

THE TRUE LATTER DAY SAINTS' HERALD.

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

"HEarken to the word of the Lord, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon*.

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—For the Herald.

Prayer of Humility.

And can it be that I have learn'd
To sacrifice in this vain world?
Give up the pleasures once so dear;
And serve the Lord with heart sincere?

No heart was lighter once than mine,
And none to pleasure more inclin'd;
I loved with merry friends to be,
And join them in the Gipsy glee.

Where are my gay companions now?
In phantoms oft I see them bow,
Enslaved in chains of sordid gold,
And worship what their eyes behold.

Deluded fancy oft will paint
To their imagination quaint,
Some idol which their souls doth love,
And draw their thoughts from God above.

Some in the broadest road will tread,
And some are numbered with the dead,
While I the narrow path have trod,
Which leads us to the living God.

My every wish, and earnest prayer
Is that I might, with daily care,
In Jesus lowly footsteps tread,
Nor by an evil power be led.

I often ask the reason why
The veil was lifted from mine eye,
And visions opened to my view
Of glories more than mortals know?

Why was I shown the heavenly way,
While others still in darkness lay?
Why can they not salvation see?
Why yet to truth so blinded be?

Alas! the day is drawing nigh
When they shall know, as well as I,
That Jesus with His saints shall dwell,
And hurl the wicked down to hell.

Lord help me that I may not turn,
But that my lamp may always burn,
And may its rays illumine my mind,
And make me humble, good and kind.

With joy and gladness I impart
The tribute of a grateful heart,
That I am call'd to join in praise
For truth restor'd in these last days.

What can I do to roll it forth
From east to west, from south to north?
'Tis not for me to rise and preach,
Or laws and doctrine try to teach.

But I will labor all day long,
And help to roll the wheel along,
And let my loved companion go
And help to conquer Zion's foe.

A nobler calling ne'er was found,
Though decked with gold, with diamonds
crown'd;
For glittering splendor must decay,
While truth shall reign thro' endless day.

Our Savior calls, the field is wide,
And day has waned to eventide.

The laborers 'mong the grain are few;
I will add one, and labor too.

O may Thy all protecting care
Go with him and his comrade there;
Preserve them from disease and pain,
And bless them till we meet again.

I pray that we who're left behind
Protection 'neath thy care may find;
I know Thy promise stands secure,
We shall have bread and water sure.

Grant every honest soul on earth
May learn their great Redeemer's worth,
Yield strict obedience to His laws,
And help to forward on His cause.

This is my inmost soul's desire;
May the same wish each bosom fire;
Then shall we life immortal gain,
And live when Jesus comes to reign.

M.

Letter to an Octogenarian.

DEAR FRIEND:—Your question, asked in view of the multiplied divisions of modern christendom, is one of vast moment, and worthy of the candid consideration of the good and wise men of this generation. You ask:

“Did the Founder of the Christian Church tolerate divisions?”

In answer to which, we unequivocally answer, NO. Not only did He *not* “tolerate divisions,” but through His own teachings, as well as through those of His apostles; revealed a law, through obedience to which the world of mankind might be redeemed to God. If, through obedience to the laws of our divine Master, the primitive church had the honor to become one, even as the Father and Son are one, will not obedience to the *same law*, when prompted by the *same motives*, result in the *same union*? It most assuredly *will*. Then let us unite our efforts to establish the principle by which this glorious union was effected in the primitive church.

“To the law and to the testimony,” for, says the Prophet Isaiah, “if they speak not according to

this word, it is because there is no light in them.” Isa. viii. 20. From this it is given us to understand that the Holy Scriptures must be acknowledged as the “*standard*,” to which we can refer for the settlement of all differences in regard to doctrine, etc.

This being acknowledged as the standard, we turn to its sacred pages, asking for the light of divine truth to aid us in our researches. In order to effect the desired and necessary union, we must:

1. Obey the laws.
2. Live by the precepts, and
3. Receive the promises.

1. What are the *principles* constituting the law? Let us refer to the standard for an answer to this important question.

“Therefore [not] leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.” Heb. vi. 1, 2.

From this quotation we learn that faith, repentance, baptisms, (of water and of the Spirit,) and laying on of hands, (for the gift of the Holy Ghost,) are, by the Apostle, called “*principles of the doctrine of Christ*,” and if principles they can not be dispensed with. Can any principle in any science be dispensed with, and not destroy that science? For example, in mathematics there are five fundamental principles, upon which the science is based, viz.: numeration, addition, subtraction, multiplication and division. Now, can we dispense with the first principle, numeration, or with the last, division? Every school boy knows that to deprive the science of either of these principles would be its destruction. So it is with theology; for theology is a science.

What is theology?

“Theology, signifies that science which

ments of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end."—*Buck's Theological Dictionary*, p. 532.

With this definition before us, let us proceed to examine the law in a few of its most important points.

Faith and repentance, the first two principles of the gospel of peace, are conceded by all who profess to believe the Bible, to be *indispensable* principles of the revealed science. And why? Because they are contained in the Bible, and have never been repealed by the Lawgiver.

The third principle in the law is the "doctrine of baptisms." In making this statement, the Apostle must have had in view the saying of the Savior to Nicodemus:

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Jno. iii. 5.

Let us, then, first examine the *baptism*, or birth of water. For what purpose was the ordinance of baptism established in the primitive church? Let the inspired apostle who preached on the day of Pentecost, answer this momentous question:

"Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38.

From this quotation, as well as by a reference to Acts ix. 15, x. 48, xxii. 16, it will be seen that baptism was instituted and established in the church for the "*remission of sins*." We have shown that "*remission of sins*" is experienced through obedience to a *specific* law; that the ordinance of baptism was instituted for that very purpose. Our next object will be to show that the Holy Ghost, or Comforter, can only be received through obedience to law.

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephe-

sus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. * * And when Paul had laid his hands upon them; the Holy Ghost came upon them; and they spake with tongues, and prophesied." Acts xix. 1-6.

From this quotation it will be seen that the twelve men at Ephesus did not receive the Holy Ghost until Paul had "*laid his hands upon them*." But you may object to this, on the ground that they had not been baptized in the name of the Lord; but, in the 5th verse, it is plainly stated that, "when they heard this, *they were baptized* in the name of the Lord Jesus." This gives us to understand that, notwithstanding their faith and baptism in the name of Christ, they did not receive the Holy Spirit until Paul had administered to them the ordinance of "*laying of hands*." Again:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet, he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost." Acts viii. 14-17.

Now, if men can be made the recipients of the Holy Spirit of promise, by simply *believing*, as ministers of modern Christianity assert, why, I ask in all candor, did not these devout Samaritans receive it? They did not only *believe* but had been "*baptized* in the name of the Lord Jesus," and yet it is declared that "*he was fallen upon none of them*."

But it will be observed that, instead of "*receiving* the Holy Spirit on a profession of their faith in Christ," it was *not* received until the servants of God had "*laid their hands on them*," with the "*prayer*

of faith." Even that wicked man, Simon, well understood this matter, for "when he saw that through the laying on of the apostles hands the Holy Ghost was given, he offered them money," that he might have the same power.

From the foregoing quotations and remarks it is conclusively shown that the Holy Spirit can *only* be received through obedience to the law of the revealed science, and that law is the "LAYING ON OF HANDS."

Perhaps it may be said by some that these are not principles of the doctrine of the Christian church today, from the fact that they have been *changed*, or that *circumstances* render it *unnecessary* to obey these principles of the law in this age. But we showed, in the beginning of this letter, that to dispense with any principle of any science, would be to destroy it; therefore it follows that we cannot dispense with, or change any law that God has given, without incurring the wrath of God, for it is written:

"But though we, [the apostles,] or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8.

Now, if it can be shown, from the word of God, that the law-making power has changed or repealed the law of redemption, I will cheerfully submit; but until then I feel called upon, as a servant of the Most High, to vindicate the primitive order of the church.

At some future period I may take the liberty to show that the law has been "*changed*," by whom it was changed, and that the change was followed by a "curse," and "desolation."

2. The precepts are:

"Thou shalt love the Lord thy God with all thy heart, * * * and thy neighbor as thyself." "Whatsoever ye would that men should do unto you, do ye even so unto them."

If we give diligent heed to these and all other precepts, we shall then be fit subjects to receive the promises.

2. In Mark xvi. 15-18, is recorded a glorious promise:

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

Here is a promise made to the church, by the great Author and "Founder of the christian church;" and until the primitive church had apostatized, there was no question as to the propriety, or even the absolute necessity of receiving these promised blessings. But since the fatal period when Constantine the Great became a professed christian, these "signs" or "spiritual gifts," were seldom known in the church.

"The cause of this," says Dr. Wesley, "was not, (as has been vulgarly supposed,) because there was no more occasion for them, because all the world has become christian. This is a miserable mistake; not a twentieth part of it was then nominally christian. The real cause was, 'the love of many waxed cold.' * * * This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the christian church; because the christians were turned heathens again, and had only a dead form left." Wesley's Sermon No. 94.

Why, then, will we imitate the examples of the wicked and apostate, by saying we *cannot* receive these, as well as all other promised blessings? Why "walk in the counsel of the ungodly," or "sit in the seat of the scornful?" Why not rather, with the Corinthian saints, "*covet earnestly* the best gifts?"

But it may be said that the spiritual gifts are not for the church now; that they were only given to establish the truth of christianity, and then to cease; that the

promises in the commission were only intended for the church "during its infancy." My brother, please let us prayerfully examine this commission. "He that believeth and is baptized shall be saved." The promise contained in this sentence every christian believes is extended to us. You believe it; so do I. But, strange to say, some assert that the promise contained in the same paragraph, "And these signs shall follow them that believe," does not extend to us. Now, what authority, I ask, have we for so saying? Simply none at all. What would you think of me, were I to say, "he that believeth and is baptized shall not be saved?" You would doubtless consider me unfit to be a minister of God's holy word. And yet I have the same authority for preaching such a doctrine as have ministers of modern christendom for saying, "these signs shall not follow them that believe;" for in either case the word *not* is *unauthorized*. This commission is acknowledged by all to be universal in its character, (that is extends to every age,) and I hold that the promises connected with it are of equal universality.

It is argued by some that St. Paul, in his first letter to the Corinthians, gives us to understand that these "signs," or "spiritual gifts," were to cease with the apostles. They quote as follows:

"Charity never faileth: but whether there be prophecies *they shall fail*; whether there be tongues, *they shall cease*." 1 Cor. xiii. 8.

Without reading any farther it is taken for granted that the inspired writer of this epistle desired to be understood that they were to cease *then*. But allow me to say that this is not only a gross, but a *fatal* error; for the Apostle does not so much as even hint at such a thing.

Let us read a little further.

"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." vs. 9, 10.

This qualifies the 8th verse and tells us *when* these spiritual gifts will cease—that it will be when that which is perfect is come. What is that perfection spoken of? It was something that was *then* perfect. We are given to understand from the Bible, that Jesus, the Messiah, was the only perfection known. So when Christ shall come without sin unto salvation, and the great Sabatic era shall be ushered in, *then*, and not till then, shall that which is in part be done away. *Then* "whether there be prophecies, they shall fail," and "whether there be tongues, they shall cease." But *until* then we must have the spiritual gifts and union, or the spirit of the world and "divisions." Which shall we have? With the Apostle Paul, I would say "covet earnestly the best gifts," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ."—Eph. iv. 13.

D. H. BAYS.

PLEASANT VIEW, Cherokee, Co., Kansas,
March 1, 1868.

Decision of Character.

The word character is figuratively employed for the moral mark which distinguishes one man from another. A man's character is a mark of what he really is, and shows itself upon all occasions. It may differ materially from his reputation which depends upon others; it is what they think of him. His character depends upon himself; its foundation is his own mental qualities. Character has always some foundation; it lies in the man, and is good or bad, according to his disposition to do right, or the opposite. Reputation, however, may rest upon mere con-

jecture; it lies in the opinions of others, and is good or bad according to the reports or information which they receive concerning the character of the individual.

There are many qualities that are essential to the formation of a perfect character. A man may be honest in his principles, and just in his dealings with his fellow men; he may have a kind, benevolent disposition, and a high regard for the rights of others; he may try to please the community in which he lives, and conscientiously endeavor to discharge the duties that may devolve upon him; and yet his character may not be perfect. It may still lack an important and essential quality; a quality without which the others lose half their value. This quality is decision of character.

A man may be honest and sincere in his professions; but in order to have a perfect character he must be decisive also. He must not only be honest in his principles, but firm in his convictions. He must not only be kind and benevolent in his disposition, but true and constant in his attachments. He should not be turned from his purposes by obstacles that he can surmount. Above all, he should not allow his judgment to be biased by prejudice, nor his conceptions of right and wrong to be influenced by the opinions of others. The man who, through the persuasion of another, will commit an act that he himself considers morally wrong; or refrain from doing that which he thinks his duty, merely because a friend or neighbor entertains a different opinion, is not firm in his convictions, constant in his attachments, nor decisive in his character.

Decision of character is not confined to good men. A bad man may be, and often is, distinguished for firmness and decision. In his case it may prove a curse instead of a

blessing, rendering him obstinate, and causing him to continue steadfastly in his evil career, despite the earnest persuasions and entreaties of friends, and the silent, yet stern, whisperings of an outraged conscience.

It is not my object, however, to write of firmness in a bad cause; but of decision of character in doing right.

A man may be honest in his principles, and desire to do right, and yet not have sufficient strength of mind to prevent his judgment from being biased by prejudice, or overcome by persuasion. But a man who has real strength and decision of character is not thus easily overcome. He does not change his conduct merely to satisfy the opinions of others. Neither the threats and reproaches of enemies, nor the persuasions and flatteries of friends, have sufficient weight to induce him to deviate from the path of duty.— Nothing can cause him to change his opinions, or alter his course, but the certain conviction that they are wrong; and then he does not hesitate to adopt the right, regardless of public opinion. Not that he is unmindful of the feelings of others, or indifferent to the opinions of his fellow men; but he regards the discharge of his duty as of paramount importance, and public opinion as a secondary consideration. Conscious of the integrity of his own heart, and the uprightness of his own actions, he does not mind the scrutinizing look of the observer, nor the staring gaze of the public. He neither fears the censure of the good, nor cares for the reproaches of the bad. He is sure of the approving smile of Heaven; and is at peace with himself, with man, and God.

Such a man may well be happy, and reap the reward of his righteousness. The respect and confidence of his fellow men he will cer-

tainly have; their esteem and friendship will ever be his as long as he continues in the path of rectitude; and above all, he has the satisfaction of knowing that he has discharged his duty, both public and private. He has nothing to regret in the past, nor to dread in the future.

HENRY GOODCELL, JR.

SAN BERNARDINO, Cal.

Five Discussions.

Last January I held a discussion with Esq. Service, on the Book of Mormon in Livingston county, Ill. We held five long sessions. Some came thirty or more miles to attend the discussion. At this late hour, I will only notice one point in the discussion. Mr. Service had engaged to show from the Bible that the Book of Mormon is false, and he said that the account of the barges that the Jaredites are represented to have crossed the sea in is incredible, that these barges are represented as having each of them a hole at the top and one at the bottom, which were to be opened or closed according to circumstances, and that there were no sails to the barges. The next evening I said that I would show that we have an account of a greater miracle than that of the barges, in the Bible; that by the testimony of the Book of Jonah, and Jesus in the New Testament, we learn that God prepared a *whale* to swallow Jonah—a fish that has a throat only large enough to admit of a man's fist—that during the three days and three nights that Jonah was in the whale's belly, he had not the advantage of a hole at the top of the whale, and the hole at the bottom (the mouth) could be of little or no advantage to him; that the Lord *spoke* to the whale, and it cast him up on dry ground. I said that for every marvelous story which Mr. S. would produce from the Book of Mormon, I would produce

one more marvelous from the Bible.

The second, third and fourth discussions were with Mr. W. F. Jamieson, in Marengo, Plano, and Algonquin, Ill., on Spiritualism and the better religion—L. D. Saintism. We held 26 sessions in these discussions. A "Condensation" of these discussions will probably be published by Mr. J. and myself, in pamphlet form.

The fifth discussion was held with Elder Miles Grant, of Boston, Mass. He is an Adventist, and regarded as the greatest preacher of that sect, and the most celebrated debater in America. This discussion was held in a large Advent tent, near Iron Hills, Jackson Co., Iowa, June 11th and 12th, holding six sessions. The questions were these: Is the spirit of man conscious after the death of the body? Will the wicked finally cease to exist?

On the first question Mr. G. used various *private* translations of the Bible, including his own translation of various texts, but I claimed that these private translations were evidently unpopular, and repudiated by the numerous Protestant sects, and by the Catholics, and that Protestants preferred the common version, and that of the American Bible Union. I said that Mr. G. could not show that one of the Hebrew or Greek words which he had translated and used, was in the Hebrew or Greek copies from which the common version was translated, that those copies were destroyed before any copy in the original tongues had been taken from them.

Another peculiarity in this discussion was, that when I showed that Christ went and preached to the spirits in prison, he said it was Noah that preached to them. To which I replied that if it could be shown that it was Noah who preached to them, it was *spirits* in prison, and not men in *the flesh*, who were

preached to, and "spirits in prison who were disobedient when once the long suffering of God waited in the days of Noah."

Another untenable position was, that wheresoever the spirit of man is spoken of in the Bible, it means his breath or state of mind, but by substituting breath in the place of spirit, in many of this class of texts, I showed how absurd those texts would thereby be rendered.

The last, among the many peculiar ideas advocated by Mr. G. which I shall notice, was this: to evade the force of the statement concerning the conditions of the righteous and the wicked after death, in the account of the rich man and Lazarus, he said that that chapter (Luke xvi.) and the preceding chapter, contained only parables, that the five verses which precede the description of the conditions of the rich man and Lazarus are parables, and that when our Savior said, (as there recorded), "whosoever putteth away his wife and marrieth another, committeth adultery," He spoke a parable. Thus after he had vainly endeavored to show that I was associated with Brigham Young, and after I had shown the folly of such representations, he endeavored to explain away one of the most positive and plainest commandments which is connected with the marriage covenant.

I proposed to hold another discussion with Mr. G. at some future time, but his excuse was that his engagements would prevent him, yet I have no doubt that he will, as he has done, often be engaged in discussions with teachers of systems of religion, different from that of the L. D. Saints, and I have only one ground of hope that I shall yet hold a few more discussions with Advent preachers, and that is this: as Mr. G. has been in the habit in his paper (*The World's Crisis*) of claiming

triumphs over his opponents in discussion, whereby I presume that some of his collaborators will be willing to discuss with me.

At our discussion there were ministers of various denominations, and all of them, as far as I could ascertain, congratulated me on my success and expressed strong sympathy in my behalf. The same may also be said of the people universally, as far as I could learn, except the Adventists, and from them I heard of no claims of victory. There were people there of the Methodist, Seventh Day Baptist, Free Will Baptist, Universalist, Disciple, Christian, Catholic and Spiritualist faiths, and those who were connected with no church organization. It is estimated there was nearly a thousand present. Truth triumphed, and I was invited to preach in many places in that region, but after preaching a few times I returned home, with the hope that elders will go and preach in that field of labor.— In that region there is Bro. Edward Larkey, Presiding Elder; Bro. N. C. White, and other saints near Iron Hills; Bro. Sutcliffe Maudsley at Maquoketa; Bro. Hayfield near Sabula, on the Mississippi; and Bro. Geo. George and my brother, Chas. Sheen, near Monticello. I preached in Monticello on the afternoon of Sunday, June 14th, in the new Congregational Meeting House, and in the evening in a hall.

I. SHEEN.

It is evident that the world, no more to-day than when Jesus was on earth, desire to receive His gospel. Whether the doctrines of Jesus are of God, or of man, the world cares not. It is enough that they oppose its spirit, and are hostile to the motives which control its character and actions.—*Star*.

OVER a million of dollars is to be spent on the new Jewish Temple in New York.

L. D. SAINTS' HERALD,

PLANO, - - - ILLINOIS.

Wednesday, July 1, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat.

At the beginning of this volume we feel to congratulate the saints upon the evidence of the Divine favor so wonderfully manifested in their behalf.

We have just returned from a visit to St. Louis, Mo., where we attended a session of the St. Louis District Conference.

It would be impossible for us to write the feelings of joy and satisfaction which we experienced during our stay in St. Louis. The brethren had procured the use of a large hall near Biddle Market, a pleasant and commodious room. The saints turned out in force, and many others not of the fold came to hear us.

There was preaching on Sunday morning and evening. In the afternoon the saints met in fellowship meeting, partaking of the sacrament together and bearing testimony of the work.

On Monday the business of the Conference proceeded. The brethren assembled for the purposes of truth, and were disposed to let the word of God be magnified. The counsel of peace prevailed, and so peace crowned the efforts of the brethren.

But the crowning joy of the whole was the attendance and excellent behavior of the children of the Sunday School, under the charge of Elder Geo. Bellamy.

They met at their hall and marched to the place of meeting, and with all the sobriety and, (if possible,) with more fervor than their elders, mingled their voices in the praise of God in song and worship while the service was being held.

