had heard the voice of the risen Son of God; from Nephi to Moroni; and that the pledge given to Joseph in Egypt, touching the birthright in the "last days;" the arch-rebel, in the light of these developments, viewed "the situation," his malevolent soul "heaved with emotion," but summoned to his side all his legions and said, Since we left our "own habitations" in the celestial realm, our success in opposing heaven's attempts to build its kingdom upon earth has been great. Six times has it been attempted, and save in the case of that mysterious manifestation that took Enoch and his friends away, it has each time "suffered violence;" for we have taken it by force; and this is the seventh and last attempt. If we conquer now, the earth and its heaven are ours. Judging the future by the past, we must succeed. Go, be a lying spirit in the mouth of priest and people. Hence originated the "thousand and one" statements, to discredit the proclamation of the "servant" sent forth at "supper time." But such as were celestial spirits "in earthen vessels," heard *the voice and knew it*, and a host "surnamed themselves Israel." There were also terrestrial spirits who heard and "believed," and ran well for a season, but when Satan found that despite all his inspiration in the mouths of such as persecuted the truth and those who received it, still its march was onward, and bid fair to become terrible to those who "love darkness rather than light." Nations sitting in darkness, and the Isles, were visited; human theories and assertions were powerless to oppose; creedism, (the bantling of Satan), was met and shorn of its former comeliness. Something must be done lest the world go after

them, and the "kingdom under the whole heaven be given to the saints." Outside pressure, in the form of scandalous misrepresentation and ridicule, whipping, robbery and murder, did not avail; an element of discord must be introduced within; another "wooden horse" was decided upon; the "doctrine of Balaam," dubbed "celestial law," modified into polygamy, styled "patriarchal order," was insinuated into the minds of the "ruling elders," and the mixed multitude received it gladly, and every daughter of Jezebel in Israel became wanton. Satan had transformed himself like unto an angel of light; a new sin had been celestialized. [God saw the abomination in its covert, whispered in His name, and was wroth, and "took away the two principal shepherds in one day," that the great latter day apostacy might be revealed; organized to constitute the twin sister of the former day organized apostacy; the two forming the upper and nether mill stone, between which Satan designed to crush out the truth, and the truth loving. The peculiarity of the former being the "Vicegerency," and "Celibacy;" that of the latter, its Vicegerency or graduated godship, and polygamy; between which extremes the truth is found, like a Phoenix, to rise from the ashes of a "rejected church," and assumes the proportions of the reorganization of the latter day work, protesting against the usurper who "sought (by human) appointment, to supersede the lineal heir, and thus destroy the harmony" of the kingdom of heaven on earth. Mark! The mother of abominations takes her seat upon the (seven) mountains; her sister in the "vallies of the mountains," and when she publicly promulgated, (in A. D. 1852,) one of her damnable heresies; (polygamy); in the same year, the Spirit and the reorganiza-

tion raised a standard against it, and proclaimed it false; and reaffirming the law of God, made sure by the oath of God, the order (or offices) of that priesthood, that binds on earth and in heaven, is "handed down from father to son." And upon this line the war in heaven was inaugurated, and is to be fought out on earth, resulting in the defeat of the prince of usurpers and author of sin; by Michael, (or Adam), in whose days this law of priesthood was so confirmed, to be handed down. Michael's armies are his sons, who hold, by virtue of this law, the same "royal priesthood," answering to the hierarchy in heaven, composed, as we have seen, of an order of seraphims, cherubims, holy watchers, sons of God, angels, &c.; while on earth it is patriarch, prophet, apostle, high priest, bishop, elder, priest, teacher, and deacon. And as blessings go by lineage, so do curses, for sin is to be answered upon his head, who is the father of sin, and upon his sons, even upon Satan, or perdition, and the "sons of perdition," and these are the only ones that shall die, and not live again, for they are excepted from the resurrection, and shall not "see (the) life—to come," and though once he held the power of death, he is thenceforth under the power of death. As the scape goat bore off to oblivion the annual sins of Israel, so Satan and his sons bear off to eternal oblivion, sin. Sin is thus ended in the death of the first and the last sinner—Satan and his sons, or angels.—Hence, at this event, every creature (left) in heaven and earth, and under the earth, was heard praising God, who is then in all. Here is the immortality of life, and here is the "end of sin," and the oblivion of death. Thus the moral equilibrium of God's universe is restored, and immeasurable exaltations secured to the "worthy," and the

end justifying the means in its fullest measure; for those intelligences on whom the gospel is exhausted and fails to save, are thus reduced, by death, to their elementary sphere, and become "as though they had not been" (formed).