On Monday night the Sunday School gave an entertainment at the Saints' Hall, where, with well delivered declamation and song, their progress in the love of the

truth and the teaching of their school teachers was manifest.

The tone of the pieces chosen was cheering, moral and instructive, and many of them caused the eye to suffuse with tenderness while the fulness of the heart made utterance difficult.

Well may the parents of such children love them; well may their superintendent and teachers be proud of them and their progress.

Nowhere, that we have yet been in the branches, is there a better class of young children, youths and maidens, than in St. Louis.

Three little ones, a committee of the school, waited upon Bro. Mark H. Forscutt and myself, and presented the results of the evening's entertainment, as a token of their esteem, and the appreciation of our feeble efforts in the cause of truth.

The value of the gift was enhanced tenfold by the manner of its offering, and by the remembrance, on our part, of the little worthiness in us of such esteem and confidence.

Our want of faith; our idleness in the cause; our doubts were sadly reproved, and our manhood sadly shamed by the innocence and purity of the children. May they never be less innocent and pure than now.

A most excellent feeling prevails in the St. Louis Branch and District.

The brethren there, are frank, fearless, and devoted; anxious to promote the cause and keep the evil away. Shall we say as much for all quarters where the saints are?

The grasshoppers are destroying the crops in various directions, in the west, and are making their way to the east. Who can stay that army that shall be sent of the Lord?

Only two have as yet responded to the call for a better press. If there are others ready, let them send us word soon.

The promise is good for an excellent crop, except in those localities where the grasshoppers "do congregate." While

the crop is maturing, the mind is busy as the body; but when the busy season is over the question will likely be asked, What shall we do with our means? In view of this question we answer, Pay your debts. (Contract no more.) After your debts are paid and the remainder is to be used, look to the resources to be husbanded, by recourse to the system of cooperation. Where the circumstances will permit sell together, and buy together. Buy at wholesale, and sub-divide according to your needs, wants, (legitimate,) and capital, as nearly as possible. And where it is at all possible pay yourselves the advance on the price of goods which you now pay to others. It is easily done, if two, ten or twenty thing so. The farmers of the church ought to examine into this while their money for future expenditure is in process of growth.

Indeed we think that all might be benefited thereby.

An increasing activity is manifested in the various directions where the elders are preaching.

Bro. S. Powers writing from Lafayette, Iowa, says that an excellent opportunity is afforded for the preaching of the word.

A new Branch is organized in Hardin Co., Iowa, of 18 members. It is near the home of Bro. Jason W. Briggs.

Bro. Thos. W. Smith writes of good being done in or near South Brooksville, Maine.

In fact it does seem that wherever an effort is being made souls are being won to Christ. Fifteen or twenty were baptized at St Louis week before last, who recognize the voice of the Good Shepherd calling them to come to Him that He might heal them. We congratulate the brethren of St. Louis upon the efficiency of their labor there.

The most of the questions coming to us for answers, are concerning what would be proper action under supposed or given conditions, for which cases there seems to be no definite rule laid down.

Were every possible emergency pro-

vided for, by direct and positive rules, wisdom's work were over and the agency of man a myth; but there are constantly new questions arising, new combinations of circumstances occurring, so that the rules seem to be at fault, in that each particular case, newly occurring is not provided for.

Each and every rule, regulation, law or command given in the gospel dispensation, in its operation and application must come under two grand specific principles: Love the Lord with all thy might, mind and strength, being the first; and, love thy neighbor as thyself, being the second.

These two must enter into the influences under which every action of life, is weighed; the circumstances surrounding the case, the emergency requiring action, and all subsequent and minor rules being secondary and having relative bearing.

Difficult cases frequently engage the mind, cases needing prompt and energetic action, cases seemingly piled mountain high in importance and danger, cases where no ordinary wisdom may seem to be adequate for their adjustment; and shall it be supposed that for these there can be no remedy for wrong or evil, while God is so good and wise. We feel inclined to say, No. For, in providing for man the grand principles upon which his hope is based, He has laid the foundation so wide, that every man who chooses may stand thereon and—not crowd his neighbor.

Right and wrong, to men, are comparative terms, and are also sometimes convertible terms. For instance, it is right to eat flesh and fat in the cold regions of the north, but wrong to do it at the Equator. What may be a right and proper action for a man to do to-day under certain circumstances, might to-morrow be a wrong action under different circumstances. Hence when we are asked questions of rule, or practice under rule, we can only answer as we see the matter, and can neither feel the force of the circumstances, nor realize the exigency requiring action.

There are then, these two safe rules, which in their influence must govern every case that may, or can arise, under which to try every action. And the *love of God and the love of my neighbor* must be the rule in the absence of all others.

Neighbor John owes Jacob a sum of money, which he neglects to pay. The rule would say John ought by right to pay, and that he does wrong not to pay.

Jacob, looking at it in this light, says, without qualification, John does wrong not to pay me, and so says the rule.

John thinks he ought to pay Jacob, but thinks he does no wrong in not doing it; notwithstanding that Jacob and the rule both say he does.

Jacob's reasons for thinking and saying what he does are good. He judges from his surroundings.

John's reasons are equally good. He judges from his surroundings. The question arises for settlement. John is charged with doing wrong. He gives as his reason for not paying the debt he owes, that he cannot. We judge then he has done no wrong, for it was not in his power.

The emergency pointed out the application of the rule.

And so it might be with ten thousand cases of a like nature, and as a piece of advice to the brethren at the close of this article, we would say, where the law seems to point out no rule to govern the case you may have in hand, and the work would suffer by delay, decide upon your action at once in love to God and your neighbor, remembering that "whatsoever ye would that men should do unto you, do ye also unto them."

Heber C. Kimball, Counsellor to B. Young, at Salt Lake City, died June 22, 1868.

Articles for publication should be, as a general rule, written on one side only. But for us it does not matter, where sent by mail; only, the ink should be good, the writing plain, properly punctuated, and divided into proper paragraphs and sentences, and also well spelled.

LITTLE FOLKS.

Trying to Do Better.

I am going to tell you a little story, and I hope you will learn a lesson from it.

Just try to think now of a bright, cheerful room, on a Saturday in January, when there was no school, and plenty of work to do; and of Mrs. Bright, a pleasant-faced woman, with kind, blue eyes and rich brown hair, looking, perhaps, very much like some of *your* mamas, standing by the table heading bread; Henry, a noble looking boy of twelve years, mending his ball; and Rosa, a bright eyed, pink-cheeked girl, two years younger, engaged in churning; and little six-year-old Florence, rocking a pretty chubby-faced doll, looking somewhat like its little mother. Don't you think this would be a lovely sight, if you could have looked in at the window, and seen them, without being seen your little selves?

"Papa's coming," said Henry, glancing out of the window, and a moment later a tall, dark-eyed man, in cap, overcoat and muffler, entered the room.

"Did you get any letters or the *Herald*," exclaimed Rosa.

"Only the *Herald*," returned Mr. Bright, handing the neatly folded paper to Henry, who laid down his ball to receive it.

"See if there's any stories for the *Little Folks*," said Rosa, her bright eyes growing brighter with the expectation of a nice little story without any big words; one that she could understand without any difficulty.

At the mention of "*Little Folks*," Florence opened her eyes wide, and actually put Dolly down, to run and get a needle and thread to fasten the leaves of the *Herald*.

"No '*Little Folks*' this time,"

said Henry, glancing over the contents of the little messenger of light.

"O that's too bad!" said Rosa sadly, and each childish face wore a look of sad disappointment.

"I guess Mr. JOSEPH forgot us this time," chimed in little Florence.

"Don't look so sad, children," said their father, as he sat down by the fire, "it is *all* good reading. You may read the 'Pleasant Chat,' Henry, that is generally plain and easily understood."

And in a clear, distinct manner Henry read Bro. Joseph's 'Chat,' in which he spoke at some length on making good resolutions. When he had finished, Mr. Bright went out to cut some wood, and Henry laid aside the *Herald* as it was the custom to read when all could hear.

"Why couldn't *children* make resolutions to do better?" said impulsive little Rosa. "Wouldn't it be right for *little folks* as well as *big ones*?"

"Certainly it would," replied her mother.

"Let's you and I make a good resolution, Henry. I'll try not to get mad at you, and say naughty things, or at any one else; and what will you do?"

"I suppose I must leave off my worst fault too," said Henry. "I must not be fretful and impatient then."

Now this was truly his greatest fault. Otherwise he was a good, and kind-hearted boy. And Rosa was one of the sweetest and best of children, excepting this one fault of getting angry and saying hasty, naughty words.

"How long will you keep your promises to do better?" asked mama.

"O, a long, long time," replied Henry.

"All the year," added Rosa.

Their mama smiled doubtfully,

and said, "that is a long time; better say a week to begin with."

"O we can keep a resolution longer than that," cried Henry, "but we will do as mama thinks best, and say a week; and then you know we can say we will keep our resolution another week, and so on all the time. *I'm SURE I can keep mine.*"

"No," replied his mother, "you are not SURE you can. You *want* to and *believe* you can; but this will not do. If you do not trust in God, and pray to Him for strength, you will surely fail."

All this time Rosa had been churning busily, and now her pink cheeks were growing a bright crimson with weariness and exertion. "I'm so tired," she sighed, looking appealingly at her brother; but he was busy with his ball mending, and did not seem to notice her. Mrs. Bright took notice of this, and said nothing. After working some time longer, Rosa exclaimed:

"I am so tired; my arms ache so bad! Wont you churn a few minutes, Henry? And I'll stitch your ball-cover the while."

"*You sew on this!*" returned Henry, in a disdainful manner, "You *dont know how.*"

"Well I wont then, if you dont want me to. But you will help me a few minutes?"

Henry frowned unpleasantly as he replied:

"You must be very *weakly*, I think; *lazy* I *should* say, that you never can do any thing yourself without teasing *me* to leave *my* work to help you!"

He glanced at his mother as he laid down his ball, expecting a gentle rebuke, but she was very busy with the pies she was making, and did not look up. He went to his sister, whose downcast eyes were filled with tears at his unkind words, and attempted to push her

away from the churn, muttering "run away, little PUNY dear." but she held fast the dasher with her left hand, and with her right she dealt him a quick blow, exclaiming, "you mean, mean, thing! I wont never like you again in the world, never!"

Mrs. Bright found they would not cease their contention without her interference, and turned around facing them, and said, in a mild but firm voice:

"Broke your resolutions already! Henry is impatient because his tired little sister wants him to help her; and Rosa is angry with her brother because he speaks fretfully to her, and actually strikes him! O my children, is this true love? and is it trying to do better? How often I have told you to be kind and loving to each other. God does not love you when you are naughty." Then she turned again to the table and went on with her work.

Rosa sank down in a chair and sobbed aloud. "O I am so sorry, so sorry! I didn't think what I was doing, and didn't mean that I never would like you again, Henry; I was only vexed. I'm so sorry!"

Henry was churning away briskly, but did not say a word. After giving them time to think over what they had been doing, Mrs. Bright, having finished making her bread and pies, and put the pies in the oven to bake, and the bread in a warm place to rise, took Henry's place at the churn to gather the butter, telling him to sit down, as she wanted to talk to him a little.

"Do you believe that God sees and knows all we do and say?" she asked him in a kind voice.

"Yes ma'am," he replied.

"Well then," she said, "He has heard what you and Rosa said, saw her raise her little hand and strike you; all of which was not well

pleasing to Him. You both disobeyed God and your parents, besides breaking your promise to do better. Now, Henry, what is the next thing for you to do? Rosa is sorry for her sin; are you sorry for what you said?"

"Yes, I'm just as sorry as she is," he answered rather shortly, without raising his eyes, which had been fixed on the floor while his mother was speaking.

"I am afraid not, my son," Mrs. Bright returned doubtingly, "your words do not bespeak true repentance, but your sister's did. See, she is still weeping, so deep is her sorrow."

"You *always* think Rose does better than I," Henry cried, and turned away to hide the tears that sprang to his eyes.

"No, no my dear boy, not always. A little while ago she was the most at fault, for she went so far as to strike you, and you did not do that; but she acknowledged her fault and repented of it before you did, and *this* time she did better than you."

"O mama," exclaimed Henry, "but I am very sorry indeed! Don't you believe it mama?" and he looked up imploringly through his tears.

"Yes, I do Henry; and now you both are sorry for your sin, can you tell me what is the next thing for you to do?" said the mother. "Which of you knows?"

"I do, I do," exclaimed Rosa, jumping up, brushing away her tears, and smiling; I *do* like you Henry. Dear brother, will you forgive me for striking you, and talking so naughty," and going up to Henry, she threw her arms around his neck and kissed him in her loving childish way. "And I'll forgive you too; don't you want me to?" she asked, before he had time to say it himself.

"Yes, little sister," he replied, stroking her curly head, "I want you to forgive me, for I am truly sorry; and you too, mama, you will forgive us?" he asked, gently intertwining Rosa's arms from about his neck.

"Yes, children, I will gladly forgive you. But is this all you should do? Is there nothing more?"

Rosa said they must try to do better; but Henry was silent.

"Do you believe that God hears you when you pray to him?" asked their mother.

"Why yes, mama," they replied; and Rosa added, "I know now, we must ask God to forgive us."

"Yes, Rosa, that is it," replied Mrs. Bright. "Go to your room, both of you, and join your hands and hearts in asking God to forgive you, and also to strengthen you, and help you to keep your resolution of trying to do better, and keep you from being unkind to each other."

They did as she desired, and when they again came into the room where their mother was, she said:

"Now, children, God is well pleased with you. Remember each day to go by yourselves and pray Him, in secret, to help you to do better, and I hope and trust you will succeed. I will pray for you, my dears. But do not forget to pray to Him yourselves."

They did so. These two children, although their father never neglected calling them together twice a day, and praying for them, or asking his wife to pray, yet they would seek a chance, as often as once each day, and sometimes oftener, to go to their room, or out by themselves, and pray God to help them to be good; and He will always bless children that pray to Him and trust in Him. They are much better than they were formerly, and they kept their promise a whole month, and then did not

quarrel much; only a few hasty words, and then they remembered their resolution, and their disputing was at an end. Even little Florence is trying to do better. She is trying to leave off crying, when she can not have what she wants, or when she is told to do anything she does not like to. And she too, is getting to be a better girl, although she was not a bad girl before, only cried too easily.

Now, children, are any of you making resolutions to do better? I hope you will think if you have not *some* fault that you can leave off.

WILDE R. MUTH.

CONFERENCES.

Abridgment of Conference Minutes.

HENDERSON GROVE, June 6, 7, 1868.— Elder J. S. Patterson in the Chair. Elder J. D. Jones, Clerk.

BRANCH REPORTS.

Henderson Grove: 27 members, including 2 elders, 1 teacher. C. M. Brown, Pres., Geo. W. Shute, Clerk.

Kewanee: 76 members, including 10 elders, 3 priests, 4 teachers, 1 deacon; 1 baptized, 4 received by letter. 11 withdrew to organize into a separate branch, known as the Kewanee Welsh Branch.— 4 cut off. 13 children blessed. John D. Jones, Pres., Thos. France, Clerk.

Buffalo Prairie: 76 members, including 3 of the seventy, 10 elders, 1 priest, 2 teachers, 1 deacon, 3 added, 1 cut off, 4 children blessed. J. F. Adams, Pres., Ezra Bryant, Clerk.

Princeville, Victoria, Orion, and St. Davids not reported.

Resolved, That members, when received by letter from one branch to another, that it be stated in report sent to Conference, the branch from whence they came.

Officials Present: Of the Seventy, 1; Elders, 12; Priests, 1; Teachers, 2.

The following elders reported: J. Jeremiah, James Hart, Robert Lyle, C. M. Brown, J. Boswell, Wm. A. Moore, Isaac Larew, Jacob Brown, Wm. Powell, John Peacock.

It would be worthy of note to make mention of a remarkable instance of healing, given in the report of Elder William Powell, of St David's Branch. His child,

about 10 months old, creeping about the floor, pulled a pot of boiling water all over it. The father happened to be at home, and he states that he hastily tried to get the child's clothing off, in doing which he scalded his hands; the skin of the child left the body with the clothing. He said the first impression he received, was to anoint the child with oil, in the name of the Lord Jesus; after which he immediately ran over to Elder Henry Green, his neighbor, for him to come and administer to the child. They both administered, and *Gloria be to God*, the child was immediately healed. In two days new skin returned, and the child suffered no pain after the administration.

EVENING SESSION.

J. D. Jones and J. S. Patterson reported, also Priest Isaac Fletcher, and Teachers Eli Epperly and Jas Robinson.

MISSIONS:

On motion, it was ordered, that Elders Jas. Hart and Robert Lyle, be appointed to labor in and around Neponset. That Elders J. Hart and Wm. Birch, be continued in their mission to Coal Valley.

Resolved, That this Conference recommend to the different branches composing this district, to appoint men from time to time, to visit each member and receive means to assist the poor in their branches, and also to assist the President of the District, and that the Clerk of the Conference forthwith write to the Presidents of the several branches not represented in this Conference, to see that the method be carried out by their respective branches.

SUNDAY MORNING.

Elder J. Jeremiah addressed the congregation on the Resurrection, followed by Elder Jas. Hart on the Gospel.

AFTERNOON SESSION.

Elder J. D. Jones addressed the audience on baptism by water and the Spirit.

EVENING SESSION.

Resolved, That Elders J. Boswell and J. D. Jones fill the appointment to preach the word at Galva, Ill., and if possible, organize a branch.

We then had a season of prayer and testimony. The Spirit was enjoyed in the gifts of wisdom and knowledge by those who spoke, in bearing testimony and exhortation.

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

Resolved, That we adjourn to meet at Buffalo Prairie, Aug. 28, 29, 30, 1868.

MAINE AND NOVA SCOTIA DISTRICT held

a Conference at South Brooksville, Maine, June 5-7, 1868, T. W. Smith, presiding, H. W. Robinson, Clerk.

EVENING SESSION.

Preaching by T. W. Smith, from the words, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

MORNING SESSION.

Officials Present: Of the Seventy, 1; Elders, 9; Teachers, 1; Deacons, 2.

REPORTS OF BRANCHES.

Brooksville: 17 members, including 1 elder, 1 teacher, 1 deacon. Michael Holland, Pres., Mace B. Cousins, Clerk.

Bear Isle: 17 members, including 4 elders, 1 deacon. Jonathan H. Eaton, Pres.; Jas. S. Eaton, Clerk.

Green's Landing: 15 members, including 2 elders, 1 priest. Thomas Ames, Pres. and Clerk.

Little Deer Isle: 24 members, including 3 elders, 1 teacher, 1 deacon.

Pleasant View: 7 members, including 2 elders, 1 priest.

T. W. Smith then spoke at considerable length, and in an earnest and soul inspiring manner, on the necessity of engaging earnestly in the work of the ministry and spread of the gospel.

AFTERNOON SESSION.

Geo. W. Eaton was chosen President of District, and Henry W. Robinson, Clerk.

Resolved, That Bros. Jonathan H. Eaton and H. W. Robinson, be released from their mission, appointed at the last Conference.

Resolved, That the resolution passed at the last Conference, making Friday a day of fasting, be, and is hereby rescinded.

Resolved, That the Clerk of this District is hereby instructed to supply the Elders of this District with certificates.

Preaching in the evening. Subject—Abrahamic Covenant.

June 7th there was preaching at 10:1-2 A. M., at 1, and at 4 o'clock P. M., by T. W. Smith. The meeting was followed by a prayer and testimony meeting, in which there was an outpouring of the Holy Spirit in the gifts. Closed by partaking of the Sacrament. One baptized during Conference. Adjourned to meet at Campbell's, Sept. 11-13, 1868.

A DISTRICT CONFERENCE was held at Farmington, Iowa, June 6, 7, 1868. John H. Lake, Pres., R. Warnock, Clerk.

Official members present: 2 of the Seventy, 9 Elders, 2 Priests. Total 13.

REPORTS OF BRANCHES.

Farmington: 28 members, 10 added by

baptism, 1 by letter, 3 children blessed, 6 removed by letter and 1 by death, since last report. F. Reynolds, Pres., S. Moore, Clerk.

String Prairie and Montrose not reported.

Geo. W. Brooks presented an elder's license, given under the direction of a conference of elders, held at Kirtland, Ohio, on the 27th of April, 1835, signed by Joseph Smith, Jr., Chairman, and Oliver Cowdery, Clerk. He stated that he had followed none of the aspirants who claimed authority to lead the church, but waited for the legal heir. He then requested baptism.

Bros. F. Reynolds and Revell, of the Seventy, reported.

AFTERNOON SESSION.

The Keokuk Branch reported 34 members, 1 added by letter; and 9 removed since last report. S. M. Reeves, Pres., B. F. Duffee, Clerk.

The following elders reported: F. Burley, J. H. Lake, A. Sherer, J. Snively, B. Shang, R. Warnock, R. Doty reported some preaching done, and a determination to continue.

MISCELLANEOUS.

John H. Lake was chosen President of the District. He was also chosen Agent of the District.

Resolved, That R. Warnock continue to labor in the town of Bentonsport and surrounding country.

Resolved, That we sustain the several quorums in the church in righteousness, by our prayers and faith.

Resolved, That the next Quarterly Conference be held at Keokuk, Iowa, on the first Saturday and Sunday in September.

EVENING SESSION.

Geo. W. Brooks was confirmed a member and reordained an elder, pursuant to resolution by Bros. Revell and J. H. Lake.

A. Sherer preached to an attentive and respectful audience, and a good feeling prevailed.

SUNDAY.

Preaching by Bros. Revell and J. H. Lake, to highly interested congregations, and doubtless good will result therefrom.

In the morning prayer meeting the Holy Spirit was poured out abundantly, and all the saints rejoiced. In the afternoon prayer meeting the Spirit of peace was present to bless, encourage and unite the saints.

Throughout the entire session a love for each other, and for our Redeemer's cause, was manifested by all.

J. H. LAKE, Pres.

R. WARNOCK, Clerk.

RECEIPTS FOR THE HERALD

To find how your account stands.

The present No. of the HERALD is 157. 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.

\$2 each—J. Spence 173, M. A. Fisher 168, J. W. Waldsmith 168, M. C. Despain 168, G. Mantle 175, S. E. F. Kelly —, B. S. Jones 174, J. Campbell 178, E. Landon 174, J. Lockwood 171, E. Clothier 174, I. Black 168, W. Hawkins 180, T. Houghs 180, H. Hayer 180, O. Hayer 178, P. Howard 180, L. Gaulter 175, J. Gaylord 155, W. Hall 171, T. Lambert 166, A. A. Smith 204, S. Maudsley 180, A. George 180, J. Billings 168, W. Britain 181, J. Stuart 180, J. M. Putney 180, D. Leeka 204, F. W. Grady 180, D. Savary 179, H. Herringshaw 180, E. R. Briggs 180, G. Corless 179, S. Woodstock 156, N. W. Empey 180, J. D. Craven 180, J. Leeka 180, P. Asa 180, B. F. Kerr 180, J. Brower 178, H. Pemberton 166.

\$1 each—J. T. Harris —, L. Turner 164, C. Hill 166, W. H. Curwen 162, S. S. Wilcox 182, H. Tyler 156, D. L. Evans 176, C. Cronkrite 167, N. Peterson 168, J. H. Eldredge 169, D. Kieep 167, E. J. Holmes 184, D. P. Congdon 167, J. Currie 167, R. Fuller 167, T. Point 167, J. Anderson 167, W. Horton 162, I. Erwin 167, J. Avery 167, J. Hagar 164, C. M. Brown 162, J. Morrell 168, L. L. Babbitt 168, W. O. Thomas 168, W. Giddings 168, A. Reese 168, M. Mason 168, J. Knowles 168, C. Perry 168, J. Baugh 168, D. Evans 168, A. Hunter 168.

Various sums—\$1.95 S. M. Hurd 180; \$1.75 J. G. Hardy 165; \$3.33 J. Hook 192; \$5 D. Griffith 192; \$47.39 (gold) T. J. Andrews; \$1.25 W. Gess 177; \$1.25 L. W. Babbitt 171; \$0.50 L. Van Buren 159; \$2.85 T. Churchill 177; \$7, 10 (gold) Z. J. Warren.

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 CONCOUBINES HE SHALL HAVE NONE."—Book of Mormon.

No. 2.—VOL. 14.] PLANO, ILL., JULY 15, 1868. [WHOLE No. 158.

Israel is Free.

Israel awake! from thy long silent slumber,
Shake off thy fetters that bound you so long;
The chains of oppression, we'll burst them asunder,
And join with the ransomed, in Zion our home.
Arise, for the time is come,
Israel must gather home,
High on the mountains the ensign is seen,
Fallen is the Gentile power,
Soon will their reign be o'er,
Tyrants shall rule no more,
Israel is free!

Tremble ye nations of Gentiles, for venter
The hosts of the despots in battle array,
The engines of war shake the earth with their thun-
ders,
The sword it is drawn and the sheath thrown
away.

Sound the alarm of war!
Through nations near and far,
Peace from the earth is now fled away;
But Zion shall dwell in peace,
Israel must increase,
Liberty shall never cease,
Israel is free!

Come to the land of the prairies and mountains,
Gather in strength to the land of the west,
Free are her sons as the breeze o'er the mountains,
Birth-place of prophets, the home of the blest.

Come let us haste away,
Here we'll no longer stay;
Zion thy beauty we long for to see.
Join in the ransomed throng,
Saints raise the heavenly song,
Angels their notes prolong,
Israel is free!
—[Selected by Bro. J. S. Patterson.

Frugality.

Under this head I would suggest a few ideas for the consideration of the readers of the Herald. Not that anything which I shall produce

in the reading line will come up to the standard of the Herald, but as the above subject presents itself to my mind, I have thought to write upon it. The word says:

"The idler shall not eat the bread, or wear the garments of the laborer."

A just law, in my opinion. But is the idler the only one to whom this law may or can be applied?

As for me I see but very little difference between the man who squanders his time, or the man who squanders his means; and, inasmuch as it is an offence to make a bad use of time, it must also be an offence to make a bad use of means, since time and means are one.

We will, for our own convenience, suppose a case of two brothers, both poor, but situated so as to earn two dollars each for every day they see fit to labor, and both with a family of equal numbers. One brother finds that by care and economy he can support his family comfortably on an average sum of one dollar a day, and being contented with this, one half of his time is idled away. The other brother is of a different turn of mind. He is not afraid to labor; nay, he loves to

labor, but he is a man who likes to live fast. He argues that all the comfort a man has in this life is what he eats, drinks and wears, consequently he saves up nothing, and at the end of the year has nothing more to show for his hard year's labor than has his brother, who has only worked half the time. Both brothers are in time prostrated by sickness, and both themselves and families come to want thereby. Now, I ask, which of the two is the most entitled to the bread of the laborer, or the sympathies of their fellow men?

We frequently hear the remark among the saints, that the time is coming when the saints have got to be one in temporal things. Yes, I believe this myself. But how is that order of things to be brought about, and what will the order be when established. It would be impossible to establish any order of equality between the industrious man and the idle, and it looks to me quite as impossible to establish any order of oneness between the frugal man and the spendthrift. When we, as a people, have attained to a oneness in everything pertaining to righteousness, we may then be considered as having obtained the crowning point of our perfection, and he who has thus overcome may be considered a fit and worthy subject to embrace the lovely form and person of our Lord and Savior Jesus Christ, and reign with Him a thousand years on the earth.

Now I believe that it is as much the duty of saints to study economy as it is their duty to labor, and my reasons for thinking so are these:

Inasmuch as we are the people we profess to be, there is a great work required at our hands. The preaching of the gospel to every nation, kindred, tongue and people, and the building of Zion, can be considered nothing less than a great

work, and will require time and means to accomplish it. But if it requires all our time and means to live, how shall this work be accomplished, and when shall we realize our hopes of being gathered to Zion?

I know there are some who, if they manage to procure the necessaries of life, are doing all that could be expected of them. But this is not true with all. Why is it that some families live better on an average sum of one dollar a day than others do on twice that amount, and yet whose families are no larger? Why is it that some men are always pushed to the uttermost to get along, while others, whose advantages are no greater, always live well and have a little to spare? The reason I assign for this, is bad management, a want of calculation, indifference, or extravagance, for none of which I am willing to plead a single excuse. No one will understand me as wishing to favor a penurious or stingy disposition, but right to the contrary. We not unfrequently find people who are stingy in every place you find them, excepting the right place. I have seen men myself who were uncommonly close in every place excepting the grog shop. There they could spend their money as freely as any one could wish. I have seen others again who thought themselves too poor to subscribe two dollars a year for some good journal, but who thought nothing of keeping a dog, at an expense of not less than twenty-five or fifty cents a week, (which sum amounts to \$13 or \$26 a year,) and for which he did not receive a dollar's benefit. I have seen others who prefer to go about the streets half clad, for the sake of indulging in those luxuries which the Lord has said are "not good," and which tend to shorten the average duration of human life. To procure all

It is in vain I ask myself the question, When are the saints to become one—one in principles of righteousness—one according to the oneness which God requires of them? It is true that the "Word of Wisdom" was not given by commandment or restraint; that is to say, no one could be excommunicated from the church for disregarding it. Nevertheless we are required to live by every word that proceeds from the mouth of God; and is not the Word of Wisdom from the Lord's own mouth?

We would like to see the time when the sisters, instead of trying to outdo each other in matters of dress, would rather strive to excel in making a good use of the means which their husbands entrust to their care, and let the beauty of their garments be the labor of their own hands. We would like to see the time when wives were willing to ask and act upon the advice of their husbands in temporal things; and we would like to see the time when husbands and wives would take pattern of such of their brethren as are noted for industry and frugality.

ANONYMOUS.

Little Courtesies.

"Why should they be neglected," exclaimed a friend of mine, as we were passing down the pleasant street on some little mission connected with the Sunday School. The question started a train of thought in regard to the subject, and the following are my conclusions. We do not of course think it necessary to render unswerving fidelity to the etiquette of the world, who in blind observance of set forms become vain, artificial, and even hypocritical; the politeness, kindness, or charity, of religion in fact, differs as much from this dross as pure and refined gold differs from tinsel and foil; but why the character of a

saint should not be adorned with this true gold of refined manners I have yet to learn. "This," you may say, "is coming to the surface." Right enough that we should. While we are scrupulous in regard to the *inside* of the platter, well indeed is it to give the *outer one* a cleansing now, and then, by way of consistency.

Who may declare that the stream is deep and clear, if its surface be covered with dead leaves, floating sticks, and the like impurities; and who can say that the heart is holy when its expressions are bluntly disrespectful and regardless the common decencies, that wait upon the refined, like flowers upon the coming of spring?

Have you never noticed the peculiar pleasure experienced in conversation with some of the saints, (whom regard for the title of our little effort would forbid to mention,) arising from just this deference in manner, this respectful bearing, this scrupulous avoidance of aught rude or unbecoming, and kindly omitting or forgetting nothing that would add to your ease or self-possession? I presume you have, and that you have also contrasted this mild behavior with that of others, who allowed the intrinsic merit, native goodness, and cultivated piety of their minds to be observed by a demeanor of an opposite nature.

Their exhortations, from a lack of care in wording, become accusations; their piety, from a lack of modesty, becomes self-righteous austerity; their preaching, from a disregard of propriety, and the admission of ill chosen words, or a slight dash of slang phrase, degenerates into bombast. This is peculiarly noticeable in the preachers that stand connected with the latter day apostasy. We of the Reorganization must rigidly guard

against this, as we can plainly see to what a sad degree the usual manner of their preaching has degenerated; so that certain of them have become notorious for their shocking disregard of the most common and plain degrees of refinement. Some may declare that the Latter Day Saints have no business with fine manners. What a proposition! Plainly on a level with that which recommends them not to study, and states that they are as well off *without*, as *with* the art of *reading*. Circumstances may render ignorance excusable, but coarseness and vulgarity in manner and speech are hardly tolerable in any case, especially the latter which is on a level or beneath profanity.

We all remember the thoughtful manner of Paul when wishing all men were as he was, in *excepting* the *bonds* that then abrogated his liberty. The spirit of Abraham's polite invitations to the three heavenly visitants exhibits this pleasing virtue. Paul's exhortation to the Romans, "in honor preferring one another"; Christ's example in preferring His disciples in the ordinance of baptism, breathe forth the fragrance of this idea. Some may think that the Savior in His denunciations pronounced against the Scribes and Pharisees, in which He styled them "dogs" and "hypocrites", displayed a spirit contrary to what I now recommend: but we must remember that this was after He had borne with them for a long period, and having taught them in all meekness the lovely ways of truth, it became necessary that their sins should be rebuked in the strongest terms. This was done too in general terms, and as a class, not as individuals. When the Spirit prophesies evil unto the wicked, forbear not to speak, and praise God for justice and truth; but let us not delight in

calamity, famine and bloodshed; but rather regret that man's perverseness renders such arbitrary measures inevitable.

I recall with pleasure the beautiful tone of conversation and manner daily maintained between a mother and daughter connected with the church, who never fail to render to each other the tributes of deference and respect due to their respective positions; who greet each other with the pleasing civility that others oft lavish upon the stranger, but deny to those with whom they are immediately connected. The lives of these two present a fair example of how much of the good and beautiful can be expressed from our otherwise barren and monotonous existence.

As a painful contrast, I also remember passing by a very paradise of a garden; every variety of desirable plant or tree procurable in the neighborhood grew thrifty in its bounds. Near where I was to pass, I espied the proprietor engaged in correcting the extravagant growth of a moss rose tree. Pausing, I remarked, "You have a very beautiful garden here I perceive." Without ceasing his rapid clipping, or deigning to look up, he replied in a voice acrid as distilled crab apples, "Well, I guess I worked for it." Completely humbled, I begged pardon and cautiously withdrew, with a *deep sense* of my *extreme naughtiness*; yet convinced that the sunshine and bloom of paradise itself would be darkened by the spirit that could inspire so execrable a manner and reply.

It is not enough that the stranger be accosted politely, after he has become acquainted there is still need of a respectful bearing toward him. If he is worthy, he may thus become a friend; if unworthy, you put it out of his power in a great measure to harm you, should he become an enemy. Should he become

a friend, you have still more occasion to treat him with good manners, lest he find that you have changed, and that your suavity was but deceit, and your goodness only external.

A.

The Use of Tobacco.

No one can regret the introduction of this unpleasant and distasteful subject again, more than myself; but being desirous at all times, to promote and advance the cause of purity and cleanliness, I have judged a few words upon it may not be out of place, and instrumental in so doing. If I am successful to any extent whatever, in resisting its progress, a great desire will be realized, and an humble and fervent prayer answered. Should I be a little hard on tobacco users, let this be their consolation; it is a hard subject, and as such deserves severe and rough handling. No desire whatever to offend.

I will not endeavor to point out all the evils that result from this foolish practice; but passing by a great number, that are more or less familiar to all, I will touch upon some which may be new to many. I would first call attention to the bad example it is to the world, as well as the saints of God.

Now we, as Latter Day Saints, being the only recognized children of God on earth, having covenanted with Him to keep His laws and commandments; have committed to us the most sacred and important charge, ever entrusted to man. To us is given the work of the last dispensation; in which all things are to be gathered together in one; which is to prepare for the appearing of our Lord Jesus Christ, and usher in the great millennial rest of a thousand years. That all might be prepared for this, the closing drama of wickedness on earth, we have been placed here as teachers

and instructors of the people; to lift their feet from the paths of error and sin, and place them in those that lead to life eternal. This is not to be accomplished alone by precept, or the words of our mouths, but as much by *example*. How important then that they should correspond. If we teach by our words the principles of purity and holiness, while our examples are to the contrary, of what value are our instructions? They are as useless as the practice I am opposing is uncleanly. The instructions of our Savior to His disciples were, to let their light shine. The same is required of us. In so doing let us have care, that it is not dimmed and obscured, like the old lady's name on the record of heaven, by smoke from the noxious weed. There is nothing that will reveal a true saint of God quicker, than a correspondence of his teachings and example; while nothing will condemn him surer, than a disagreement of the same. The use of tobacco is inconsistent with a pure and chaste example, and hence should be abandoned. I would here point out one of the follies, or inconsistencies of those saints addicted to this habit. If a brother persist in the sin of drunkenness, swearing, or stealing, and will not repent and cease, how soon is the voice of excommunication raised against him; while the very breath with which the words are uttered, is impregnated and poisoned by tobacco; and the words on the record, "*cut off*," scarcely legible, from their close contact with tobacco smoke. Don't call your brother "*smutty-faced*," when your own is black as tar. Let the mote remain at rest, while the beam demands your immediate attention.

The use of tobacco comes in direct opposition to the command of God, "*be ye temperate*." There are a great many saints who have

received the contracted idea, that intemperance is confined exclusively to an excessive use of intoxicating liquors; but how foreign to the truth is such an opinion; it does not cover one-half of the true meaning of the word. Intemperance, is an excessive use of *all things* God intended for us; and a use of *all things* He did not intend for us. This practice comes under the latter class. We are informed by God, in B. of D. & C., 86: 1, that tobacco is for bruises and sick cattle. Now unless we can force ourselves to the conclusion that we are of the species bovine, and that too of a diseased nature, there is no consistency in us using it as we do. So let us lay claim to reason, and not be selfish in coveting that which God ordained for the suffering brute. Let us in endeavoring to promote the cause of temperance, not overlook the true import of the word; and when we raise our warning voice to check the drunkard's downward career, let not the quid of tobacco in our mouth prevent him hearing our words.—When we rebuke the glutton, and entreat the profane man to cease his swearing, let us be temperate enough ourselves to lay aside our pipes while we do so.

Again, it comes in contact with the command to be neat and clean. This command does not alone refer to our clothing, but to our persons in every respect; our houses, floors, meeting houses, and every thing we have. No matter how cleanly we may be with regard to our clothing, if we are not in our persons, and these other respects, we fall short of an obedience to this command. Our bodies were prepared by God, as fit temples for the indwelling of His Spirit; which is purity itself. How can that spirit find an abiding place in a person where impurity reigns supreme? How can it abide in a temple that is defiled, poisoned and

made foul by the unreasonable habit of tobacco using? Christ had to drive the traders, money-changers, &c., from the Temple of God in Jerusalem, because they defiled it; let us seize the lash, and drive this cause of our defilement from the temple of our bodies.

This practice is very offensive to those who do not indulge in it.—Paul once declared that if eating meat offended his brother, he would quit it at once. If it was proper and right that he should do so, regarding that which was natural to him, and in which there was no sin, how much the more should we abandon this habit, which is both unnatural and sinful, and very offensive to many of the brethren, and all the sisters.

Finally, it is a useless expense.—All money invested in tobacco, is spent to no good whatever; it is literally thrown before the swine. How much better it would be to spend it in usefulness. We little imagine, when spending our money thus, how foolish we are. How often do we, when called upon by the Lord to clothe the widow, feed the orphan, or send an elder into the world to preach the gospel, exclaim, "it takes all to support my family," when at the same time we are paying thirty or forty dollars a year to satisfy our lusts for tobacco; positively cheating God, the widow and the fatherless, the world, and ourselves. Some of us may make excuse by saying, "I have used it so long, and the habit is so fixed, that I can not really abandon it." The drunkard, liar, and harlot, might make the same excuse; but would we accept it? I trow not. Others urge the reason that they are not healthy, and that the Dr. advised them to use it. If such are more willing to take the words of man than those of God, when He says it was not for man, but sick cattle, they surely ought to be allowed the

benefit of their superior judgment. Now when we come to take a proper view of the subject, and see it in its true light, there are no reasons whatever for continuing such a vile habit; but every reason for abandoning it. Let us ground our determinations firmly, and this promise will ever be to our encouragement, "the greater the cross, the greater the crown." If so we do, well and good; if not, at the great day of accounts, if a gem is plucked from our crowns of rejoicing, it will be because we persisted in the unclean and intemperate habit of using tobacco.

THOS. J. SMITH.

LITTLE FOLKS.

Children Obey Your Parents.

"Children, obey your parents in all things; for this is well pleasing unto the Lord."—*Col. 3: 20.*

My little readers will be very likely to ask *why* they should obey their parents. Therefore I will endeavor, in my weak way, to answer the question. Because God commands you to obey them. Why does God command you to obey them? you ask. For several reasons. First, because He has commanded parents to train up their children in the nurture and admonition of the Lord; this parents could not do, if their children did not obey them. Secondly, for your own benefit and happiness in this world, and in the world to come. You came into the world weak and feeble, both in body and mind, and could not live and gain strength, either in body or mind, without someone to care for you, and give you that food that would give you strength both in body and mind. The mind needs healthy food, (which is good instruction) to give it health and strength, as much as the body does. God has placed both these duties upon parents, to love and care for their children. Therefore, as parents are

required to do so much for their children, God has wisely, and justly, and for their own benefit, required children to obey their parents.

Dear little children, I write to you because I dearly love you, and want you to be happy. The way to be happy is to be good, and do right; this you can not do, unless you obey your parents; for to be good and do right, is to do what God bids us do, and He expressly bids children to obey their parents in all things, for this is well pleasing unto the Lord. Hence, you learn from the word of the Lord, that your whole duty is to obey your parents in all things, and endeavor at all times to please them.

It will most assuredly please your parents to see you usefully employed at work, doing what you can for your own support, and relieving your parents as much as possible of the hardship they endure for you. Labor will give health and strength to the body, and the study of good books will give health and strength to the mind, therefore when you can not be usefully employed at work with your hands, get your books and exercise your minds, that they may grow strong, and be stored with that knowledge that will do you good in all time to come. Always employ your time in a way that you or some else will be benefitted.

Ever endeavor to improve the present time; what you lost by not improving your time yesterday, is lost forever; lost time is never found again.

May God bless U & I.

A ruling desire to please God, to do good and get good, will bring profit and pleasure to the soul from every duty performed, every trial borne, every prayer offered, conversation with friends, and even from the abuses and insults of enemies.