Thus the great harvest having been gathered, the tares are burned up. The heavenly edifice having been completed, the rubbish and scaffolding are removed, and the inseparable connection of Spirit and element, (the resurrection), receive a fulness of joy, while heaven and earth, the universe of light and truth echoes, "It is finished"—glory to God in the highest. While the captain of our salvation delivers all to His Father and His God. Hence we may say, here is also the end of an everlasting priesthood, or a reversion of its power whence it came, the end having been accomplished for which it was given; when in pursuance of the principle of "eternal judgment," each is assigned to the mansion prepared, and such a kingdom as is meet, and such a priesthood or authority as is meet. A change of law requiring a change of priesthood. That which is perfect having come, we shall see as we are seen, and know as we are known, and live, because the Father lives, having received the "great and last gift of God"—"eternal life," or life in perpetuity, for which all other gifts are designed to prepare us.—Without such preparation we can not see this life referred to, much less possess it. X.

### Thoughts by the Wayside

"Tracts we want, tracts we need;  
Tracts to sow the precious seed  
Of the gospel kingdom."

Of course we do, and thousands might be scattered like the leaves of autumn over the country; over hill and dale, and by the roadside, in the hedges and by ways, in cities,

and anywhere and everywhere:  
We want TRACTS. We do.

Tracts teaching truths, treasured, tried;  
Richly robed; refreshing, regarding right,  
Applicable arguments assiduously applied;  
Concise, clear, causing consciences contrite;  
To turn toward the truth, to taste to try,  
Salvation's springs, sending souls secure  
supply.

The sects understand the use of tracts, and their peculiar sentiments are disseminated broadcast o'er the land, by the little silent messengers, who eat no bread drink no tea or coffee; whose traveling expences are very slight. They have no families to care for; no ears to hear the angry curse, or calumnious charge, or false accusation; no sensitive hearts to bleed at betrayed confidence, or at cruel words from supposed friends. No jealous eye watching o'er each move can pain the heart which beats with pure emotions only; nor fearful friend to frown at friendly favors, to them foreshadowing folly's fatal falling. Smiles and frowns, blessings and cursings, reception or rejection, to them are alike. The eye that glances o'er their pages may fill with conviction's tear or gleam with hate, it matters not to them. They are indifferent as to their resting place, whether on the nabob's centre-table, or the cottager's dingy mantle. And yet they accomplish their mission, if they contain the bread of life, the gospel of our salvation, the word of the kingdom. They will do good, preparing men and women to come and hear the living preacher; they are his allies; they make him friends, (and perchance foes,) and share his friendships, and go to the homes of the hearers and confirm the word preached, adding their testimony, and aid short memories to find the scriptures referred to by their living friend, and silently point to the word of truth, and call attention to what that word has to say on the great scheme of redemption. Many

an one has been led to come and hear the living preacher, by a tract, and hearing, has believed and obeyed.

Now the amount of money needed to publish all the tracts the army of active elders and others require, is not to be named in contrast with the value of one soul thus brought into the fold of Christ. If one soul from the organization of the church till Jesus comes, should be called into the kingdom by means of a tract, and thousands of dollars should be expended, and the hundreds of thousands of tracts besides should be lost, or be fruitless, it would not be means or labor lost.

The zeal of religious neighbors in this department of church extension (for so it may be termed) is worthy of emulation. Our experience in the dissemination of tracts among some of them has shown that converts by hundreds have been made through this means. The seed has been planted, and afterwards been watered by the living exponent of the doctrine.

"Dont doubt it at all," says one, "and many might be interested in our glorious and rational faith but it costs money to publish tracts."

Indeed! So it does. But what of that? It costs money for tobacco, tea, coffee, and other luxuries. And which is the most profitable in the end. Suppose now, my good brother, or my sister, you just leave off, for a year, your narcotics, and spend your money for tracts, Books of Mormon, Voice of Warning, etc., and let the matter stand till the judgment day and then learn the result. Suppose that from some distant part of the world, or our own land, some soul, saved and immortal, should be presented to you as a star in your crown, the fruit of your sacrifice of that which is hurtful in itself, *will it pay?*—Which is the most profitable, the

most to be desired, gratification of self, with a loss of a good degree of the Spirit by rendering your bodies unholy by your habits, or the salvation of that soul? If your brethren will leave their families and home associations and pleasures, to carry these messengers of light, will you not furnish them?

Bro. Joseph says "we are getting low in tracts." Sad news! For the query comes, will there be enough and to spare soon? Who can tell? We want tracts; we do indeed; plenty of them.

Tracts pithy, pungent, pointed, pure,  
With wisdom worded, wholesome winning  
words,

Searching, serious, sentiments sown secure.  
AMONG THE ISLES, May 8, 1868.

T. W. S.

## LITTLE FOLKS.

### Worms in the Bud.—No. 2.

BY FRANCES.

"Lilly," said Mrs. Russel, as she called her little daughter to her side, "I fear I shall not be able to spare you this afternoon as I promised. I regret it too, for I dislike to promise you, and then not perform; but I feel very unwell to-day, and this is the afternoon I always give to Hannah. It would be such a relief to me if you would amuse your little brother while she is gone."