SEVERAL severe shocks of earthquakes were felt at Cape St Luchs, Cal., June 21.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Wednesday, July 15, 1868.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

The ninety-second return of our National birthday has passed. With it, when it came, came the usual noisy demonstrations of national rejoicing, which has been its attendant since July 4th, 1776.

That which has transpired in the ninety and two years of the national life, shows the hastening steps of time as he hurries down the hill of ages.

The man who can look upon the history of the nation, and fails to see the fulfillment of ancient prophecies, can scarcely be said to hold pace with the events, the transpiring of which make history.

The nation is almost a century old, in years; it is more than twice that in knowledge, power, prosperity and wickedness. But the crowning dispensation is ushering in, when the events of history must transpire at a still greater rapidity than heretofore.

As we predicted, this year is proving one of increased activity in all directions, in the work of the last days.

The brethren are awake to the fact that "one sparrow does not make a summer," nor one man an army, and so each one is striving to help, so far as his individual strength will go.

We must present in this number our renewed request for aid in the publishing department. Only a part of the sum requisite is on hand; and although it will go far, it is not far enough.

The English mission alone ought to have for the next year, for publishing purposes, support from the church here to the amount of five hundred dollars. And we would be most heartily glad to accord this help to them, if we had it or could get it. Those who feel anxiety for the success of

that mission please make a note of this request, for we do hereby ask the aid required.

If we asked for self we should feel chagrined; but we ask for the sake of the cause, and it moves slowly. It should go faster; must go faster.

Tracts, books for Sunday schools, catechisms, question books, &c., are needed, and as the Scriptures assure us, that he that asketh shall receive, we propose to test the truth of the saying.

Since the issue of June 15th we were in the midst of the saints at Burlington, Wis., and most agreeably were we entertained while there with what seemed to be the universal feeling of joy in Christ pervading all hearts.

The Saints held a two-days' meeting on Saturday and Sunday, and surely the Lord loved us, for by His Spirit did He declare himself.

Bro. S. Powers was there, and we were favored with some excellent discourses upon the gospel by him.

The work in California is progressing fairly, and from what we can gather from letters from there, much good is being done. Bros. Blair and Banta are there doubtless before now.

Bro. J. W. Briggs left Plano on the 2nd inst for England, via Ohio and New York. Let the prayer of faith be heard in their behalf, for the success of the mission.— Elder Geo. M. Rush accompanies brethren Briggs and Ells, intending to go into Scotland, if all is well. Bro. Thos. E. Jenkins is still keeping his post in Wales. He ought to be sustained.

Famine is still doing the work allotted to it, in different parts of the earth. So also is pestilence, earthquakes, volcanoes, tempests, and the waves of the sea roaring.

How fearfully are the words of prophecy being fulfilled in the awful elementary disturbances in the West Indies and the Sandwich Isles.

Elders travelling through Penn., are requested to call at Hanover P. O., York Co., and at Greenville, Mill P. O., in

Michigan; also at Waubeck, Wis., and at a host of other places calls for preaching are being made.

We bear all these places in mind, but to send an elder to fill every call, we have neither men nor means.

We shall be glad to place on our subscription book, a few more names for the HERALD. We are trying to live to the rule, "*invariably in advance*," and shall do so just as fast as the brethren can get the idea. Bills were sent last number for amounts due to the end of the volume, July 1st. Those who fancy the amounts small to be dunned for, will please remember that the gun kicks both ways; if small to be asked for, they of course are just as small to wait to be asked for. If small they will be more easily paid.

Many whom we feel assured want the HERALD continued fail to write and tell us so, and they will feel hurt at our stopping it. But business is business, and promptness commendable.

Bro. Z. H. Gurley is preaching up in Wisconsin near, or at, Zarahemla, with good success.

A portion of the Strangite faction held a conference, at Machesher, Wis., on the 8th of the present month. We were invited to attend but could not. What action they decided on we have not learned.

Stenhouse, of Salt Lake City, Editor of one of the papers there, was in Chicago last week, buying a new dress for his paper.

Two were baptized in Dennisport the 28th of June. So writes Bro. T. W. Smith.

CORRESPONDENCE.

FROM BRO. E. C. BRAND.—By referring to the statistical reports of the three last conferences, we find a steady increase as far as numbers are concerned; the total for Dec. 15 Conference being 48; March 15 Conference a total of 69, and now we have got 80. I feel that though the gospel net has gathered in some

of various kinds, yet we have not only increased in numbers, but that the work is based on a firmer foundation.

Your favor of April 18 came to hand a few weeks ago, and was highly esteemed as the *first* favor I have received from your pen.

On Sunday, 7th inst., I met Rev. J. Kirkpatrick again, in the Court Room in this city, on the question: Does the Bible teach that sinners can receive a pardon of their sins, and be saved in heaven, without baptism by immersion?"

I will give you a sample of my opponent's strong reasons, and my efforts in reply. He first referred to the blood sprinkled on the door posts, (Exodus xii,) and attempted to show that as that blood was a type of the blood of the Lamb, that they were saved. I replied that they only received a temporal salvation; that instead of being saved in heaven, that their bones were left to bleach in the wilderness; that they were not even saved in the promised land, saying nothing about heaven. He then cited us to the brazen serpent, (Numb. xxi,) and claimed that they were saved by looking at the serpent, without baptism. I replied that they were all baptized according to 1 Cor. x.; and, secondly, that they were only healed of the bite of the snake; that they were under the law. The gospel had not profited or saved them, for that life and salvation was only through the gospel. He then brought up the thief. I endeavored to show him as a baptized disciple, and also proved that he did go to the kingdom of God, according to John xx. 17. He dwelt largely on types and anti-types in his first debate, and claimed that circumcision was the type of baptism, and now referred to the type of the brazen serpent, declaring that a type and an anti-type

must not vary nor have anything added, without destroying the symbol. I then showed that as we read that all not circumcised should be cut off; (Gen. xvii. 10,) that all not baptized, according to his reasoning, must be cut off; and if a type must not be changed, would not baptizing female children spoil the anti-type of circumcision? He then referred to Eph. ii. 8, 9. I proved that the faith there spoken of was the gift of God, not to be obtained by works, but of grace, but that faith without works would be dead. We meet again Sunday next. Bro. Dungau will be with me, and I shall have his prayers to sustain me.

CARSON CITY, Nev., June 15, 1868.

FROM BRO. J. C. CLAPP.—G. P. Slayton and myself arrived here from Conference the 15th of this month, and found the saints all anxiously awaiting our arrival.

The enemy had been at work, to overthrow the work of God in this country; but the tree was of the Lord's planting, and could not be rooted up.

A very able Campbellite preacher was here last Sunday, and gave out that he would show the fallacy of Mormonism. He commenced at 4 o'clock and preached till 6, on the gifts of the gospel, endeavoring to show that they were done away.

After he got through, I gave out an appointment to preach at the same place, on the same subject, the next evening, at 4 o'clock. We met according to appointment, and after service we walked directly to the water, and there baptized six precious souls into the kingdom of our God. The harvest is truly very great, but laborers in this part very scarce. I feel there is a bright day soon to dawn upon Oregon. God is with us, confirming the word with signs

following the believer. We solicit the prayers of the saints, that we may make the laws of God honorable among this people.

LEBANON, Linn Co., Oregon, May 26, '68.

FROM BRO. CHARLES DERRY.—I have not been entirely taken up with domestic affairs, as the following will show. But why should I trouble you with details? I will simply state that there has not passed more than three sabbaths in the present year, that I have not been engaged in declaring the word in places from seven to sixty miles from my home, occupying from one to four days per week. My ministrations have been well received, and the saints seemed encouraged. I hope to break loose from home soon, to go farther into the field assigned me. I shall do all I can, with the help of the Lord.

There are some places where there does not seem to be much growth. In other places revivals are taking place. This place is looking up; and an interest is being taken in the tithing question. I know of no great evil anywhere, excepting lethargy.

We have a Brighamite elder here, warning us to "flee from the wrath to come." We listen to his warnings, but quietly inform him that, "In vain is salvation hoped for from the hills, or from the multitude of mountains, but in the Lord our God is salvation."

Our meeting house was also opened last Sunday for a Methodist minister. Neither the Brighamite or Methodist could afford to return the compliment, I presume, but our gospel is what it purports to be, a gospel of liberty, hence the abettors of that gospel must of necessity be generous.

MANTENO, Shelby Co., Iowa, June 4, '68.

FROM BRO. E. C. BRIGGS.—Quite

an interest is manifest in these parts for the word of life.

Bro's Henry Stebbins and David H. Smith are in good spirits, and bid fair to be very able men in defence of the truth. We hope to go to the Hopkins Branch this week, and in about two weeks arrive at Grand Rapids.

I am glad to hear of the prospect of a new press, and the new publication.

I feel that all the opposition the true saints meet with, will only tend to the upbuilding of the cause of God, and more firmly establish the truth in the hearts of the honest. I have felt no disquiet on the account of false brethren, or contentious spirits who are associated with the latter day work; but feel assured that the right will prevail.

DECATUR, Mich., June 29, 1868.

FROM BRO. SAM'L POWERS.—I have been preaching, to the best of my ability, the apostolic doctrine, and truly the multitude come running together; and many of them are confounded, especially the ministers of the different sects. There has been as many as five ministers at our meetings, at a time, and the multitude is divided. One made the attempt, in a two hours' speech, to disprove the doctrine. I reply, (I think,) to his public attempt, Monday evening. There will probably be many out to hear, though the most of those that heard him, think he made out poorly.

I have several appointments ahead, and shall probably leave for Prairie Du Chien when I have filled them, unless the calls are urgent, and the prospects are good for a work here. There are many here who are believing, but none have as yet been baptized, and I don't know as any will obey. There never has been any preaching here; hence it is something entirely new,

and with what the hirelings, are doing, all seem to stand back as yet.

FAYETTE, IOWA, June 7, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

GALLAND'S GROVE District Conference convened at Deloit, Crawford Co., Iowa, June 6, 1868. T. Dobson, Pres., O. E. Holcomb, Clerk.

Officials Present:—Of the Twelve, 1; High Priest, 1; Elders, 11; Priest, 1; Teachers, 3; Deacons, 2.

REPORTS OF BRANCHES.

Mason's Grove: 52 members, 1 cut off since last report. T. Dobson, Pres., T. C. Dobson, Clerk.

Boyer: 19 members, 2 removed. G. Montague, Pres., A. F. Rudd, Clerk.

The following elders reported favorably of the work: W. Jordan, T. Dobson, C. Derry.

Resolved, That John A. McIntosh and Eli Clothier, with all the elders in Galland's Grove Branch, be requested to labor where they can find openings in this district, as their circumstances permit; and that they visit Dunlap as often as they can.

Resolved, That Elders Dobson and Jordan preach in Carl, Calhoun, Lock, and Green Counties.

AFTERNOON SESSION.

Elder Clothier preached.

There being two Brighamite elders from Utah present, they requested the privilege of preaching at early candle light, which was granted, and notice given of the same. Both preached, but as neither of them touched on the peculiar doctrine of Brigham Young, Elder C. Derry announced at the close, that he would show the difference between the teachings of Brigham Young and the doctrines of the True Church of Jesus Christ of Latter Day Saints.

MORNING SESSION.

Resolved, That this Conference sustain Elder Thos. Dobson as the President of this District.

Resolved, That Bro. O. E. Holcomb act as Book Agent for this District.

A resolution was passed sustaining all the spiritual authorities of the Church.

According to appointment, Elder Derry showed the wide difference existing between the teachings of Brigham Young and the doctrines of the Church of Jesus Christ of Latter Day Saints. While he

treated the men who came to lead us to Brighamism, with all deference and true respect, and avoided all personalities, it was very noticeable that while shewing up the errors of Brighamism, he wore no gloves. With the men, he said he had no quarrel. He respected the sacrifice they had made in coming here; but to the principles they represented, he showed no quarter. It was with pain he undertook the task, but he owed the duty to the church, to the world, and to his God.—None made a single objection to his mode of handling the accursed thing. All seemed pleased, and the outsiders, when they saw that we had no affinity for the doctrines of Brighamism, although we could treat the representatives of the same kindly, and hear them calmly, breathed more freely, and were willing to confess that they were wrong in supposing we were all of the same stamp.

In the evening Elder Derry reviewed the history of the church in all ages, showing the liability of even prophets and saints going into darkness, unless they clung to the rod of iron.

Adjourned to meet at Galland's Grove, in sub-district No. 1, on Sept. 19, 1868.

CONFERENCE FOR NEVADA was held in Carson City, Nev., June 13, 14, 1868.

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

MORNING SESSION.

The following branches reported:

Carson: 40 members, including 6 elders, 2 priests, 1 deacon; 1 baptized, 6 received by letter. E Penrod, Pres't; W. A. Penrod, Clerk.

Frank Town: 19 members, 2 elders, 1 priest; 1 baptized. John Twaddle, President, and acting Clerk.

Jack Valley: 20 members, including 4 elders, 1 priest, 1 teacher, 1 deacon; 1 baptized, 4 received by letter. David K. Winters, President; Chas. A. Parkins, Clerk.

The following elders reported:

E. Penrod, John Waddel, David K. Winters, A. B. Johns, David E. Jones, David Bona, Bro. Dungan, E. C. Brand, John Parkins, Geo. Smith.

The following priests reported:

W. C. Sides, John Hawkins.

Officers present: 1 high priest, 11 elders, 2 priests, 1 deacon.

The minutes of the Council Meeting read and adopted.

Resolved, That the President of this Conference be empowered or instructed to call a court to try the members of the

disorganized branch at Empire, that they be speedily brought to trial; also to set the day.

Remarks by Bro Thos. Dungan instructing the elders to preach in meekness and gentleness, and not to rail against the sects.

Bro. Edward Parkins, deacon, reported.

Resolved, That by the voice of this Conference that the decision in the case of John D. Bower be sustained.

Resolved, That all elders' missions be continued from last Conference, except presidents of branches, who are released from all missions, so that they can attend to their branches and feed the flock.

Resolved, That we sustain Bro. Joseph Smith, son of Joseph the Martyr, as President of God's church in all the world, according to B. of C., sec. civ. par. 42; his Counsellor, and all the quorums and officers in righteousness by our faith and prayers.

Bro. E. C. Brand tendered his resignation as President of the Conference, and on motion he was re-chosen to that position.

Remarks by E. C. Brand, thanking the saints for all their kindness to him, and for their confidence in him as their President.

EVENING SESSION.

Resolved, That we tender our thanks to Bro. Dungan for his presence among us, the useful instruction he has given us, and that we sustain him as President of the Pacific Slope, with our faith and prayers.

Resolved, That Bro. A. B. Johns labor in this District wherever the Spirit directs.

The business of the Conference being nearly completed, the meeting was thrown open for prayer and testimony, in which the Spirit was copiously poured out, and the gift of tongues and prophecy made manifest.

SUNDAY MORNING.

Preaching by Elder Thos. Dungan, from Acts xviii., followed by Bro. George Smith on Union.

AFTERNOON SESSION.

The saints partook of the sacrament and testified one to another; in which the Spirit of God was poured out to a great extent, and the gifts made manifest; two sisters having an open vision of the near approach of the Savior's coming, and one speaking in tongues.

Bro. A. B. Johns preached from Acts ii., followed by Bro. Dungan.

Resolved, That we adjourn to meet in Carson City, Sept. 12, 13, 1868.

CONFERENCE convened at Fox River, May 30, 31, 1868, Zenos H. Gurley, Pres., W. Vickery, Clerk.

An invitation was extended to brethren from a distance to take part in the deliberations.

AFTERNOON SESSION.

Branches represented: Amboy, Mission, Sandwich, Fox River, and Indian Creek.

Amboy: Five added by letter since last reported. Edwin Cadwell, Pres., N. L. Stone, Clerk.

Officials present: Twelve.

The following elders reported: Z. H. Gurley, P. Howard, I. L. Rogers, E. Cadwell, J. Doan, S. Richardson, J. Wollams, J. Morrell, G. Shaddiker, A. Hendrickson, V. White, W. Vickery.

MORNING SESSION.

Officials present: Twenty-eight.

Resolved, That this Conference is of the opinion that the Districts of Mission and Plano should be united in one, we therefore request the brethren of the Plano District, to receive the branches of Amboy, Fox River, Sandwich, Mission, and Indian Creek, into that District, and that a Committee of two be selected, by nomination, to present this resolution to the next session of the Plano District.

Resolved, That I. L. Rogers and J. Doan form this Committee.

Preaching by Joseph Smith.

Two children blessed.

AFTERNOON SESSION.

Preaching by M. H. Forscutt and A. H. Smith.

The Sacrament was then administered, Bros. E. Cadwell and S. Richardson officiating.

Conference adjourned *sine die*.

SELECTIONS.

The Bible.

The *Zion's Herald* sums up the statistics of the Bible thus:

The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the British Foreign Bible Society, never appeared.—And 25 of these languages existed without an alphabet, in an oral form. Upward of 43,000,000 of those copies of God's word are circulated among not less than 600,000,000 of people.

The first division of the Divine orders into chapters and verses, is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century, or the

beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters, as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses—a French printer had previously (1561) divided the New Testament into verses as they are at present.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 2,738,100 letters.

The New Testament contains 27 books, 260 chapters, 7,950 verses, 182,253 words, 933,380 letters.

The entire Bible contains 66 books, 1,188 chapters, 31,185 verses, 774,692 words, 3,566,480 letters.

The name of Jehovah or Lord, occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 35,543 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is the 29th of Job.

The middle verse is 2d Chronicles, 20th chapter, 17th verse.

The middle book of the New Testament is 2d Thessalonians.

The middle chapters are Romans 13th and 14th.

The middle verse is Acts 11:7.

The middle chapter and the least in the Bible, is Psalm 117.

The middle verse in the Bible is Psalms 118:8.

The middle line in the Bible is 2d Chronicles, 1:16.

The least verse in the Old Testament is 1st Chronicles, 1:1.

The least verse in the Bible is John 11:35.

The 16th chapter of 2d Kings and Isaiah 36 are the same.

In the 21st verse of the 7th chapter of Ezra are all the letters of the alphabet, I and I being considered as one.

The Apocrypha (not inspired, but sometimes bound between the Old Testament and the New) contains 14 books, 183 chapters, 15,081 verses, 152,185 words.

The preceding facts were ascertained by a gentleman in 1718. Also by an Englishman residing at Amsterdam, in 1772, and it is said to have taken each gentleman nearly three years in the investigation.

There is a Bible in the library of the University of Gottingen, written on 5,476 palm leaves.

A day's journey was 33 1-5 miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.09.

A talent of silver was \$516.32.

A talent of gold was \$13,809.

A piece of silver or a penny was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one and a half cents.

A homer contains seventy-five gollons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

A dog was one half pint.

The divisions of the Old Testament are four:

1. The Pentateuch, or the five books of Moses.

2. The historical books comprising Joshua to Esther, inclusive.

3. Poetical or doctrinal books, from Job to Songs of Solomon, inclusive.

4. Prophetical books, from Isaiah to Malachi, inclusive.

The New Testament is usually divided into three parts.

1. Historical, containing the four gospels and Acts.

2. Doctrinal, comprising all the epistles from Romans to Jude.

3. Prophetical, being the book of the Revelations of St. John.

The commemorative ordinances of the Jews were:

Circumcision, the seal of the covenant with Abraham.

The Passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed.

The Feast of the Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness.

The feast of Pentecost, which was appointed fifty years after the Passover, to commemorate the delivery of the Law from Mt. Sinai.

Feast of Purim, kept in memory of the deliverance of the Jews from the wicked machinations of Haman.

In 1272, it would have cost a laboring man thirteen years of labor to purchase a Bible as his pay would be only a pence per day, while the price of a Bible was twenty pounds.

an inoda saw yonvoo e'gab haddah i.

[From the Chicago Tribune, June 16.]

Sandwich Island Volcanoes.

From Honolulu we have the following additional particulars of the late eruptions:

At Keauhou the following results of the earthquake, on Thursday, have been reported. Mr. Stackpole, who had charge of the place had been up to the Volcano House during the day and was returning in the afternoon. While descending the pali to Keauhou, the shock occurred, precipitating an immense amount of earth, stones and boulders down the pali after him. Escaping these, he arrived at the plateau below the pali, and looked in the direction of the village of Apua, but not a house was to be seen! He then rode down to the edge of the plateau, from whence Keauhou ought to have been in sight, but nothing of it could be seen. Descending to Pahoehoe, he met the men working at Keauhou running up Mauka, who reported that nothing was left of Keauhou; that immediately after the earthquake the sea had rushed in and swept off every dwelling and storehouse, and all their contents, and that they had barely escaped with their lives. There were some 167 bales of pulu in store, ready for shipment, all of which was swept away. They represent that the sea went up as far as the two basaltic columns indicating the road down to Keauhou—a depth of wave at least forty to fifty feet.

At Punalulu, at the moment of the shock, it seemed as if an immense quantity of lava had been discharged into the sea at some distance from the shore, for almost instantly a terrible commotion arose, the water boiling and tossing furiously. Shortly afterward, a tremendous wave was sweeping up on the shore, and when it receded there was nothing left of Punalulu. Every house, the big stone church, even the coconut trees—all but two—were washed away. The number of lives lost is not ascertained. All who were out fishing at the time perished, and many of those ashore. A big chasm opened, running from the sea up into the mountain, down which, it is said, lava, mud, trees, ferns, and rocks were rushing out into the sea.

The same wave that swept away Punalulu, also destroyed the villages of Ninole, Kawaa and Honuapo. Not a house remains to mark the site of these places, at Honuapo, where a small "hale halawai," on the brow of the hill, above the village, stood on Friday last. The large coconut grove at Honuapo was washed away, as well as that at Punolu. A part of the big pali at Honuapo on the road to Waiohinu, had tumbled into the sea, and people coming from thence are now obliged to take the mountain road through Hilekaiuka.

all the way to the sea.

The sea swept Kaualuu on Thursday last, as it had swept Honuapo and the other places along the coast, washed away several houses and killed a number of people—how many is not yet known. The earth has been shaking almost constantly and severely every day and night. A large land slide had occurred on the west side of Waiohinu Valley, near where Swain's tannery was formerly situated. Fire had been seen in the mountains above, but now had come down on the low lands between Kahuku and Waiohinu, where it left on Monday morning. A large hole sixty feet in diameter, had opened on the flat below Kahuku, with no bottom visible from the brink of it, and emitting quantities of sulphuric vapor.

American Wonders.

The greatest cataract in the world is the Falls of Niagara, where the water from the upper lakes forms a river of three quarters of a mile in width, and then being suddenly contracted, plunges over the rocks, in two columns, to the depth of one hundred and seventy feet each.

The greatest cave in the world is the Mammoth Cave, in Kentucky, where any one can make a voyage on the waters of a subterranean river, and catch fish without eyes.

The greatest river in the world is the Mississippi, four thousand one hundred miles in length.

The largest valley in the world is the Valley of the Mississippi. It contains five hundred thousand square miles, and is one of the most fertile and profitable regions of the globe.

The greatest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long, and one thousand feet deep.

The greatest natural bridge in the world is the Natural Bridge, over Cedar Creek, in Virginia. It extends across a chasm eighty feet in width, and two hundred and fifty feet in depth, at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the Iron Mountain, of Missouri. It is three hundred and fifty feet high and two miles in circuit.

The largest number of whale ships in the world is sent out by Nantucket and New Bedford.

The largest grain port in the world is Chicago.

The largest aqueduct in the world is the Croton Aqueduct, in New York. Its length is forty and a half miles, and its cost, twelve and a half millions of dollars.

The largest deposits of anthracite coal in the world are in Pennsylvania, the mines of

which supply the market with millions of tons annually, and appear to be inexhaustible.

The largest flowing "oil wells" in the world are at Oil Creek, Pennsylvania, some of them yielding hundreds of barrels daily, and fortunes weekly.

The greatest Rebellion the world ever saw, requiring a generation to mature—thousands of lives and millions of treasure to subdue it—was the late "slaveholders' rebellion."

All these, it may be observed, are American "institutions." In contemplation of them, who will not acknowledge that ours is a "great country"?—*Phren. Journal.*

A MYSTERIOUS ROAD IN MAINE.—A correspondent of the New York *Evening Post*, writing from Wiscasset, Maine, says:

"Maine has her mysteries also. There are, in various places, various indications of former inhabitants not like the Indians; but in East Northport there is the most remarkable trace of at least the visit here of another people, which the writer at present remembers. It is a mineral spring of chalybeate water. That it was once a place of much importance and of great resort there is evidence. Beginning at the spring, and running due east, is 'a highway cast up.' A road, straight as an arrow, from three to four feet high, and about twenty feet wide, is traceable for between one and two miles. It reaches across a farm, is lost in a morass, appears again just beyond the swamp, ascends a ridge of land into the woods, goes down on the east side of the wood into a field and is finally lost in wet land where the frost and other causes have destroyed it."

The earth of which this remarkable road is formed could not have been taken from the neighborhood, as it is full of yellow mud, of which the soil in the vicinity is quite destitute. Sixty years ago this road was covered by a large old growth of trees, which proves the work to be a very ancient one. Whose were the hands that fashioned it? Not the red man's, certainly. They never were so industrious. We live amid mysterious relics of the past, ignorant of how to understand them. The course of this old road lies directly to Penobscot Bay. Perhaps in remote ages, people came in strange ships to the coast of Maine, and traveled this highway to the health-giving waters. What sort of hotels did they have at the spring? It is too cold a region to be comfortable in mere tents. And what sort of people were they that drank at the spring? An

there was no power in the draught to confer immortality, or even to enable those who drank to leave behind them the story of their life. This road, almost unknown, invites the notice of geologists and antiquaries. Why do they not explore it?"

TERRIFIC HAIL STORM IN TEXAS.—From the *San Antonio Express* of May 21st we gather interesting particulars of a disastrous hail storm which visited that locality. The city, it says, is a perfect wreck; every house in it has received some damage; many are in complete ruins, with nothing but fragments of walls standing. The hail stones penetrated the best roofs, going through tin roofs like cannon balls. All the windows facing to the north have been smashed in, and doors were broken down. The appearance of the city could not have been worse under a severe bombardment. Trees were stripped of their leaves and branches, which lie piled up in the yards and streets—the sides of houses exposed to the hail have the appearance of having withstood a thousand discharges of grape and canister. The roofing of the entire city is perforated like a sieve. One hailstone weighing over five pounds was found, and a great many as large as a man's fist were picked up. Many of the families whose houses were beaten down took shelter under beds and thus escaped bodily harm. Only one death is reported—that of a negro boy. Several persons had limbs broken. The corn patches and gardens are flattened to the ground, and have the appearance of having passed through a chopping mill. All the crop is destroyed. The damage exceeds \$500,000. The storm resembled a terrific battle, the lightning flashing in fearful vividness, the thunder crashing like a thousand cannon, and the hail falling like shot; so fearful was the noise that no one could hear unless they screamed in each other's ears. It commenced near New Braunfels, and extended from five to twenty miles in width—destroying everything over a region thirty miles from north to south, and ten to twenty miles from east to west."—*Journal*.

MISCELLANEOUS.

A Call to the Seventies:

"Resolved, That the Presidents of the Seventies be requested to enquire into the conditions of the Seventies."

According to the above resolution of the Annual Conference, I consider myself under obligation to enquire into the state or condition of my brethren of the Seventies, and I cannot see how I can, except

through the *Herald*, for there has not been a sufficient number of the Seventies at the last two Conferences to form a quorum for business.

I would hereby request the Presiding Elder of each branch of the church at large to advise every member of the quorum of the Seventy in his branch to report to me by letter, individually, to my address, with regard to his situation or capacity for laboring in the vineyard, so that we and the quorum of the Twelve may know, and that we may report to the next Semi-Annual Conference, their condition and intentions with regard to travelling to preach the gospel. All who write to me, should give me their post office address.

Dear brethren, let me say the harvest is great and the laborers are few, as in the Savior's day. Let us pray the Lord of the harvest to send forth more laborers into His harvest. May you be diligent that you may receive your crown.

Your brother in Christ,

A. M. WILSEY.

PAVILION, Kendall Co., Ill., July 1, '68.

MARRIED.

At Columbus, Nebraska, June 11, 1868, by Elder H. J. Hudson, Elder GEORGE W. GALEY to HELEN MINERVA MARY PARKS.

DIED.

At Farmington, Iowa, Jan. 17, 1868, ANN B. DORY, wife of W. Doty, aged 84 years, 11 months and 5 days.

Near Aurora, Ill., June 3, 1868, THEODORE, son of Nelson and Abigail Van Fleet, aged 5 months and 11 days.

"It is well with the child."

In the Sweet Home Branch, Linn Co., Oregon, May 11, 1868, Sister ANNA AMES, aged 69 years, lacking 3 days.

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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 CONCURINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 3.—Vol. 14.] PLANO, ILL., AUG. 1, 1868. [Whole No. 159.

Passing Away.

Passing on—passing up to the platform of life—
Its honors, its trials, its glory, its strife;
Passing on—passing up—as day follows on day,—
Passing on—passing up—and then passing away.

The honored, the cherished, the good have passed on,
Like morning stars lost in the glow of the sun;
The seal on their virtues,—in safety their fame,—
No stain on their record, no blot on their name.

The silver-tongued prophet sleeps—silent—aside—
The statesman lies low in his manhood's young pride;
Our comrades in toll have passed on before,—
Passing on—passing up—to the heavenly shore.

Still the flag of distress in our sight is unfurled,—
Still waits for the sickle the field of the world;
Still high on the tower where the herald has been
Is emblazoned the call—Wanted, Christians and men.

O, man for the times, with heart and with hands,
Go forth where the Master your labor demands;
And, faithful, toll on till the close of the day,
Passing on, passing upward, and passing away.

—[*Watchman & Reflector.*]

Facts and Principles Pertaining to the Reorganization—Objections and their Theories Considered.

Facts justified by, or based upon, just principles, must ever dissipate the theories on which objections are based. Objections operating to cause a rejection of any proposition or position, is deemed unanswerable, otherwise they amount to mere enquiries. Would it not be better to seek after truth through the latter means than through the form of objections?

The Reorganization is a fact; and thousands deem it an *important fact*, in the history of the latter days. A fact, the knowledge of which has "begotten them anew to a lively hope" in the ultimate triumph of the truth of God, manifested in the fulness of the gospel, as revealed in "the dispensation of the fulness of times." It exists as the Reorganization of the Church of Jesus Christ of Latter Day Saints. If it is not this, it has no *right* to exist. But if it is this, then it is based upon *just, holy and eternal* principles, against which the gates of hell (or the pen of the critic) cannot prevail.

It is a fact that in 1851, certain intelligence was communicated by the Holy Spirit respecting the purpose of God to redeem the Latter Day Saints from the thralldom of false guides and false practices, growing out of false doctrines. And thenceforth, from time to time, the Spirit confirmed and repeated the promises of deliverance through organizing and the bringing forth one of the seed of Joseph Smith to "preside over the high priesthood of my church," at which time the scattered saints, like sheep without a shepherd, were seeking unto the God of Israel—

who is a God of revelation—to raise up the one mighty and strong to set in order the house of God, (the church,) according to His promise.

Had the Lord a right to answer those prayers? Or have we a right to believe He has, seeing there was no accredited prophet, seer, revelator, etc.?

When Israel went astray anciently, and were scattered in captivity in consequence, and the time of deliverance drew near, the Lord spake to whom He would among the captives, concerning their deliverance. Ezekiel says, "As I was among the captives by the river Chebar, the heavens were opened and I saw visions of God." (Ezek. i. 1.) Daniel, also, among the same captives, saw visions and had revelations concerning this same deliverance. Haggai, among the same captives, received the word of the Lord; and Zechariah, among the same captives, in the same year, received revelations concerning deliverance. Here is a principle justifying a hope that He would answer for what has been may be, and if the Lord acts like himself, He surely would answer.

Having received this answer, the saints in conference, with the instructions in that answer, in A. D. 1853, did begin to organize the quorums, by commandment, to prepare the way for the chosen prophets who should perfect the same, and preside in the stead of him who had been taken. And in that organization, apostles, high priests and elders were ordained. By whom? It is asked. We answer, by high priests and elders. What known principle of the kingdom of God justifies this? We answer, the same that governed the ordination of Moses by Jethro, of Jesus by Moses and Elias, (or angels,) that of Joseph and Oliver, by each other to the Melchizedek priesthood, which they only held the elder; that of Joseph to be the presidency of the priesthood in 1832.

In all these cases there is an appearance of a "stream rising higher than its

fountain;" but he that judges from appearances alone, is very liable to judge an unrighteous judgment. The power to ordain is not in man, but this is a right reserved to God. If an elder, priest, teacher or deacon, cannot be ordained but by the power of the Holy Ghost, by the same power high priests and apostles may be ordained, and in each case the fountain of power—the Holy Ghost—is higher than the stream; or the instrument may be a priest of Aaron ordaining an elder, as in the case of Joseph and Oliver; or of a high priest ordaining the President of the priesthood, as above cited; or a son of the prophets ordaining a king; as in the case of Jehu, king of Israel. But in all these cases a commandment is necessary; and the unsophisticated believe that in a commandment is authority to do what is commanded.

But how was it ascertained, in 1853, that there were genuine high priests and elders to act?

We answer, this fact was the result of a thorough investigation on the part of the church, and the testimony of the Spirit. This fact, then, was established by the testimony of the church and of the Spirit.

But it is alleged that though there might be high priests and elders of the Melchizedek priesthood, yet they could not act after the President of this priesthood was taken away, with the keys, etc.

Now facts of history show that such officers did act before such a president was made, and by their instrumentality he was made, first in 1830. Moreover, the keys or power which belong to a high priest or elder was not and could not be taken while they remained. The deacon, the teacher, elder, high priest, and apostle, hold, by virtue of their ordination, their several keys of power, and the President of the Church has; and each of these keys may be said to be taken when he who holds them is taken, and restored only when a successor is ordained. Hence the authority of such officers continued after the taking of

the Presidency in A. D. 1844, remained intact, and could act legally within the purview of their authority, as defined by the law.

But an apostle is a high priest, and must be ordained by direction of a High Council or General Conference. How was this complied with in 1853? We answer, a General Conference was then in session, and by its direction these ordinations were conferred.

But again it is alleged that the President of the Priesthood, who holds the keys of the kingdom, must preside, or legalize by his sanction, or "ordain the conference," before it can have a legal existence or power to direct; and the same of a High Council. The theory of this objection would forever prevent a reorganization of the church, admitting it to have been disorganized or rejected. And yet, oh consistency! some who hold this theory profess to hope and even pray for such an impossibility to take place!

But, further, this same theory makes the first organization null and void, upon the same ground. Hence, in the light of the latter day work, the above theory is false, and those who urge it in error.

Without noticing other objections here, we would suggest to the consideration of every candid mind, whether believer or doubter, that Jesus was rejected by the Jews upon the same ground—upon technicalities. They believed in a Messiah to come, but to come not as Jesus came; as some believe in a reorganization of the church, but not in the way in which it has actually taken place. Let such remember that the Lord's ways are not as their ways, and also that in respect to his own work, the Lord holds the reins in His own hands, for the guidance, exaltation, and glory of Zion. And to this the children of Zion respond Amen.

J. W. BRIDGES.

Bro. G. Bellamy's... knowledge of the subject.

Then and Now.

[SCENE.—Great Salt Lake City.]

MRS. ASHLEY—You remember, Sister Bailey, when last we parted, you kindly invited me to call on you, when I had leisure, and you would tell me why you were so strongly opposed to our doctrine of plurality of wives. Now, I am a sincere searcher after truth; my heart is open to conviction, and if you can convince me that it is a wickedness in the sight of God, notwithstanding I have been taught by our elders that it is a virtuous practice, and it alone will exalt a person in the kingdom of God, I will abandon it at once. So, now, as we are all alone and all things favorable, will you please tell me why you are so?

MRS. BAILEY—According to the promise I made you, I will; and in giving you my reasons for my present belief, I will have to relate you the short story of my life; which, any one that once knew me as the gay and happy Laura G., and sees me as I now am, will know to be a story of sorrow. My pale and hollow cheeks, my sunken eyes, my wasted form and haggard looks, tell of blasted hopes and a withered heart. But the tear you frequently detect on my cheek and the oft-uttered sigh, are evidences that the fountain of sorrow is not yet exhausted, and that the monster despair has not fully enthroned himself in my bosom. Amid the dark and gloomy clouds that now hover around me, there enters the ray of bright sunlight. My trust is in God. I was born and raised in the far off State of Vermont, and from the time I became conscious of right and wrong till the present time, I have always felt an inclination for religion; and it seemed to me that when I was that young, the happiest hour of my life would be when I became a member of some church. I commenced attending meetings at a very early age, first those of the Methodist; but with all their eloquence and earnest pleadings they failed to impress my heart. It did not sound to me like the voices of

the Good Shepherd, for which I was so anxiously waiting. And so it was with all the others. I could not force myself to the belief that all the pomp and splendor with which modern religion is surrounded, was imitative of the example of the meek and lowly Jesus, and His divine command, "follow me." My soul thirsted for the pure words of eternal life as they fell from His sinless lips, which I felt in the depth of my heart they could not give. The more I attended their preaching, the more was I convinced they had not that which I so sincerely desired. Thus hoping and praying, trusting and believing, amid sorrows and disappointments, I lived until I was twenty years old. I had begun to fear I would have to yield in despair, when, one night, after I had earnestly and sincerely prayed, that if God had a church on earth He would make it known to me, and after I had lain myself down to rest, my room was at once filled with a brilliant light, and there appeared unto me a messenger from the better world, who spoke these words to me and then vanished: "Thy prayers are heard, thy desires shall be realized." The next day was Sunday. There was a meeting of Latter Day Saints in our vicinity, and I, being actuated by an influence I knew not of, resolved to go. The discourse was from these words, "I am the way, the truth, and the life." Oh! with what joy I drank in the words as they fell, inspired, from the lips of the elder. Like the gold sparkling waters to the perishing, were those words to my thirsting soul; They were just what I had been desiring for so many long and weary years. I believed and deeply felt every word that was spoken. Suffice it to say, after I had heard five sermons, I was fully convinced, repented and was baptized; and when hands were imposed upon me for confirmation and the reception of the Holy Ghost, I arose immediately and bore testimony to the truth of the gospel in an unknown tongue. I was truly happy.

About this time I was married. My husband was a noble hearted man, though not a professor of religion. To say that I loved him, would not express the feelings of my heart. I adored and worshipped him, above all save my God; and if I was happy in finding the true church; I was doubly so when he gave a hearty "*I will*" to the sacred injunction in the marriage ceremony, to keep himself wholly for me and from all others. I then imagined that the dearest object to me on earth was mine, wholly mine. But alas! little did I dream that that sacred vow, thus solemnly made, would be falsified, and that love he there declared should forever be mine, would be wickedly transferred to another. My great anxiety now was that my husband should obey the gospel. After praying without ceasing, and hoping almost against hope, for one year, I was again made happy by seeing him led down into the waters of baptism. Thus we lived, enjoying our love and religion, for the space of five years. I was happy then; but now comes the change. The dark and gloomy hours of the church at length arrived. Joseph, our beloved prophet, by cruel and wicked hands, was slain. The present authorities took control of the church, or that portion which was led away off here, perverted its laws and commandments, changed its ordinances, and instituted polygamy, that broad way to hell and the grave. It had been but a short time after it had been received into the church as a doctrine, when my husband was prevailed upon to take himself another wife. Oh, dear sister, if you can imagine the feelings of my heart then, you can imagine much more than I can describe; for it lays not in the power of language to do so. I was told that it was of God, of divine origin, and a part of the gospel. I tried to believe so; but the more I tried to convince myself, the more I became disgusted and estranged from it. I reasoned thus: The gospel of Christ is tidings of great joy and peace and good will

toward all men. Is this the effects of polygamy? My own heart answered no; my prayers were answered no; and every thing surrounding me cried out, no, NO, NO! But its effects in me are misery and woe, shame and disgrace, happiness departed, blasted hopes and a broken heart. Ask yourself the question, Can that be of God that is followed by such results? God is said to be love. Can that be of Him which produces a result different from love. Truly not. I have seen its workings in almost every way, shape and manner; and to say the least of it, or to place it in its greatest light, it is a source of hatred, of jealousy, unhappiness, strife and contention. It makes a virtue of vice, estranges the heart from God, and renders His most sacred laws and ordinances as things of naught. Instead of that love and affection which once existed in my husband's heart toward me, there is now a feeling of coldness and neglect. Instead of all those joys, comforts and blessings, which properly belong to the wife, and which are pledged to be her's at the marriage altar, I had the chagrin and unspeakable unhappiness of seeing them bestowed upon another—a stranger! If you could but realize for a moment, the length, the breadth, and the depth of the bitter anguish of my soul, in having the object of my dearest love on earth torn from me, my fondest and most cherished hopes ruined, and my once gay and happy heart withered as the untimely fig, you would not pause for a moment over the thought, "is it of God?" but with me would pronounce it of hell, where it originated, and where it must terminate. Since its introduction into the church, I have not spent a happy hour; but, as I said before, there is one ray of sun-light shines into the ruins of my heart. But yesterday I heard him express a doubt of its being right. Oh! if he could but be made to see its sinfulness and abandon it, how unspeakably happy would I be! But if he never does, the sod of the valley

will soon cover my poor body. Now dear sister, in view of the happiness I have lost, my present misery and woe, and the direct commands of God against polygamy, am I unreasonable or unjust in being so strongly opposed to it?

Mrs. Ashley—I will consider thoroughly and prayerfully what you have told me. Good morning. T. J. S.

Discussion at Iron Hills.