"Would it mamma," said Lilly, as she put her arms gently about her mother's neck, "then I will not go, for I could not enjoy my visit if I thought you needed me at home."

"You are a loving little girl," said Mrs. Russel, "and you shall spend your next holiday with Emma; but go now to the nursery and amuse Freddy, and I will come up presently and see how you get along."

Lilly left the room with a cheerful heart, for she was tasting the sweets of being useful to others. Though she was but a little girl,

she knew she was helping her mother; and because she loved her so well, it was a pleasure to do any thing she required. Dear Lilly, how sad that that mother should have been the one to have placed the worm in the fair life-bud of her child!

With her little brother, his toy books and playthings the bright afternoon soon sped away. Her mother too came in and brought them some nuts and fruit, and when evening came, no happier little girl could have been found than Lilly Russel.

Seated at the tea table the same evening, Mr. Russel asked, "Well Lilly, did you and your friend Gracie have a good time this afternoon? You look so bright and happy I hardly need ask."

"I did not go to see her papa."

"You did not, how is that?"

"I could not spare her this afternoon very well," said her mother, "Hannah was going out, and as my head ached, I kept Lilly to amuse her little brother."

"Well, she is a good little girl to assist her mother, and I am glad she is getting large enough to be of service to you."

"But it is not every little girl who would have done so as cheerfully as Lilly has, and I shall not forget her *self sacrifice*."

"Self sacrifice, what does that mean mama?"

"Why, darling, it means that you was willing to give up your own pleasure to do one a favor; and mama will not forget it."

All this praise was very pleasant to the little girl; but alas, alas, it was only planting the germ of the hateful worm which would destroy the flower.

As we said before, Lilly loved her mother, and to please and obey her made her happy. She never once thought that she was doing anything

more than she *ought* to do. She knew that if she had been suffering pain, her mother would not have left her alone, and it never entered into her little heart to think of doing only what love prompted. But the words of her mother, "Not every little girl would have done so," set her to thinking whether she was not doing a very praiseworthy action, and the lavish praise bestowed upon her, for simply doing her duty, caused her to wonder if she really had not been self-sacrificing. Lilly could not have put all these thoughts in words; nor could she have told why it was that after this she could not find the same pleasure in obliging her mother which she had on that summer afternoon, and, though for some time not aware of it herself, she waited for her reward from her parents in the shape of praise, and when she received it, she was not as happy as she had once been from the sweet thought of having served those she loved.

Here, then, was a worm which a parent's hand should have guarded this tender bud from. It is a worm more blighting in its effects, more destructive of human happiness than I have power to tell you. As you desire to grow into lovely flowers, to be useful to others and happy yourself, guard against this worm. It eats deep into the heart of many a promising bud, which, instead of unfolding a fair and lovely flower, becomes dwarfed and withered, and falls from the stem regretted by none. Many a life fair with promise, has been dwarfed and blasted by this worm, into a cold and selfish being, who forgetting to act from love of doing right, has thirsted for a reward of praise, and was miserable when it was not received.

"But," say my little readers "it is very nature to love to be praised,

and we think you yourself once said something about being appreciated."

"True, my little friends. It is a very pleasant thing to know that others appreciate what we do, and no one is justified in withholding due praise from a child. But far above all human praise, let your eye be fixed upon the approval of God, and when the sweet consciousness of having done your duty, having acted right, speaks peace to your soul, let that be all your due, for no other will ever bring such calm contentment and joy.

Did little Lilly, think you, do more for her mother than she would have wanted her mother to do for her? Did she do more than any loving affectionate child would have done? More than all children ought to do? I know, my little friends, you will answer at once, "she did not."

Now will you, as you promised me, search in your own heart, and see if this worm has found any lodging place there. Have ever those hurtful, deceitful words, "It is more than many a child would have done," fallen upon your ear? If they have, just answer them with these truthful ones, "I have but done my duty."

I said those other words were hurtful and deceitful. Let us see if they are not. They are hurtful because they would incline you to think that you perhaps ought not to do more than other children do, whereas you ought to do all the good you can, and they ought to do *more* than they have done. They are deceitful because they lead you to think you *deserve* praise for doing right. The Savior warns us against this, when He tells us that after we have done all, we are unprofitable servants still. We have only done our duty. And yet we know that He will reward us, if we are faithful unto the end.

The danger dear children lies just here. When we learn to love praise, as the reward of doing our duty, we cease to desire the reward which a performance of duty always brings, and substitute the *praise of men* for the *approval of God*.

At a future time we may trace for you the history of Lilly Russell, and see what pain followed as the result of this "worm in the bud" to her; but now, just now, when you read, this is the time for you to search your own heart; and I beseech you, if the worm is there, let it not live an hour longer, for it will mar your life and destroy not only your own happiness, but your usefulness to your fellow beings.