In reference to our discussion in the Advent tent at Iron Hills, Iowa, Mr. Miles Grant, in the *World's Crisis*, of June 24th says:

"Immediately after our arrival we were introduced to Mr. Isaac Sheen, a Mormon elder, and the editor of the Mormon paper published at Plano, Ill. We found arrangements had been made for us to hold a discussion with him, which commenced the next day, and was continued two days having three sessions each day of two hours each. We discussed the following questions:

'Is the spirit of man conscious after the death of the body?'

'Will the wicked finally cease to exist?'

"This Mr. Sheen, like Goliath of old, has been defying the children of the Lord to produce a man that would meet him in debate on the foregoing questions. He holds views very similar to those entertained by Plato and the other heathen philosophers. His great point was expressed as follows: 'The spirit in man is an immortal personality that existed from eternity to eternity.' In addition to the heathen view, taught also by Spiritualists, he claimed that the spirits of wicked men went 'down to the pit,' which is deep down in the earth, where they must remain till by their suffering they should atone for their sin, then they can come out and be saved. Thus he advocated universal salvation; and even that the Devil himself would finally become good. He stated that infidels and Spiritualists were reckoned among the righteous. His whole system was a mixture of Orthodoxy, Paganism, Spiritualism, Universalism, Catholicism, with a sprinkling of the true doctrine of the Bible. Mormonism is one of Satan's traps to catch people from all religious denominations, and lead them into by-paths that will end in perdition."

In the foregoing statement there are several errors.

1. I have not "been defying the children of the Lord," as Mr. G. asserts, for in the discussion he said that no person can be born again, or born of the Spirit, before the resurrection, that by the resurrection *only*, believers in Christ will be born of the Spirit. If this doctrine is true, Mr. G. and his co-religionists are not "children of the Lord," for they cannot become children of the Lord before they are born again—born of the Spirit. Childhood follows birth and does not precede it. I showed that "if any man be in Christ, he is a new creature," (2 Cor., v. 17.) and that a man cannot be a new creature before he is born again. Paul wrote to those who *had been* born again—born of water and of the Spirit—when he said, "lie not one to another, seeing that ye have put off the *old* man with his deeds; and have put on the *new* man, which is renewed in knowledge after the image of him that created him." Col. iii. 9, 10. How could they have put off the *old* man and put on the *new* man without being born again?

2. The assertion that I hold views "very similar to those entertained by Plato and the other heathen philosophers," is deceptive, for while I admitted that all the heathen entertained many correct ideas concerning religion and theology, yet I showed that they were not the originators of these ideas, but that they received them from the prophets of the Lord, and amalgamated them with their own heathenish doctrines. I showed that Mr. G., and all religionists, "hold views very similar to those entertained by Plato and the other heathen philosophers," that all believe in a supreme governing power in the universe, all believe in a future life, all believe in spiritual revelations, but disagree concerning which are true and which are false, and whether revelations can be received *now* as in former ages. Therefore no doctrine can be proved false by showing that the heathen believed it, but it may be proved false if it can be shown that they *originated* it.

3. Mr. G. says that I claimed the heathen "view, taught also by Spiritualists," but instead of that I showed that the wicked after death are kept in hell, the prison, the pit, the nether world, and cannot communicate with men in the flesh as Spiritualists believe, and on many points I showed that Mr. G. coincided with the Spiritualists much more than I did.

4. Mr. G. says that I claimed that the spirits of wicked men must remain in the pit "till by their suffering they should atone for their sin," but so far was I from teaching that doctrine, that I showed that it is *by the blood of the covenant* (the blood of Christ) that the "prisoners out of the pit wherein is no water," will be delivered, and not by atoning for their own sin. I showed also that some will be kept in prison until they have paid the uttermost farthing, (been punished sufficiently for all their sins,) and then they will come out as convicts come out of the penitentiary when they have paid the penalty of the law, and not by any atonement which they or others have made.

5. Instead of stating "that infidels and Spiritualists were reckoned among the righteous," I showed that after they shall have repented and obeyed the gospel in this life or in the spirit after death, they will be rewarded for every good deed which they may have done in this life, even for giving a cup of water to a disciple of Christ.

6. Instead of that which Mr. G. stigmatizes as "Mormonism," being one of Satan's traps that leads to perdition, I showed that it is the doctrine of Christ and of His apostles and prophets, and that if Mr. Grant's theory is true, there is no "perdition," no weeping and wailing, no lake of fire and brimstone for the wicked, but in addition to that unconsciousness which Mr. G. says the righteous share in after death, a never ending unconsciousness for the wicked. According to this theory, the saints and all mankind perish and are damned and annihilated after death, and till their

resurrection, then the wicked are damned the second time eternally, but with the same kind of damnation that the saints had experienced.

In the *Herald* of July 1st, I said that "I proposed to hold another discussion with Mr. G. at some future time; but his excuse was that his engagements would prevent him, yet I have no doubt that he will, as he has done, often be engaged in discussions with teachers of systems of religion, differing from that of the L. D. Saints." The following extract from a letter of Mr. G., dated "LaCrosse, Wis., June 24," and published in the *Voice of the West* will show that his engagements have not prevented him from purposing to hold another discussion, but not with a L. D. Saint:

"Next week, * * * I purpose to commence a discussion in New Rutland, with Mr. Brooks, a Disciple preacher, who is quite noted for skill in debate."

I. SHEEN.

Spiritual Gifts. No. 2.

In our last we said we should show, by the Apostle Paul himself, (he being the best interpreter of his own language,) that these members were to be in the church of God until the coming of our Savior in the clouds of heaven to reign on the earth. We will call your attention to Paul to the Ephesians, the 4th chapter, where you will find, in the fore part of the chapter, that he is reasoning on the *body of Christ*, (or church of Christ,) but we refer you more particularly to the 11th, 12th and 13th verses. In the 11th verse:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers."

In the 12th verse he goes on to tell for what these members were given, viz., "For the perfecting of the saints."

Now, I ask, are the people or saints of God perfect?

Paul said, in the 11th of Hebrews, that all the saints from Noah down to his time, were not perfect, and we know from their history in the Bible, that they had attained to greater perfection

than we have in this our day; for some held conversation with the great Jehovah face to face; some had obtained faith to stop the sun (or the motion of the earth) and moon; some obtained power to stop the mouths of Lions; quench the violence of fire; escape the edge of the sword; and to receive their dead raised to life again; and even Paul himself was caught up to the third heaven, and heard things not lawful to utter. I say that none in this, our day, can claim such perfection, for I have heard them frequently declare that we could not endure the presence of an angel, that it would destroy us; while we read in the word of God that angels frequently visited the people of God anciently. It is evident then, that those of our day, who profess to be the people of God, are not perfect, for, as I said before, Paul after enumerating the great things wrought by the ancients through faith, said, Heb. xi. 39, 40:

"And these all having obtained a good report through faith, received not the promises; God having provided some better thing for us, that they without us should not be made perfect." K. J. T.^s

We discover that those who claim to be the people of God are not perfect while in this state of probation, and have need of the before mentioned members to lead them on to perfection.

"For the work of the ministry." There are none who claim that the preaching of the word is not necessary in these days, hence virtually concede that the above mentioned members are necessary in the church now.

"For the edifying of the body of Christ." Those who claim to be the body of Christ need edifying, and Paul says that those officers and gifts were placed in the church for that purpose, hence their necessity. Now, dear reader, you will perceive that there are prophets among those members that are needed, and if prophets they must prophesy; and this was one of the partial gifts that was to be done away when that which is perfect is come.

Now I want you, kind reader, to examine carefully, candidly, and impar-

ally, these scriptures, and you will find, by the Apostle's own account, how long these gifts were to continue. He says they were to continue, 13th vs. p.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." K. J. T.

The fore part of this verse shows that the church or body of Christ was to be composed of these members until we all come to the unity of the faith, and and of the knowledge of the Son of God which agrees with the Apostle's remarks in 1 Cor. xiii., concerning the time when that which is perfect is come. The coming into the unity of the faith agrees with his saying, "for now we see through a glass darkly, but then face to face." When we see face to face or eye to eye, then surely we shall be united. E. STAFFORD.

L.D. SAINTS' HERALD.

P.L.A.N.T. - - - I.L.L.A.N.D.S.

Saturday, Aug. 1, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat.

The study most engrossing in its nature, and most instructive in its results, that can occupy the attention of man, is the study of his fellow man; which comprehends also the study of himself.

That which is learned in the study of human nature can never be lost, but is ever useful; and however buried at times beneath the piles of useless lumber that crowd the chambers of the mind the knowledge of man may be, there are times at which it is of incalculable value to the active participant in the drama of life.

The "know thyself" of the Apostle, is by a liberal interpretation, meant to signify know all that appertains to man, and was calculated to induce a positive research into the capabilities, energies and disposition of man.

There are many things connected with

the study of human nature, neither pleasant of themselves, nor in their consequences. One of these is the almost continual betrayal of the weaknesses resident in man.

It is far from pleasant to find him, whose character we had so admired as almost to imitate it, is, after all but a weak man; and to be often obliged to alter for the worse the opinions we have formed of our fellows.

We commenced the life we are now trying to live with an unlimited faith in the capabilities of man. Of his energy and disposition, we had then, and have now, very serious doubts: and our experience has brought with it no satisfactory evidence that we ought to change our faith in man. So that we now have an unshaken confidence in the capabilities of man, for either good or evil, but have seen so much of apathy, coldness and indifference, manifested where there ought to be energy and goodness of disposition, that we have been sadly perplexed in trying to reconcile with true Christian virtue, the constant endeavor so plainly manifested by some to "eat their cake and keep it too."

"Sacrifice brings forth the blessings of heaven," but singing these words alone is by no means a sacrifice.

There be some things in existence, the having in possession of which, does not only not enrich but does actually impoverish.

These are the things which ought to be the first that we sacrifice; for while there may be no real value in the thing sacrificed; yet it has to us a fictitious value, resulting from association, habit, and a morbid condition of the mind.

Very few men are willing to acknowledge to themselves that the medium through which they look is of a character of a long distortion to their view; but so we constantly find it. This injunction to man to know himself is of infinite importance to us as a people.

How shall we have and enjoy the good

things of this life, and at the same time secure and enjoy the blessings and joys, honor and glory of the life to come?

Solve us this problem all ye astute followers of the Latter Day Work.

To us the things of this life look desirable, very desirable; and the joys of their possession loom up in large proportions before us; but though the outlook beyond them reveals the glory of the world to come, we know that to give up these to things the possession of which is so pleasurable now, is a sacrifice we are loth to make.

He is a stronger man to do right who has few needs, than he who has a multitude of wants.

Zion languishes, and to revive her, her votaries are fanning her with lukewarm, or frigid breath.

While this is being done, the propping-stays beneath the older dynasties, civil, political and religious, are dropping out through the lapse of time, beneath the working of a wondrous God, who has sworn that every knee shall bow and every tongue confess.

But all this moralizing without an object, would be of little use. Hence we present that which we have often presented before, in our character of monitor, the absolute necessity for a purer condition of life than that in which many of us may now be found.

Seek to know yourself, and if in this search, you find that which to be in possession of is to be poor, we exhort you to sacrifice it.

Lust, pride, love of the world, anger, malice, envy, and a slanderous tongue, are worse possessions than are broken bodies, distorted limbs, or frames racked with pain, or lives burdened with care and afflictions. Sacrifice them.

The possession of the things of this world is of great worth to us, if it increases our usefulness. Of little value, if to care for them, we yield the joys of a life well spent; of stores well used; a stewardship we can successfully answer

for, and the uncertainty of our securing the life to come.

Brothren, if your lands, goods and money, are in that condition that they hinder your spiritual progress; burden your life with carking care; destroy the influences of the gospel of peace upon your heart and mind, we do most earnestly advise you to sacrifice them.

Sacrifice to be acceptable, as we have heretofore written, must be of something of value to ourselves, because of the love we have for it; hence the sacrificing of those baneful things we have named, is acceptable; for we love them and though anxious to be free from them, yet lack moral firmness to give them back to the Devil their author.

Our lands, and goods, and money,—we love them, too frequently more for prestige and power in the eyes of the children of men, than for their use in the establishment of righteousness and truth. But it is for the use of them that we shall answer, not the intrinsic value of them, or rather the store we set by them.

We must then give our goods in wisdom; further the cause with them: in every way possible use them legitimately. The spread of the gospel is our first duty in the Latter Day Work, and the care of those constantly in the field; and to do these successfully sacrifices must be made. Now who will make them?

We spent Sunday, July 26th, with the saints at Mission. A good and noble people are bearing the testimony of their lives to the work. Earnest, faithful, zealous, cheerful and true, they are ready for every good word and work.

Long may the Spirit be with them blessing them by day and by night.

We are now running a new Taylor Power Press, and would, had we means for a few hundred pounds of type, be ready to do nearly all the work of the church in the way of printing. But we suppose the office must bide the eternal fitness of things, and we be content with that which is brought to our door.

Brethren Blair and Banta have arrived in California; and we suppose Brethren Briggs and Ellis are in England by this time.

The news is generally encouraging. The shadows are beginning to lift from the faces of the saints. Now perplexities, it is true, are arising, but there seems to be a preparation for them—a better state of mind in which to meet them and successfully do battle with them.

Let us praise the Lord for His goodness to us in our day of needs.

Items of that which is taking place among the saints at home and abroad are solicited. Send them in.

Our Query Column.

QUESTION.—Are we to understand from the reading of B. of C. xlii. 15, that it is a command of the Lord for us to teach the Holy Scriptures from the moment of our obtaining the same?

ANSWER.—The Holy Scriptures are to be taught understandingly; and from the time of its reception, if understood.

Q.—In Gen. vi. 67, 68, H. S., we read that the *Spirit of the Lord* carried Adam down into the water, and there baptized him, and that when he was brought up out of the water, that the *Spirit of God* descended upon him. Is the Spirit of the Lord and the Spirit of God the self-same Spirit? Is it one, and in all parts of the Scriptures to be understood alike?

A.—The Spirit of God is the Spirit of the Lord, when the office performed appertains to the work of Christ, either in the early or latter days.

Q.—Has the Lord at any time given a commandment that, when persons are baptized, that their heads shall be to the north, south, east, or west, up stream, down stream, or across the stream, or in running water or in still water?

A.—Not that we are aware of.

Propriety would suggest that the water be clear, and if a running stream, that the head be up the stream, as the person being baptized will rise more easily to the one officiating, and if the person be a woman, her dress will be less liable to disarrangement. Decency and proper

decorum should have their due weight in such matters.

Circumstances must govern as to whether the water be running, still, clear, or turbid; but our preference is for clear running water, if practicable, baptism by or font.

Q.—In administering the sacrament, shall the elder or priest administering, use the prayers found in B. of C. xvii. 22, 23, or shall he make a prayer from his own wisdom, as is done at present in many branches of the church?

A.—In the administration of the sacrament, where the elder or priest knows there is tenacity of opinion in the matter, he should conform to the words given. But circumstances may palliate the use of other prayers, similar in substance but differing in words. There can be no objection to employing the precise words; there may be to employing other and many words, hence the surest rule will be to conform to the letter and the spirit. By this means entire unity throughout the church will be maintained. We therefore would say, use the words found in the book.

Q.—In reading Lev. xi. 20, we are given to understand that there are fowls that creep and go on all fours. What is the name of such birds?

A.—See Lev. xi. 21-24.

CORRESPONDENCE.

FROM BRO. THOS. W. SMITH.—After baptizing the seven alluded to in our last letter, we had the pleasure of initiating into the kingdom, on April 23d, one more; on the 27th, another, on the 29th, two more; on the 6th of May two, on the 13th three; on the 24th another, and on June 7th one more; making in all, eighteen in Brooksville.

On May the 17th, on Bear Isle, a distance of 10 miles from Brooksville, or the main land, we had the pleasure of baptizing four, and on the 18th three more, and at Little Deer Island, on the 1st of June, three others, making an addition of twenty-eight in that section.

I am satisfied that the seed sown there has not brought forth all the fruit that will yet spring up, for there are others searching for truth, and some who fully believe the doctrine.

At the Conference held at South Brooksville, June 5-7, an excellent and faithful brother, Geo. W. Eaton, was chosen President of the District; and I have every reason to believe, will accomplish a good work in that section of country. We left the saints in the different branches which we visited, in the enjoyment of much of the Spirit of the Lord; and understanding themselves and the work, much better than they ever did. They are a good, earnest people; kind-hearted, and humble, and of such as the kingdom is promised to, "the poor of the world, rich in faith." I trust that it may be our privilege to go to them again, and if the Lord's will, do a little more for the furtherance of the cause.

I would desire an interest in the prayers of the saints everywhere, for the saints on the coast of Maine, for they are in a great measure isolated, being difficult of access, and deprived of the frequent visits of traveling elders, that many branches enjoy; and they are young in the cause; beside, they have great opposition from the enemies of truth, especially on the Isles.

On the 8th of June I left for Portland, on the steamer Lewiston, and from there to Boston by rail. I remained there till the 18th, when in company with my wife and child, (who had come from the west on the 10th), for Fall River, Mass., where we remained till the 18th, and then left for Dennisport. Two have been added since our arrival here, and there are good prospects for a number more. How long we shall remain we know not. I suppose till the same Spirit that bid us come here tells us to go elsewhere; for we try to stay in a place till we are assured that we have done all that is to be done by us for that time. We doubt the wisdom of the plan of skimming over the country like a restless butterfly, lighting now and then upon some flower, attracted by its beauty, and to display its own gaudy wings. The steady, persevering strategy of a Grant, accomplishes far more effectual, and important results, than the brilliant, meteoric flashes of a Griersonic raid.

DENNISPORT, June 26, 1868.

FROM BRO. JOSIAH ELLS.—*Bro. Joseph Smith.*—I write you, agreeable to promise, that I would apprise you of our movements in the English mission. We have made our arrangements to sail to-morrow (the 15th) at 12 o'clock, in the steamship *Proponitis*. She is not a mail steamer, but a fine vessel of 2000 tons burden, and in consequence of her not being in the mail line, we got passage cheaper than otherwise we could have done; second cabin \$28.50 each, and our

own beds, etc., of course they furnish provisions, which they stipulate to do in their agreement. We consider this better than steerage.

I preached several times in Philadelphia, and have visited several old saints in the centre of New Jersey, and I expect Bro. Ditterline will visit that section as soon as practicable, and lecture, as there is a disposition to learn our doctrine. I believe the Lord is working with the people, more especially in the country places than the cities, for they are awfully corrupt.

Well, I must close, as we must prepare for the morrow. Good bye, and may God bless you; remember the brethren of the English mission before the Lord.

NEW YORK, July 14, 1868.

FROM BRO. D. H. BAYS—*Bro. Joseph.*—It may afford you some pleasure to learn of the prosperity of the Redeemer's cause in south-western Missouri, and the adjoining parts of Kansas.

In company with Bro. John Conyers, I arrived at this place about the 1st of Aug. 1867, and organized a branch of 23 members, (all of whom Bro. Lytle baptized in Texas), including 1 Elder, 1 Priest, 1 Teacher, and 1 Deacon. Since that time six have been baptized, and four added by letter, making an aggregate of 33 members.

When I first began preaching here a great deal of prejudice was manifested, but, thank the Lord, it has almost entirely vanished. Those who were much opposed before hearing our views, now declare that we preach the pure doctrines of Christ, and that it must necessarily prosper. I never saw a fairer prospect for a good work, and I have reason to believe, from the interest and zeal manifested by the saints here, that there will be a good work done here. The brethren propose to untie my hands, and let me devote my time to the ministry. I thank the good Lord for this, for it is what I have long prayed for. Please remember us in your prayers.

In accordance with your request, the Branch has appointed me their Book Agent, and as there is great need of books here, please send to my address such as you may think best, and I will use my endeavors to sell them, and make returns as soon as possible.

I have commenced canvassing for the *Reflector*, and will have a club made up before long.

FROM BRO. Z. H. GURLEY.—The work through this entire section of country is of such a nature that I must attend to it.

Wisconsin has been my field of labor, at times, for the last twenty-six years, and at no time have the prospects been as promising as at the present.

When at Carrol City, I visited some old saints, and preached the first gospel sermon ever preached in that place. The next day a request came to me, from one of the most prominent lawyers of the city, for me to continue preaching. I have promised to give a course of lectures on the Scriptures before I return.

From that place I came to Zarahemla, the place where the reorganization of the church took place. Here are quite a number of old saints, all of whom received me with open arms; and, on my way from Carrol, I visited Bro. Lawrence and others. Several have told me, in Zarahemla, that they wanted to get back to their old and former standing.

I stopped over night with one brother who has formerly traveled with me in the ministry. Himself and wife had been in the dark, bowed down for years. His wife was very sick, had been for some days suffering greatly. Her whole system was racked with pain. Her moaning could be distinctly heard quite a distance. Her husband told me the next morning, that her limbs were cold. Her suffering was intense. We had a season of prayer, and it pleased God to hear and answer. While our hands were on her head she stopped moaning, and almost immediately fell into a gentle slumber, and remained in this state all night. The next morning she told me that she was perfectly free from pain, and rejoiced exceedingly in God for this assurance of His returning favor. I left them rejoicing in God, their Savior.

I came to this place last Friday. I have labored here some little in past time. I spoke twice on Sunday; had great liberty in the morning, and this morning am to administer the ordinance of baptism to two. Quite a number through this section are favoring the work, and I have no doubt that many will eventually embrace it.

From this I am going back to Zarahemla. I have an appointment there.

Darlington, Lafayette Co., Wis., June 30, 1868.

FROM BRO. C. G. LANPHEAR:—I write to inform you of my progress in the cause of Zion and the latter day work.

At the request of Bro. Gurley, and under his direction, I came to this section of country, on account of some difficulties existing in the branch of the church called the Pittsfield Branch, in Brown Co., Wis., near Green Bay, which was necessary to be looked to; and I am happy to state that

my labors have resulted favorably in relation to the same.

The Conference that has just taken place, has resulted in great good to the branch, and a good feeling was expressed by the people. Bro. Gilbert Watson was in attendance. He is an efficient laborer in the cause, and has done a good work in this part of the country. He is President of the Wolf River Branch, Outagamie Co.

Here, like many other places, are openings for preaching. The Lamánites of the Oneida and Stockbridge tribes, are near here. Myself and two others held one meeting among the Oneidas, on my way up to the Pittsfield Branch. They received the preaching favorably, and expressed a desire for more meetings, which we trust they will be favored with. Our meeting was held at the house of one by the name of Moses Dosteller. I learned that he was a believer in the gospel as taught by the saints, though somewhat at the present connected with the Methodists, the government missionary among them being of that order. He had formerly embraced the gospel under the preaching of those of the Cutler Society, when they were in Kansas. He evidently retains yet the work at heart. We stayed with them over night, and when we left in the morning he and his wife wished us to call again if we came that way. He came from Kansas several years past, and settled with the tribe here.

The tribe here number some twelve or fifteen hundred. They own a strip of land eight miles wide and twelve miles long. They are very good farmers, and have got their land in a very good state of cultivation.

I am now in the Wolf River Branch, which, by the way of the road, is about forty miles distant from the Pittsfield Branch. I came down along with the brethren that attended the Pittsfield Conference from this place, and will stop here a little time.

I have been blessed and favored of the Lord in my labors since leaving home; and purpose to do for His cause as far as is given me strength.

The Pittsfield Branch I found in an unfavorable condition, and the enemy had made a hard struggle to impede the progress of the work there; but things are again in working order, and to God be the praise.

Bro. Forscutt's prospectus for a magazine is favorably spoken of by the brethren and saints up this way. They express a desire for the work in contem-

plation, and no doubt will aid in its support. We wish him hearty success. Please tell him to accept this as the widow's mite, from one not claiming literary attainments. We believe it is a right step in the right direction; and will work for the good and refinement of the society of the saints.

BINGHAMPTON, Outagamie Co., Wis., 1868.

FROM BRO. MARK H. FORSCUTT.—All is well in St. Louis. Twenty-two baptized—two more names in.

CONFERENCES.

Abridgment of Conference Minutes.

CONFERENCE AT LONE STAR, Alabama, July 11, 12, 13, 1868.

Thos. H. Waddel, President: G. R. Scoggin and Jas. Booker, Clerks.

Preaching by Bro. M. B. Ellis.

Evening Session:—

Resolved, That this District be known as the Alabama and Florida District.

Resolved, That this District be divided into sub-districts as follows:

East Alabama sub-District, extend to the Conecuh River. Elder John Booker, President.

Central sub-District extends from the Conecuh River to Cold Water. S. G. Mayo, President.

West Florida sub-District, from Cold Water to Yellow River. M. B. Ellis, President.

East Alabama sub-District reported 2 branches, 114 members, 4 elders, 4 priests, 4 teachers, 2 deacons; 3 baptized, 5 cut off. Total 117, John Booker, President; W. J. Booker, Clerk.

Central sub-District reports 3 branches, 76 members, 4 elders, 4 priests, 3 teachers, 2 deacons; 3 removed by letter. Samuel G. Mayo, President; Wm. West, Clerk.

Southern West Florida District reported 1 branch, 23 members, 2 elders, 1 priest, 1 teacher, 1 deacon. M. B. Ellis, President; W. W. Squires, Clerk.

At 7 o'clock all met in prayer meeting, in which the Spirit of God was manifest in speaking in tongues and prophesyings.

Sunday Morning.—Preaching by Bro. W. J. Booker, from the 24th chap. of Isa., followed by Bro. Waddel on the same subject, to a very large and attentive congregation.

Sunday Evening: Preaching by Bro. Waddel, from the 11th chap. of Isaiah, followed by Bro. John Booker, to a large

and attentive congregation.

At 7 o'clock all met in prayer meeting, and the Spirit of God was made manifest to a great extent.

Monday morning, baptized three.

Meeting at 11 o'clock. Reports of brethren were heard.

Resolved, That Bro. G. R. Scoggin be a traveling elder in the Ala. and Fla. Dist.

Resolved, That Bro. T. H. Waddel be the President of the Ala. and Fla. Dist.

Resolved, That we appoint Bro. W. B. Booker as Book Agent of the Ala. sub-District.

Resolved, That we appoint Bro. J. M. Booker as Clerk and Recorder of the Ala. and Fla. Dist.

Resolved, That we uphold and sustain Bro. Joseph Smith as President of the Church, with all the other constituted authorities.

Resolved, That the next Dist. Conference be held in the Evening Star Branch, on the second Saturday and Sunday in October, 1868.

PITTSBURGH Quarterly District Conference was held in Pittsburgh, Pa., June 7, 1868. Joseph Parsons, Pres., Henry M. Wilbraham, Clerk.

Official members present: Three High Priests, 6 Elders, 4 Priests.

BRANCH REPORTS.

Pittsburgh: 3 added, 1 child blessed since last report. Jesse Price, Pres. and Clerk.

Mount Vernon: 12 members, 5 added by baptism. Peter Ray, Pres.

Waynesburgh and Gleneastern branches not reported.

Elder Jacob Reese reported favorably. Priest Robert Wiper reported favorable; desires help; opening for preaching. Eld. Joseph Parsons reported his labors as District President, had done all he could under existing circumstances, and is determined to do all he can to keep the district in a clean and healthy condition.

Resolved, That the mode of voting hereafter be in conformity with the Book of D. & C. sec. 42, par. 22.

AFTERNOON SESSION.

The minutes of last Conference were accepted as read.

Resolved, That as William W. Wagner, through circumstances, has failed to appear to answer to charges made against him, that three months more be allowed him to make reconciliation to the offended party, and the decision at that time to be final.

Elders E. Robinson and Jesse Price con-

firm Samuel McBurney a member of the Church of J. C. of L. D. S.

The Elders administered in the laying on of hands for the healing of the sick.

Elder Parsons distributed a large number of prizes to the scholars of the Pittsburgh Sabbath School, with a neat and appropriate address.

Elder Robinson gave us a short account of the work in the west, which was cheering; picturing vividly to our minds the sad condition of mankind, and looked forward to the time when the saints will return to Zion, when the lofty ensign of King Emanuel will wave triumphant over every land and clime. Our hearts felt warm while listening to that man of God. The Spirit of God was with us, and all felt determined to press on with their faces Zionward.

Resolved, That we uphold and sustain Joseph Smith, son of Joseph the martyr, as President of the Church of J. C. of L. D. S. in all the world, and all the authorities as they stand.

Resolved, That this Conference adjourn to meet on the 6th day of September next, at 10 o'clock.

MASSACHUSETTS District Conference was held at Fall River, Mass., June 13, 14, 168. G. E. Brown, Pres.; G. Smith and J. Gilbert, Clerks.

Officials present: One of the Seventy, 3 Elders, 3 Priests, 2 Teachers.

Resolved, That we sanction the action of the Court of Elders, in cutting off from the Church of Jesus Christ, Elder W. Coffman.

The following Elders reported: E. N. Brown, E. M. Webster, O. C. Smith, J. W. Nichols, John Gilbert.

Resolved, That when we adjourn to meet in three months, placito be appointed by the President of the District, and that he notify the brethren through the Herald, two weeks before meeting.

A resolution sustaining the authorities of the Church was passed, together with various resolutions pertaining to local matters.

Preaching by Bro. T. W. Smith, followed with remarks from Bro. J. W. Nichols and O. C. Brown. Two offered themselves for baptism. All prayer and testimony meetings were held in the high and heavenly Father's witness by His Spirit in great power in the gifts of prophecy, tongues, and interpretation.

LITTLE SIoux Quarterly District Conference, was held at the Raglan Branch, on the first Saturday and Sunday in June, 1868. S. W. Condit, Pres., Donald Maule, Clerk.

AFTERNOON SESSION.

The following elders reported: S. W. Condit, D. M. Gamet, H. Lytle, George Sweet, Colby Downs, H. Shaw, P. Stephenson, J. Lytle.

Bro. S. W. Condit exhorted the elders to doing their duty in preaching the gospel, followed by Bro. H. Lytle on the same.

MORNING SESSION.

Preaching by Bro. Geo. Sweet on the first principles of the gospel, followed by Bishop D. M. Gamet on the same subject.

AFTERNOON SESSION.

Official members present: High Priests, 3; Seventies, 2; Elders, 16; Priests, 4; Deacons, 1;—Total 26.

Motioned and seconded that Elder D. M. Gamet be District President. After considerable discussion, amendment was offered that we proceed to vote by informal ballot, and all the members present, male and female, vote.

Elder Hugh Lytle having received a majority of all the ballots cast, was declared elected District President.

Resolved, That we unanimously sustain Bro. H. Lytle as our President over this District.

Resolved, That we tender a vote of thanks to Bro. S. W. Condit, for his past labors in the District.

Resolved, That all old missions given at last Conference be continued.

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

On motion, we adjourn to meet at Melford's School House, Twelve Mile Grove, Wis., Saturday and Sunday, 14 September.

Winn-Dixie District Conference was held in the Santa Rosa Branch, near Milton, West Florida, May 2, 10, 11, 1868.—Thos. H. Waddle, Pres.; Geo. B. Scogin, Clerk.

Preaching at 11 o'clock by Bro. Scogin, in a large assembly upon the principles of the gospel, followed by Bro. Waddle, in the evening.

Preaching by Bro. Waddle, in the evening. Preaching again at 8 p. m. by Bro. Scogin to a large congregation, followed by Bro. Waddle in the evening.

Bro. West was ordained to the office of a Priest, and Bro. Kennedy to that of a Teacher, by Bros. Waddle and Scogin; after which the meeting was put in the hands of the saints, and they were made to rejoice greatly in the Lord.

One added by baptism.

The following branches reported:

Mount Olive: 16 members, including 1 elder, 1 priest, 1 teacher, 1 deacon. M. B. Ellis, Pres., W. W. Squires, Clerk.

Evening Star: 27 members, including 2 elders, 2 priests, 1 teacher. S. G. Mayo, President.

Santa Rosa: 37 members, including 1 elder, 1 priest, 1 teacher. Jas. Calhoun, Pros., Jas. M. West, Clerk.

Morning Star: 17 members, including 1 elder, 1 teacher. T. H. Waddle, Pres.

Resolved, That T. H. Waddle be President over West Florida District.

The Presidency of the church was sustained.

Resolved, That our next Conference be held in the Santa Rosa Branch, Florida, near Coldwater bridge, on the main road leading to Milton, on August 2, 3, 1868.

WESTERN IOWA District Conference was held at Wheeler's Grove, May 30, 31, '68. J. M. Putney, Pres., D. P. Hartwell, Clerk. The following branches reported:

Crescent City: 45 members, 1 received by baptism, 1 by letter, 1 removed, 1 deceased, 2 children blessed. W. C. McIntosh, Pres., E. Haskins, Clerk.

Bluff City: 67 members, 14 added by baptism. J. Caffall, Pres., P. Chambers, Clerk.

Union: 26 members, 1 child blessed.—H. G. Gladwin, Pres., R. Campbell, Clerk.

North Star: 105 members, 1 baptized, 1 removed, 1 blessed. Wm. Williams, Pres., D. P. Hartwell, Clerk.

The following elders reported:

Elder Strang, A. Fields, H. Gladwin, J. Caffall, W. Weeks, Wm. L. Garbill, D. P. Hartwell, J. M. Putney.

Officials present: 1 High Priest, 17 Elders, 1 Priest.

On motion, adjourned to meet at the North Star Branch, Iowa, on the last Saturday in August, at 11 o'clock A. M.

On motion, the Conference sustained the constituted church authorities.

Preaching Sunday morning by Elder J. Caffall, followed by the President.

CONFERENCE IN KAWAUCH DISTRICT is to be held Sept. 4, 5 and 6, instead of Aug. 23, 24, 25, as published in the minutes. By order of the President, J. M. PATTERSON.

RETAINED, July 12, 1866.

SELECTIONS.

Fearful Anticipations.

The late eruption of Mount Vesuvius in Italy; Mount Hecla in Iceland; the terrible earthquakes at St Thomas, etc., are perhaps only the preliminaries to grander catastrophes. They seem to have already commenced, in a remote region, on a majestic scale. The latest news from the Sandwich Islands give details of the most terrible earthquakes and volcanic eruptions ever experienced there—putting into the shade the most terrible records found either in history or tradition—even the proverbially cool philosophers are getting alarmed. Prof. Loomis, of New Haven, begins to consider the earth a very unsafe place to stay on any longer, from the fact that the late volcanic manifestations have been so general in their character, that there is no doubt about the theory that all volcanoes have not a local, but a general and common origin in the central liquid parts of our globe, where the most intense heat prevails. In comparison to this interior liquid mass, the crust on which we live must be excessively thin. Prof. Loomis thinks that it is proved now that these eruptions are caused by Water getting into that central fire, where, after being converted into steam by the heat, it exerts a most enormous pressure on the earth's crust, upheaving, shaking, burating it open, ejecting the interior mass which we call lava, &c. He thinks there is now great danger of a part of the water in the ocean getting through the crust into the central fire, and having been changed into steam, at any moment blowing the whole ball to pieces. In fact, he compares our earth to a huge steam boiler, under extra high pressure. The late catastrophe for us poor mortals is, in accordance with our learned Professor, the same as that which befell the inhabitants of the planet once existing between Mars and Jupiter. This planet, about fifty times larger than the earth, was from such a cause, it is thought, blown into several hundred pieces; of these, ninety seven have been discovered by astronomers; they are called asteroids. The smaller ones are lost to us. Some German speculative philosophers have given us leading descriptions of the enormous explosion read by the inhabitants, thus suddenly separated parents on one piece, children on another—husband on one, wife on another: and that, too, without the least

THE TRUE
LATTER DAY SAINTS'

HERALD

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

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

No. 4.—Vol. 14.] PLANO, ILL., AUG. 15, 1868. [WHOLE No. 160.

Building Upon the Sand.

"Tis well to woo, tis well to wed,*
For so the world has done,
Since myrtles grow, and roses blew,
And morning brought the sun.
But have a care, ye young and fair,
Be sure you pledge in truth;
Be certain that your love will wear
Beyond the days of youth.
For if you give not heart for heart,
As well as hand for hand,
You'll find you've played the unwise part
And built upon the sand.†

"Tis well to save, 'tis well to have,‡
A goodly store of gold
And hold enough of shining stuff,
For charity is cold.
But place not all your hopes and trust
In what the deep mine brings;
We cannot live on yellow dust
Unmixed with purer things;
And he who piles up wealth alone
Will often have to stand
Beside his coffer chest, and own
'Tis built upon the sand.

"Tis good to speak in kindly tone,
And smooth whate'er we can,
For speech should bind the human mind
And love link man to man.
But stay not at the gentle words,
Let accents with language dwell;||
The one who pities starving birds,
Should scatter crumbs as well.
The mercy that is warm and true
Must lend a helping hand,
For those who talk yet fail to do,
But build upon the sand;

*Gen. and Cor. †Matt. vii. ‡Ecc. and Prov. Jas. i. & iii.

Antiquarian Evidences of the Truth of the Book of Mormon. No. 15.

The Book of Mormon represents that the Lamanites (Indians) were "a dark,

a filthy, and a loathesome people," and that they conquered the Nephites, who were a white people. This statement is in perfect harmony with a statement made by Dr. J. H. Gibbons of Charleston, S. C., in the Congress of "The American Association for the Advancement of Science," in Chicago, Ill., August 11, '68, where and when he presented a paper

"On the Artistic Evidences of a Remote Civilization of the Great Western or American Continent, by Maritime People of Distinct Nationalities before the Modern Era."

"Wisconsin is rich in traces of an early civilization. Eleven letters have been discovered which are of Coptic or Etruscan origin. In Central and South America are found traces of the four quarters of the globe, of which representations are found on the rocks. One picture shows a white man as a captive bound and held down by an Indian, showing that the Indians were conquerors of a higher race. The early voyages and maritime enterprises of the Sidonians, Tyreans and Egyptians were noticed at length.

"Nearchus, a Cretan, gave to Alexander the Great information which leads us to suppose that the American continent had then been visited. Among the hieroglyphics are sea captains, eastern women, officers, children, priests and artists.

"In the ruins of a temple of Diana, near Marseilles, was found a Carthaginian inscription, interpreted by Hebrew letters, and containing the rites of exchange for animals of sacrifice. The letters found in Wisconsin were evidently used, as numerals of distance and some as descriptive of totems; Baron Von Humbolt thought he discovered Punic letters in a cave on the Amazon.

"The mounds of Wisconsin were regarded as older than the times of Moses—and were altars in connection with fortifications. The letters were made of earth. There were many facts that bore upon the history of the Hebrews before the time of Moses, as the preservation of grains. The combination of copper and tin in Peru is very wonderful. Baron Von Humbolt brought a sword from a silver mine which contained only six per cent of tin.

"The process of distillation was known to the ancients in Peru, who had a very strong liquor. The Egyptians had a palm wine, or very strong liquor, used for preserving their mummies."—*Chicago Tribune, Aug. 12, 1868.*

The foregoing statement not only presents evidence of the subjugation of the Nephites by the Lamanites, but of the existence of a people on this continent before the time of Moses, which harmonizes with the history of the Jaredites in the Book of Mormon.

ISAAC SHEEN.

Paradise.

What is Paradise? Where is Paradise?

Paradise is unquestionably a place of rest, of comfort and of happiness; a state of progression; a place and state into which the righteous enter after they have passed from this present probation. We do not find in the Scriptures any lengthy descriptions of it, its location, its joys, its beautiful scenery, the lovely character of those who dwell there—their glory and their power—nor of their rapid and extensive progression in all that is great and good; but we find many keys given, the wise and prayerful use of which open for us the gateway, that we may enter upon a field of light and knowledge touching the whole matter.

That it is a place and state provided in, and by, the wisdom and love of God, I think no child of God can doubt; but of its whereabouts, and its nature, there has been much speculation.

Some entertain the idea that it is one and the same with "hell," or the "prison;" others, that it is the grave; and others, that it is a state of favor with God into which mankind, in this life, may be brought. The Holy Spirit, in the days of John the Revelator, taught that it was a place, in which was to be found the "tree of life": and that it was a state suited to those who overcome through Christ; and that it was a privilege, gift, or blessing, conferred on them because of their fidelity to Christ.

"To him that overcometh will I give to

eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7.

When the thief, on the cross, sought the favor of our Redeemer, he was answered, "To-day shalt thou be with me in paradise," Luke xxv. 44. This being with Christ in Paradise, was evidently regarded by the thief as a great blessing, and was so intended by Christ.

Now the Book of Mormon is very plain in showing that to be permitted to enter Paradise is a great blessing from God; and that the righteous, they that are in Christ, and they only, enter within its hallowed precincts. We are told in the revelations through the Martyr Joseph, that the B. of M. is given for the instruction of the saints, and that the whole church shall remain under condemnation "until they repent, and remember the new covenant, even the Book of Mormon * * * not only to say but to do according to" the things written therein; hence it is of importance to us that we understand, and govern ourselves in doctrine and practice, in accordance with its teachings.

The prophet Alma, when treating of the condition of the spirits of *all* men between death and the resurrection, says:

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body: yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called Paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold they have no part nor portion of the Spirit of the Lord; for behold, they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house: and these shall be cast into outer darkness: there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity: being led captive by the will of the devil. Now this

is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in Paradise, until the time of their resurrection." Alma xix. 2.

In this quotation we learn that the spirits of *all* men, at death, first "go home to that God who gave them life," and then the righteous are consigned to "a state of rest," "peace," "happiness," which is called Paradise; and that the wicked are consigned to a state of "darkness," "weeping," "wailing," "gnashing of teeth," "a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in Paradise, until the time of their [the wicked's] resurrection." Here the *state* of the two classes is clearly explained, and is found, in exact harmony with what Christ says of the rich man and Lazarus. Luke xvi. 24-33.

In 2 Nephi vi. 4, 5, we find still another testimony in regard to Paradise being a *place* and *state* of the spirits of the righteous between death and the resurrection; as contradistinguished from hell as the place and state of the wicked.

"O how great is the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster, yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit; And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the Paradise of God must deliver up the spirits of the right-

eous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness."