Guard thou the buds, the tender buds,  
Of thy young life from every blight  
And none will deeper mildew cast  
Than love of praise for doing right.

FRANCES.

**FAMINE IN ALGERIA.**—There are now in New York two French missionaries, Revs. A. Millot and S. Goy, sent out by the Archbishop of Algiers to collect some for the Mussulman Arabs of this vast archdiocese, who are perishing in thousands and tens of thousands for want of food. They have also quite recently been visited by cholera, so that pestilence and famine seem to have combined for their destruction. Although these poor people are not of his own flock, the good Archbishop is filled with compassion for their sufferings; and, after exhausting all his own limited means for their relief, has sent some of his priests to Europe—especially France, his own country—some to America, to appeal to the common feeling of humanity in behalf of this terribly afflicted race. The Archbishop writes as follows:

"This, in fact, *famine*, with all its horrors, that is decimating the native population, already so scourged by the ravages of cholera! Two years of drought and the devastations of myriads of grasshoppers, have exhausted all their resources. For many months a great number of Arabs have been living on the grass of the fields, or the leaves of the trees, which they eat like cattle; and now (January), when an unusually severe winter has set in, their exhausted bodies can hold out no longer; they are literally dying of hunger. They are seen almost naked, hardly covered

with rags, wandering in troops on the highways, in the vicinity of the towns, whence it has been necessary to remove them by force in order to avoid disorders of every kind; they are seen waiting for the carts that remove carrions from the towns to seize and devour the wretched prey. They even root up the buried carcasses of animals that died of plague; to eat them. And, awful to relate, and more awful to behold, these poor people are found every morning dead in the fields and in the highways, dead from starvation. Six, eight, ten or twelve, are sometimes found lying dead together. Without any exaggeration, fully one hundred thousand Arabs have fallen victims to this sore calamity *within the last six months!*"

**CHECK ON A TEXT.**—They had an excellent practice in the old Dutch churches, in New York, to prevent the preacher from indulging in long sermons. An hour glass was placed at the right hand of the minister, and it was the clerk's duty, when the last grains of sand had run out, to remind him that the time to end the sermon had come, by three raps of his cane.

**EXILES LIBERATED.**—The Emperor of Russia has issued an ukase, setting free all persons of foreign birth now exiled to Siberia, and all natives of Russian Poland, who are sentenced to less than twenty years' exile.

**Our Query Column,**

*Question.*—Can a priest administer the sacrament when an elder is present?

*Answer.*—Yes.

*Q.*—By what name should a polygamic woman be called in baptism?

*A.*—She should be called by her maiden name. The church knows no polygamic marriage. The record should be in the same name as used in baptism.

*Q.*—What is an evangelist?

*A.*—An evangelist is an officer called by revelation and ordained in the branches of the church, to strengthen, confirm and bless as a patriarch, by the laying on of hands.

The preacher should be clear, earnest, natural, literal, and appropriate in his subject and address.

The hearer should be prompt, quiet, eager and appreciative in his attention and attendance.

## L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Monday, June 15, 1868.

JOSEPH SMITH, *Editor.*

### Pleasant Chat.

We begin this fragment of our semi-monthly offering in an excellent hope.

Two brethren, desirous of helping push forward our good work, have offered the sum of \$2100, for the purchase of a power press. It is not enough by some \$1000 or \$1500, for the object designed, to put the church in a condition to do all its own work; but it is very gratifying to know that so good a start for so grand an object is made. It renews our faith in the effectiveness of men in these last days.

Who will now step in and help lift this burden? Don't be afraid. If the world comes to an end as speedily as some have been fond enough to suppose, the money which we may have, will scarcely stand the fire, (Green backs and Government bonds.) But if it should not, for a few years, or until the world is evangelized, the money will be well used. Brethren, the idea of working to so great a disadvantage as heretofore for the want of means to do better, while plenty is within reach, is not to be entertained. The development of our growth requires a better effort than has hitherto been made. The Press is said to be the great lever power in the world. We have no reason to doubt the correctness of this saying. But in order that any aphorism, however true, may be of any practical value to any body there must be its practical application. One acknowledged means of propagating the faith of the church is by the means of tracts; but the church has not been in a condition to furnish them even when paid for.

It is the will of God that we shall prosper in good, not in evil; and the cause in which we are engaged is of far greater

worth than the paltry dollar it may take for the scattering a few thousand tracts.

We have no disposition to ask for money for individual enrichment, but we greatly desire that some more steam power may be put into the hands of the servants of the church.

Every piece of good, valuable machinery put up or owned by the church increases the aggregate wealth of the whole. This consideration is only urged to meet the prudential whisperings of the money lovers, who must receive a cent per centum for all moneys expended by them.

The lover of truth, the truth of the last days, will see that when he can increase the wealth of the church in usefulness, by the expenditure of his money, he is getting the highest premium which it is possible to obtain. One portion of the means spent for needless articles, if applied to the uses indicated by our law of advancement, would furnish such an engine of strength to the church, as would more than quadruple its resources, in an incredibly short time.

Hence, when we say to the saints these things are needed, we wish to see an exhibit of work commensurate with the interests at stake. And when we ask the consideration of the idea proposed respecting a press, help us,

The new volume of the HERALD begins with the next number, and whatever of difficulty, or error, may have been evinced upon our part, we are anxious to make the necessary amends. What may have been charged upon us as error and wrong which we have not been guilty of we forgive, that we may begin the 14th volume with a brightening record.

That we wish the HERALD supported, we do not deny. That the system of prompt payment is the correct one, we believe, and of course shall urge its adoption.

The news from abroad is encouraging, as will be seen by reference to the correspondence.



Increased activity seems to be the rule with the ministry.

The Scriptures have been mailed to those who could not be reached by express, and have been sent to the P. Offices directed. We cannot be responsible for removals, for miscarriages, nor for non-arrivals, when we have complied with our part of the obligation.

That not many have failed to go safely we have reason to believe; but that some have missed we fear.

In all cases where mistakes have occurred, or failure been made, if the cause is on the part of the committee, we will surely rectify it.

With this number closes the 13th volume. Shall the next be better sustained, in subscriptions, contributions for it columns, and in the moral sustenance which the work requires; or will it be suffered to languish for support?

We have felt and intended this year should be a marked one in the history of the church. Already do the signs for which we looked, begin to show forth. Elder L. Sheen has had a third discussion with W. F. Jamieson, and is now gone to meet Elder Miles Grant, at Iron Hills, Iowa.

The practical results of righteousness, are those things which we should seek. A gospel in name only, destitute of the fruits of godliness, is not that which will purify. Purifying influences should operate upon us for our cleansing from evils. If this is being done, let us thank God and be content.

## CORRESPONDENCE.

FROM BRO. E. C. BRAND.—*Bro. Joseph.*—I feel impressed this morning to address you, and send you a few items of news, and if you can glean a line or two from my poorly expressed ideas that will cheer the readers of the *Herald*, well and good. I held a debate on the 24th, 25th, 26th, and 27th of March, in

the Methodist Church in this city, with the Rev. G. Killpatrick; first two nights on the question of Infant Baptism, at the end of which the Chairman took a vote, which clearly showed the sense of the audience to be opposed to sprinkling. The reverend gentleman then refused to debate further, if there was to be any more voting; although he had agreed in writing that the questions should be decided by the congregation. So, to keep him before the people, I waived the point, and had two more nights on Baptism by immersion, and on Sunday, the 29th, preached to a good congregation, morning and evening. There is a friendly feeling existing to the cause of truth in this city. I started the next day for San Francisco to attend Conference, of which you have the minutes; and thence to Petaluma, and there preached twice, while there, one man was added to the church by baptism. I then went to Liberty, San Joaquin Co., joined Bro. Falk, and attended a discussion, which was ably conducted by him, and in a good christian spirit. The discussion lasted six days. The evenings were occupied in preaching, by Elder Underwood, one of the elders of Dr. Shaffer's church, and your humble servant, alternately. Sunday morning was occupied by the doctor, who, in his discourse, called me false teacher, deceiver of the people, liar, etc. I preached in the afternoon and evening, but took no notice of him or his abuse, but improved the golden opportunity to preach the good things of the kingdom of our God. During the preaching four gave themselves to the Lord, and were baptized in the presence of a large concourse of people. The candidates, (two of them Campbellites, and the flowers of the flock), spoke at length at the water side, taking an affectionate farewell of their Campbellite brethren; testified

to the fact that God had heard their prayers and showed them the light; and that they were not deluded by the Mormons.

On Monday evening the debate closed; I requested permission of the Board of Judges to speak, when I requested Dr. Shaffer to make a christian apology for his conduct during the debate; and on his refusing to do so, challenged him to prove his assertions; this he declined, and made an apology for any thing he might have said.

On Sunday morning at 9, we had a sacrament and confirmation meeting; several of the brethren and sisters made their acknowledgments, one to the other, and the Spirit rested first on one and then on another, till the house was full. O brother Joseph, that I had the power to describe the scene of joy, but words can not picture what we experienced. Full of love and joy, we could not speak; our bodily strength was taken away. After partaking of the emblems and offering prayer, we proceeded to attend to the confirmation of four lately baptized.— There were four elders, and on laying hands on Bro. Crawley, we were all overpowered, I could hardly give utterance to the blessings given by the Spirit on his head.— Bro. Falk, overpowered, sank to the ground. Bro. Crawley shouted praise to God, and declared he could now testify that which he had never known before, "that his redeemer lived." All in the room were filled, even a family of old Mormons were overpowered; the man had to leave the room to give vent to his feelings.

CARSON CITY, Nevada, May 6, 1868.  
*News from the Lamanite Brethren*

FROM BRO. DANIEL COVER, (Lamanite).—I have little time to write to you to-night, to tell you how we are getting along. We are all well. Our Indian friends received us good.

We had a good meeting last Sunday at 4 o'clock. I think we shall baptize some next Sunday. Our house is too small where we have our meetings. We have hard times to live here. We have to work very hard every day, so can not preach much. The Indians want me to preach every day, they so glad to hear our preaching, but it is very hard on us, but we shall preach whenever we can. Our Indian friends are so poor they can not help us to anything.

PORT HURON, Mich., May 20, 1868.

FROM BRO. E. PENROD.—I thought a few lines from this land of sand and sage brush, might be welcome to those of the brethren who live in other parts of the country.

Bro. E. C. Brand, our District President, has just returned from the Conference in California; we welcome him back with joy. We are pleased to see, through the *Herald*, that Bros. W. W. Blair and A. H. Smith, are appointed to the Pacific coast; they will be welcomed here by a great many besides the saints; it is our prayer that they may safely and soon arrive here.— There is a good feeling towards the work here, it only lacks laborers.— Bro. E. C. Brand is a mighty worker in the cause of righteousness; he cries aloud and spares not; he goes through rough and smooth, cold or hot, wet or dry, it is all the same to him. Bro. A. B. Johns has been confined at home since last fall by sickness in his family, though he is now getting foot loose. The rest of the elders are very busily engaged on their farms just now; the busy time will soon be over, then we look for a good time with the saints, enjoying the blessings of God.

Bros. E. C. Brand and A. B. Johns, preached yesterday at Mr. Toppins' Ranch, on East Carson River; there is a good feeling in

that section; they seem to be honestly seeking the truth. I think there will be a good work done in that vicinity, by attending to it; it is included in my field of labor.—Our branch Teacher is about moving away, and our Priest wants to go preaching; and I, being President of the branch, will endeavor to take care of, to feed and look after, to strengthen and be with them, for I feel it is my duty. May the God of heaven open the understanding of all that desire truth, and nourish and strengthen those that have received it. Never forgetting to pray for those in authority over us, as well as for the elders who are preaching the everlasting gospel; in this, the evening of time, is the daily prayer of your humble servant.

CLEAR CREEK, Nevada, May 11, 1868.

FROM BRO. W. W. BLAIR.—Bro. Banta and myself reached this place yesterday. We are well. We have procured our tickets for San Francisco, at \$85 each, first cabin from New York. We will sail in the Santiago de Cuba, and Oregonian, and will start at noon, June the 5th. We had a pretty good time at Brookfield, O., and at Kimberly, Penn., also at Pittsburgh. Will you advise Bro. S. J. Stone to call at Brookfield and Kimberly and labor some.

Strong drink has done much damage to the work at Brookfield, and we must take a decided stand against it. I there decided that an intelligent member getting drunk two or three times after being warned, should be cut off, as his course proved that he did not wish to bring forth the fruits of repentance. This gave satisfaction to all, I think, but the drinkers.

Many are looking with deep interest to the success of the English Mission.

I see they think probable that the

cars on the Pacific R. R. may reach Salt Lake this fall. I long to see that region visited with 2000 or 3000 copies of the New Translation. Bro. Ellis is now in West Va., holding a discussion.

We think to reach N. York, Monday, June 1.

Those desiring to address either Bro. E. Banta or myself, will please direct to box 513, San Francisco, Cal.

PHILADELPHIA, Pa., May 27, 1868.

FROM BRO. SAMUEL POWERS.—I have finally got into the field, and in a part where there has never been any Bible doctrine preached. The country here has been settled about twenty years, and not one of the Latter Day Saints has been, as far as I can learn, within twenty miles of here.

I preached last Sunday, and Monday and Tuesday evening to full houses of attentive listeners; but there is abundance of opposition, and time alone can tell what will be the result of my labors here. Some are believing our report. I have several appointments ahead, and my faith is that many will obey the gospel.

FAYETTE, Iowa; May 27, 1868.

FROM BRO. GEO. P. SLAYTON.—We are all well and, as far as I know, trying to live in the service of our Master, God. We feel that amid all the persecutions, the work of God is onward, and the saints are contending for the faith once delivered to the saints.

You will see by our last Conference minutes that I was sent to Oregon with Bro. Jos. Clapp. I am now on my way thither and I feel to ask God to be with us to lead, direct and guide us in all our doings, that they may be with an eye single to the glory of God the Father, the spread of the glorious gospel of

Christ, and the salvation of mankind; and my prayer shall ever be that God will bless you with all His servants.

My address is Lebanon, Linn Co., Oregon.

SAN FRANCISCO, Cal., May 2, 1868.

FROM BRO. THOS. H. WADDEL.—While Satan is working, the Lord has blessed the many testimonies that I have borne in His name, and since the first of March last, I have baptized forty, and one of them has been preaching for the last twenty-eight years. The first ten years of his ministry was in connection with the Methodist Episcopal Church, and for the last eighteen years he has been connected with the Baptist Church. His name is M. B. Ellis, well known in western Florida. Milton, Santa Rosa Co., Fla., May 9, '68.

FROM BRO. J. W. GILLEN.—Having a few spare moments, I thought it would be advisable to communicate to you a short history of my labors, and the progress that has been made during the last six weeks, in this city. You have been already informed that heretofore my labors have been confined to visiting from house to house, conversing and distributing tracts, as opportunities would present. But I feel to thank my heavenly Father that the scene has now changed for the better, and with the change has come the fruit of our labor. Bro. Walling has opened his house for preaching. He resides in the Sugar House Ward. Since that time the work has been progressing rapidly, the spirit of inquiry is on the increase, very many are favorably impressed with the work, and my present convictions are that a great and good work will be done ere long in this city.

April 10th, I baptized two; 20th, seventeen; May 10th, three; 11th,

five; 16th, ten. Total since April 10, thirty-seven, and there are many more who intend to be baptized soon. I intend to organize a branch and put it in good working order before I leave, so that it will be ready to receive and welcome the brethren on their arrival here.

I intend to visit Malad valley before leaving for the west, preaching and strengthening the branches according to the ability that God has given me. And I would here remark that since my arrival here I have found many true and faithful saints, men and women who love the latter day work, the truth, the church and kingdom of God. I have enjoyed many a season of rejoicing in their society, which will be held in sweet remembrance by me; but it has not all been joy and sunshine. No, there has been sorrow and gloom; with the sweet came also the wormwood and gall. But perhaps the sorrow is as beneficial as the joy, and the bitter as the sweet. We can derive lessons therefrom that will be instructive and beneficial in after life, and my prayer to God is that we may all profit by past experience, and act wisely for the future.

Many are waiting very anxiously for the Holy Scriptures. I have not received them yet, but I am expecting them. I am anxious to deliver them to those of the subscribers who remain here.

SALT LAKE CITY, May 21, 1868.

FROM BRO. WM. REDFIELD.—As I have just returned from Farm Creek, I write you a brief history of my mission, in company with others. We organized a branch of 21 members. Seven were baptized. Others are expected to unite soon. I can safely and truly say the Lord was with us in the organization of the branch. There was not a dissenting voice in choosing the offi-

cers. Great union prevailed, and the Spirit of God was in our midst.

I was at Manti last Sunday. The branch chose Wheeler Baldwin for their Book Agent.

HAMBURGH, Iowa, May 30, 1868.

## CONFERENCES.

### Abridgment of Conference Minutes.

PITTSFIELD District Quarterly Conference was held at Pittsfield, Pike Co., Ill., May 9, 10, 1868.

Loren W. Babbitt, President; Thomas Williamson, Clerk.

*Officers present.*—1 high priest, 1 seventy, 5 elders, 1 priest.

#### REPORTS OF BRANCHES.

Atlas: Report not accepted, not having been adopted by the branch. H. B. Huffman, President.

New Canton: 19 members, including 1 seventy, 2 elders. Daniel Bowen, Pres't; Reuben C. Hendricks, Clerk.

Quincy: Failed to report.

Lamoine: Failed to report.

Pittsfield: 16 members, 2 elders, 1 priest.

The following elders reported:

Loren W. Babbitt had preached in the north part of the State and in Schuyler Co., and about his own neighborhood, and trusted with some success. Visited Quincy, and spoke well of the saints there.

Jackson Goodale had labored every Sabbath, with all the ability God had given him. Daniel Bowen, Cornelius Mills, Reuben Hendricks, Henry Huffman, Thos. Williamson, also reported.

*Resolved,* That Loren W. Babbitt continue to be the President of this District.

#### SUNDAY MORNING.

*Resolved,* That we sustain all the spiritual authorities of the church.

A good stirring sermon was preached by Bro. Jackson Goodale, to an attentive congregation; also in the evening, by Loren W. Babbitt.

*Resolved,* That we adjourn to meet at New Canton Branch, Aug. 1, 2, 1868.

## SELECTIONS.

*From the Advent Herald Feb. 4.*

### Wm. Miller's Dream.

About a year before Mr. Miller's death he had a dream which was subsequently published in various

forms and as a correspondent expresses a desire on the part of himself and others to see it again in print, we can not do better than copy it as found in his *Memoirs*, pp. 360—363. His biographer (S. Bliss) says:

As his infirmities increased and strength diminished, he was very much pained by the irregularities, extravagances, and strange notions practiced or entertained by those who had departed from his teachings and counsels. That subject so much occupied his waking thoughts, that it was not singular if his sleeping hours were affected by the same.

He, no more than others, placed any reliance on dreams; yet the comfort he derived from one, about the middle of November, caused him afterwards to write it out for publication. In a letter, written three weeks subsequently, he thus relates it:

*Dear Bro. Himes:*—I am yet in the land of the living, and under the trials of this inconstant world. I am confident that I cannot bear the trials, perplexities, and evils, to which we are all subject, more or less, as I once could; whether it is owing to my age, infirmities, or for the want of my former activity, I cannot tell; perhaps all these things may operate on my mind as causes to produce impatience, uneasiness, and the like; to avoid which, and to retain and possess an equilibrium of temper, I have had to use all the powers of my body and mind. I have often found it a hard contest on my part to overcome these evils, or bear up under them, with the fortitude and courage of a soldier of the cross. I find more need of grace as I progress in my journey towards the saints' inheritance.

"About three weeks since, owing, as I suppose, to a discovery, which I thought I had made, that some

brethren, whom I had loved in the gospel with a deep and intense interest, had become alienated from me, as well as from each other, and were trying to supplant and to injure the characters, usefulness, influence, and abilities of other brethren and myself, and had become like the obscene fowls of the air, who live only on carcasses and putrid flesh; it seemed to me that I should be obliged to give up all confidence in man, and all love for them; so that, like David, I had no Jonathan left, and like him could say 'I shall fall, one day by the hand of Saul.' While in this deplorable state of mind, when I was about to believe in the total depravity of all men, and that all profession of religion was nothing but hypocrisy, I received comfort and consolation from the following, which may pass for

#### A DREAM.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket, and thus arranged, they reflected a light and glory equalled only by the sun.

"I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents, I therefore placed it on a centre table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

"I began to think the owner would require the casket and jewels again at my hand, and if I suffered them to be scattered, I could never place them in their places again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;—and now they seemed to scatter them all over the room on the floor, and on every piece of furniture in the room.

"I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

"While I was thus weeping and

mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room.

"I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

"He told me to 'fear not,' for he would 'take care of them.'

"Then, while he brushed the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the haste I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left,—although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to come and see.

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.

"The effect of this on my mind has been extremely consoling and

happy. Write to me the interpretation, and receive my love for you and yours.

Wm. MILLER.

Low HAMPTON, Dec. 3, 1847.

On the publication of the above, it was generally regarded as a dream of his waking hours; but he subsequently assured his biographer that it was what it purported to be—a dream. He received many letters, inquiring if it was a dream; but his usual reply was, "I so stated it; did you doubt my veracity?"

In response to his request, "Write me the interpretation," many attempted to solve the enigma, to explain which no Daniel was needed. Without professing any skill in the "interpreting of dreams," the "showing hard sentences and dissolving doubts," Mr. M. acquiesced in the following interpretation:

"The casket was the volume of God's truth—His whole revealed Word.

"The jewels, diamonds, precious stones, &c., were the doctrines of the Bible, which, each sparkling and bright like precious gems, glittered in the casket as they were unfolded to view.

"The scattering of those gems was the sad havoc which the unstable, and those turned about by every wind of doctrine, made with certain portions of revealed truth; preaching for doctrines the imaginings of their own hearts, and placing precious doctrines of God's grace and providence among the rubbish, dirt, shavings, and sand, of the great apostacy; wresting them to their own destruction.

"While Mr. Miller expostulated with one class of those errorists, three more would arise in other places, until it was difficult to convince the people who *'we were.'*

"The restoration of the jewels to their place, was the ushering in of the kingdom of God, when each diamond truth will be separated from

the dust and mist with which the ignorance, unbelief, or depravity of man has encumbered it, to shine in the Savior's diadem."

**MISCELLANEOUS.**

**CONFERENCE NOTICE.**—There will be a District Conference of the Church of J. C. of L. D. S., at the Pittsfield Branch, Brown Co., Wis., June 20, 21, 1868.

Done by order of the last Conference.  
GILBERT WATSON.

BINGHAMTON, Wis., May 22, 1868.

NOTICE is hereby given, that for reasons properly shown, fellowship has been withdrawn from Thomas Tyler, formerly of the Brookfield, Ohio, Branch of the church.

**MARRIED.**

At San Francisco, Cal., May 1, 1868, by Elder Geo. P. Slayton, Bro. PETER CANAVAN to Miss ELIZABETH SMITH.

**DIED.**

At Mission, La Salle Co., Ill., April 28, 1868, MARTHA, wife of Andrew B. Anderson, aged 34 years, 11 months and 7 days.

At Nine Eagles, Iowa, April 18, 1868, MARTHA ANN, wife of H. G. Hall, aged 35 years, 2 months and 16 days.

At Sandwich, Ill., May 2, 1868, of debility, father JOHN STILES, aged 77 years.

One of the early defenders of the faith, he has lived, and gone to his rest in the love of his God.

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