The prophet Moroni, in his closing words, and in full view of approaching death, chap. x. 2, says:

"And now I bid unto all, farewell. I soon go to rest in the Paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen."

This "rest in the Paradise of God," is described by our Savior, B. of Nephe xiii. 8, as a rest in His "kingdom."

"And they all [the twelve disciples] spake, save it were three; We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom. And he said unto them, Blessed are ye, because ye have desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom; and with me ye shall rest."

Paul, in view of the joys of Paradise, and of the unspeakable privileges of the rest in Christ in that state, says, Phil. 1. 23:

"Now I am in a straight betwixt two, I having a desire to depart, and to be with Christ; which is far better."

Again he says, 2 Cor. v. 8:

"We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord."

From the last three quotations we can easily infer *where* the Paradise of God is. That it is "with Christ," and in His "kingdom," is plainly declared. Christ is above, in the heavens, at the right hand of God. King Benjamin knew that at death, his spirit would

"join the choirs *above*." There he hoped to find rest and happiness, in the active service of his God; there he hoped to attain to Paradisaic joys. He says, B. of Mosiah i. 9:

"I say unto you, that I have caused that ye should assemble yourselves together, that I might rid my garments of your blood, at this period of time when I am about to go down to my grave; that I might go down in peace, and my immortal spirit may join the choirs *above* in singing the praises of a just God."

Paul locates Paradise *above*. He says, 2 Cor. xii. 3, 4:

"And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught *up into* Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Joseph the Martyr, who walked with God, and knew His ways, has left his testimony on record in regard to the *locality* of Paradise, and the *character* of those who dwell therein. In his *History*, in the *Times & Seasons*, also *Mill. Star*, vol. xiv. p. 132, he says:

"About the first of March, [1832,] in connection with the translation of the Scriptures, I received the following explanation of the revelations of St. John:

* * * * *

What are we to understand by the four and twenty Elders spoken of by John?

We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven Churches, and were then in the Paradise of God."

Now John says that these twenty-four elders were in heaven, and in the presence of the Lamb. Rev. iv. 1-4:

"After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat there was to look upon like a jasper and sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald. And in the midst of the throne were four and twenty seats; and upon the seats I saw four and twenty elders

sitting, clothed in white raiment; and they had on their heads crowns like gold."

The foregoing quotations are sufficiently clear to show the *locality* of Paradise, as those preceding them were to define its character, and the character of those who are so happy as to find a rest therein.

In striking contrast with that view of the subject already presented, are the teachings of Brigham Young, as found in a notable sermon which he preached on the "Vision," Aug. 8, 1852; and his teachings on this subject are echoed by his elders, so far as I have seen. He says:

"The prophet lays down his body, his spirit goes to the world of spirits; the persecutor of the prophet dies, and he goes to Hades, *they both go to one place*, and they are not to be separated yet.

* * * And when we go beyond this veil, and leave our bodies which were taken from mother earth, and which must return, our spirits will pass beyond the veil; *we go where both saints and sinners go*; they ALL go to ONE place. * * * Where are the spirits of the ungodly? They are in prison. Where are the spirits of the righteous, the prophets, and apostles? They are in prison, brethren, that is where they are."

Further on in his discourse, he cites the fact that Jesus, after His crucifixion, went to preach to the spirits in prison, (1 Pet. iii. 18, 19,) as though it was the *only* place that Jesus went to before His resurrection. His going there on that mission, though He might have had ten thousand spirits of the righteous to accompany Him for a similar purpose, would neither prove that He went only there before His resurrection, or that the spirits of the righteous and the wicked all go to *one* place, and that place the prison, or hell.

Jesus at His death goes first to God, His Father; there is Paradise; after which He goes to preach to the spirits in prison. Jesus, in Luke xvi. 28, says that the rich man, when being in the torments of hell, was "far off" from both Abraham and Lazarus; and in the 31st verse he says there was "a

great gulf" separating them; hence they were in two different localities, as well as in two different states. In the 33d verse, the rich man says the *place* where he is, is a "place of torment," and he did not want his five brethren, who were still living, to come there. Hell, or the prison, is universally represented as a place of punishment; the righteous visit it for the same purpose that good men visit prisons in this world; to advance the best interests of the inmates. But it is no more the resting place of the spirits of the righteous than are our penitentiaries the house of the faithful citizen.

Brigham is directly at issue with the teachings of Jesus, King Benjamin, Alma, John the Revelator, and Joseph the Martyr; and now we are left to choose as to whose teachings we will follow.

One passage that is sometimes urged as an evidence that Jesus did not ascend up to His Father when He was crucified, is this:

"Jesus saith unto her, Hold; touch me not; for I am not yet ascended to my Father." John xx. 17.

Now this evidently refers to His ascension with His resurrected body, and not to His spirit ascending to God at death; for He said:

"Father, into thy hands I commend my spirit; and having said this, he gave up the Ghost." Luke xxiii, 47.

A similar saying with that of Stephen, when he was stoned to death of the Jews. And then, Alma, as we have before seen, says the spirits of *all* men go directly to God after death. B.

The Principles of Eternal Life.

Divine revelation, the works of His hands, and a principle implanted in the bosom of almost every human being, reveal the existence of a God. A Being immutable in His designs, equitable in His dealings, and long-suffering and patient in His judgments; possessing wisdom, power, love, mercy, justice, goodness and truth.

It is also revealed that this God

created the heavens and the earth, and all that in them is, and formed man in His own image, and placed him monarch of all on earth. Possessing all these great and wonderful attributes to an infinite degree, He must have had some wise and useful object in view, in thus exercising His creative powers. This is confirmed, first, by His declaring that all He had made was "very good," and, secondly, from the fact that they do fulfill such an object. Indeed, design is stamped upon all His works, and if we take it from them, we rob him of all his attributes, throw ourselves into a world of chance, and destroy the grounds of our faith, hope and happiness.

Having endowed man with intelligence, and placed him in such a high and exalted position, the object of his creation must have been paramount to that of all others on earth. In searching the revelations given him, we find this to be the case, for it is there stated that all things were created for his use and eternal happiness, and perfection is to be his eternal inheritance, or the great design of his existence. Rom. viii. 17; Heb. vi. 1.

Closely linked with this, is revealed another truth, that it is through his own choice and actions that this end is to be reached. God, in his wisdom never willing to force his purposes concerning man, declared him to be a free moral agent, to choose and act for himself; that it is through them he is to live or die, stand or fall.

The question might very appropriately be asked here, After God had endowed him with intelligence, and given him his agency, what course is he to pursue to attain the end of his creation? It cannot be that he is left to his own wisdom to devise means so to do, for when he has been left to depend on wisdom no greater than his own, instead of ascending higher in the scale of perfection, he has always descended lower into the depths of sin and ignorance. In order then to ascertain

what he is to do, we must turn to the revelations of his Creator. But before we do so, let us understand perfectly the position he now occupies with regard to him.

We are informed that when our first parents, Adam and Eve, were created, they were innocent and enjoyed the society of their God; that they were placed in a beautiful spot, called the garden of Eden, and there permitted to partake of the fruit of all the trees, with the exception of one, the tree of knowledge of good and evil. The fruit of it they were commanded not to touch, under pain of death; but in the hour of temptation they disobeyed the command and thus lost their innocence and the society of their Creator, and were thrust from the garden, and became, with their posterity, subject to sin, suffering and death. Thus they must have remained eternally, had they been left to a power no greater than their own. But the love of a *Father's* heart must reclaim his erring children. This however could not be done until the broken law was atoned for, and a sacrifice offered to the demands of justice. Both were accomplished by the Son of God leaving his high and exalted position at the right hand of his Father, coming to earth and suffering a severe and ignominious death. And now they, with all their posterity, of whatever nation or color, whether bond or free, wicked or righteous, stand in the same relation to God, as far as this sin is concerned, as they did before the transgression. John xii, 32; Rom. v. 18; 1 Tim. iv. 10. If there was nothing else to prevent, man would now experience eternal happiness, but there is. He has broken the laws of God himself. And the position he now occupies with regard to him is, *he stands alienated from His presence a second time by his own transgressions.* But the way is still open. Redemption comes again, through the love of God his Father. The wisdom that devised a means of escape from the original sin, comprehended and

reached even to this. As by the sufferings and death of the Son of God the former was wiped away, so by an obedience to the plan devised is the latter atoned for.

We are informed that when Christ came upon the earth, he established a form of government, which he terms the kingdom of God. It was organized by choosing a certain number of officers to execute a code of laws he had given. These officers consisted of apostles, prophets, evangelists, pastors, teachers, etc. (Eph. iv. 11,) all inspired of God. As well to execute the laws of the kingdom, they were placed in it for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and that they be not tossed to and fro and carried about by every wind of doctrine. (vs. 12 & 14.) They were to remain in the kingdom until all come to a unity of the faith. (vs. 13.) All that would be saved, or perfected, were required to obey the laws and become members of his kingdom. And this is the course man is to pursue to fulfill the measure of his existence, and *herein lie the principles of eternal life.*

Before proceeding to lay down these laws, or principles, a few digressive remarks may not be inexpedient.

The science of religion (for it can be viewed in no other light than that of a science) is similar, in a great many respects to all other sciences. When a person wishes to become proficient in any of the sciences of the day, he begins at the first or grand principles, and step by step he advances until his end is attained. For example, if he wished to possess the science of reading, he would neither commence in the higher principles nor the principles of spelling, but in the very first, namely, the alphabet. If he pursued any other course than this he never would succeed. So it is with all others, mathematics, astronomy, architecture, etc. How great the importance then that we begin correctly.

There is one great distinction between this science and all others. In the latter, the same result is often reached by applying different rules; for instance, a problem in mathematics is solved in various ways. But in this, there is but one way, the one course to follow. This is evident both from reason and the word of God. From reason, from the fact that the plan was devised by infinite wisdom, and the eternal interests of man hang upon an obedience to it. From the word of God from the declarations it contains.

In Acts iv. 12 it is written, "for there is none other name under heaven given among men, whereby we must be saved"; and in John xiv. 6, "I [Christ] am the way, the truth, and the life: no man cometh to the Father but by me." See also Mark xvi. 16; 2 John i. 9; Eph. iv. 4, 5, 6.

To obtain a knowledge of these laws or principles, we must turn to the revelations of God, namely, the Scriptures.

What is the first one there laid down for man to obey?

Christ, after he had fulfilled his mission, been crucified, and raised from the dead, thus commissioned his apostles:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi. 16, 16.

And in John iii. 15, he says that "whosoever believeth in him, should not perish; but have eternal life"; and in the 36th verse of the same book and chapter, "He that believeth on the Son, hath everlasting life."

From these sayings of the Son of God, taken in connection with many more, we discover that faith in God and Jesus Christ, is the first step toward eternal life. Reason itself teaches this, for faith is the great moving cause of all action in intelligent beings, both temporally and spiritually. Not a step or move is made but what is actuated by faith. No one would ask had they not faith that they would receive.

Neither would they sow, if they had no faith that they would reap, nor seek if they had not faith that they would find.

A great many persons have received the idea that repentance is the first step toward godliness, and consequently comes before faith. This is impossible. No one ever would or could repent, until they believed there was a God against whom they had sinned and that he was able and willing to forgive sin. Hence faith comes first. It is the substance [assurance] of things hoped for; the evidence of things not seen," (Heb. xi. 1.) and without it, it is impossible to please God.

Repentance is the second step or principle of eternal life. A heart of contrition; the forsaking of all sin, with a determination to work righteousness, to the honor and glory of God, and a restitution, as far as possible, to all whom we have injured, is the proper and full meaning of this command, the only repentance that is acceptable to God, and the only one that will not have to be repented of. Therefore all must repent if they would attain to eternal life; for if they do not, they "must likewise perish" (Luke xiii. 3.)

[TO BE CONTINUED.]

The Sacrament.

At the last Annual Conference a resolution was passed prohibiting unbaptized children from partaking of the Sacrament.

There has been a practice in the Brighamite church, and it had obtained to some degree, in some branches of the Reorganized church, of allowing children under eight years of age, who had been blessed, to partake of it, as though it was both a privilege and a duty, and when the aforementioned resolution came to hand, it created no little stir and feeling with some, and the question arose at once as to why the prohibition was made; was it reasonable; was it wise; was it lawful?

The scriptures represent that the sacrament is to be received in *faith*, intelligently, with an entire submission of will to Christ, with a remembrance of the Lord's body and blood, with a careful self-examination as to fitness to receive it, with a willingness to keep Christ's commandments, with an eye single to the glory of God, and by those who are capable of being either worthy or unworthy, and who are able to discern the Lord's body; (the church).— Now is it reasonable to expect that little children possess, or can possess those qualifications? If not, then it is not reasonable, wise, or lawful, for them to partake of it.

There is not an instance on record, in the three books, or in the church history, that I am aware of, where any unbaptized person, child or otherwise, was permitted to partake of it. It is no argument in favor of it to say that the child is pure and innocent; nor that the child is alive in Christ. Baptism and the sacrament alike are designed for those who possess understanding, who can exercise lively faith, who are responsible for the control of their own will, who are capable of knowing and keeping the commandments of Christ, and of seeing, or discerning the kingdom of God, the church or body of Christ.

Nor is it a good argument to say that it is a custom of long standing; or that it has been quite a common practice among professed saints; for the fact is clear, both in history and in prophecy, that the saints of the latter days have been led into many doctrines and practices, which are plainly opposed to the word of God.

The reorganized church profess not to be governed by common custom, old-time practices, nor the dogmas of false teachers; but by the word of the living God, and by the testimonies of His Holy Spirit, we are to bring our faith, our hopes, our doctrines, and our works, to the word of God, and to the light of His Spirit, and mould and fashion them

thereby. Let God rule, and "rule him that judgeth."

Jesus tells us, in the Book of Mormon, who, and who only, are suitable persons to receive the holy emblems of Christ's body and blood, and what He teaches there is law to us; it was written for our instruction, for doctrine, for reproof, for correction; that we through patience and comfort thereof, might have hope. Hear Him:

"Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you. And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my spirit to be with you."—Book of Nephi viii. 6.

And when the disciples had partaken of the bread and the wine, and had ministered it to the multitude, Jesus said unto them,

"Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me.— And if ye do always remember me, ye shall have my spirit to be with you. But whoso among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation."—p. 7.

Again He says: "Ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you [i. e. the meetings], but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is bap-

tized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart.—*par. 9.*

These quotations settle the question, authoritatively, as to who are entitled to the sacrament; that it is only those who “repent and are baptized,” in the name of Jesus Christ. All little children are alive in Christ; but

“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. * * He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” John vi. 53, 56.

Little children are not dependant on this ordinance for life in Christ, but the disciples are, for it is commanded of Jesus Christ. The commandments of Christ are directed to those who have reached the years of understanding, and the condition of accountability to God, and not to little children.

Paul commanded the church, saying: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.”—1 Cor. xi. 26-30.

The command to partake of the sacrament has been renewed in these last days; and the church is commanded to meet together often for that purpose; and the administrator is to “kneel with the church, and call upon the Lord according to that form of prayer found in B. of D. & C. xvii. 22, 23. B.

Mr. A. C. Grotto said to rival the Mammoth Cave in Kentucky, has been discovered about twenty miles north of Ottawa, Canada.

N. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Saturday, Aug. 15, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat.

“I came not to call the righteous, but sinners to repentance.”—*Luke 5 : 32.*

Let this be remembered by all, but more especially let it be remembered by those whose duty it is to preach the acceptable year of the Lord.

How fully and forcibly does the principle of Christ’s mission impress the mind in the text quoted. Himself subject to the ills of the flesh; suffering from heat and cold; lassitude, weariness, sorrow and pain; loving his companions, yet abiding to see them suffer afflictions to which, He was also subject, “this man of sorrow, acquainted with grief,” did not forget that His mission was unto the “sinner.”

“I came to call the sinner to repentance,” is the language of the Master. But many of the servants, come, or go, to abide with the righteous, to sit in the houses of the rich and devout; or to delight in the bread of the poor and pious; to wear the spotless robes of the innocent, and to fear the contamination of the erring and weak; to hold themselves aloof from those who are fallen or falling; to refuse the helping hand to those who, of all others, need the kindly offices of the strong.

It may be thought by some that this is strongly expressed, but if ever a people had an abhorrence of transgressors, then have the latter day saints. Indeed so jealous are they lest their robes of purity shall become soiled by contact with those who have in weakness been overcome when tempted that they go not near them.

The Master says to the erring if repentant, “Go thy way and sin no more;” or “thy sins are forgiven thee,” or “thy faith hath made thee whole.”

The servants say, “stand aside, you are evil, the stains of crime are upon you, and

if I come near you I shall become contaminated like unto you; stained with like stains." "If I help you, I shall be evil spoken of. If I do not lift up my voice to spread abroad the crimes of which I fear you are guilty, I do not know that you are, I never saw you sin in this manner, but they say you are, and I believe it; so I shall not think you are now, or have ever been honest and sincere. I shall be thought like unto you. My voice is against you."

The Apostle, the one who accepts the gospel as being the revelation of Jesus Christ unto him, makes declaration that, "Charity suffereth long and is kind, is not puffed up; *THINKETH NO EVIL.*" How like the blight of darkness that fell upon that apostle while on his way to Damascus, must this, *thinketh no evil*, fall upon those faithless, charity-lacking, whited sepulchres, whose minds defile every action of others which they do not understand, who, jealous for their outward name, will give the lie to their professions of servitude of Christ.

The Spirit of the Master, though indignant and outspoken against the iniquity which He found in the midst of the people, was yet sufficiently tender to sympathize with the weak, to strengthen the erring, and feel for the safety of those who are tempted and tried.

The Master was not afraid to eat with publicans and sinners, nor to mingle with those who needed his kind offices. Some of the servants can not go with publicans and sinners, lest they be partakers of their evil deeds. It is not a mingling in vice and immorality that is supposed; but a holding oneself in sympathy with the family of man, with those whom the gospel was intended to help, that is enjoined.

The man who holds no fellowship with the erring, can do them no good. If he says come up, and at the same time removes the ladder by which they do come, they will necessarily believe him insincere, and lacking in charity.

The charity that frowns upon the neigh-

bor, is thin and threadbare, and will afford no shelter from the colds of adversity, nor the heats of condemnation. While the charity that dares to think well, or at least refuses to think evil, will both abide the storms of adversity, and the heats of condemnation; for it fears not the return of the measure it has meted.

"What the world may say of us," although most persistently ignored by theory, is a ruling power in the minds of many; and does not refer to that which may be said by those who do not profess Christ, but does mean what will my fellows of other persuasions say; will they not triumph over us when they know of these follies and short comings. Shame upon the thought. Instead of loving the Master without the fear of the world, that base truckling to the power of the tongue of scandal, that loves to *think* and to speak evil of others, must rule the mind.

Is this the philanthropy that swells the heart as wide as eternity, that takes in at one grand view the hosts that have gone before us, the many that are cotemporary with us, and those that may chance come after us.

What regard did Moses pay to the merciless raillery of the Egyptian Monarch and wise men; what weight with him had the repinings and bitter revilings of those who loved the leeks and onions of bondage. While he was moved to wrath by the open rebellion of Israel's hosts he loved them, and ever sought their good, though he could not be blind to what awaited them and himself for their sakes. From the purpose of his heart he never swerved, from his consciousness of right he never deviated, and was at last content to seal his devotion by laying his body down away from his promised land.

Shall the watchmen on the walls, the dwellers within and without, whose aim is to live and reign with Christ, be their Master's servants, or shall they serve the fearful surmisings of those who lie in wait for offenders, and make a man an offender for a word. Let us wisely consider, and wise-

ly decide.

The brethren at Volcano, California, have responded to the call for publication means, so also have they in Nevada, and at Manti, Iowa. Nearly one-fifth of that requested for England is forthcoming.

The good work at St. Louis continues. Bro. Jas. X. Allen writes encouragingly of their progress. Times are hard there, and the brethren find it difficult to get on successfully in the battle that keeps the wolf from the door. Brothers, may the peace of prosperity return to you.

Bro. Woodhead writes of the arrival of those coming out of Utah, in the states.—May the same spirit for good which guided them to the states, guide them still; and may they find good places in which to dwell.

An apology is due to the supporters of the HERALD for its appearance, both out of time and dirty. The reasons for it are good, hence with forgiveness we shall try and do better. The reason is, we had been so used to the old ways that we do not readily take to the new, and the hot weather delayed the making all things ready, where we obtained the press. We should not speak of it now, only having once bowed to just censure we desire to deprecate impending reproof.

We have cheering news from the east, in various localities:

Brother E. C. Briggs, accompanied by Bro. H. A. Stebbins, has been in Grand Rapids, Michigan, declaring the word with good effect. See Brother Stebbins' letter. In and around North Illinois a great inquiry is being made.

Brethren must be careful that in the political campaign now existing they do not lose sight of the rule of brotherly kindness and love. If holding adverse political views let them be amicably held.

Peace must be in the church if it is not in the world.

WILLIAM POWITT, who is over seventy-three years of age, says he has four doctors at Temperance, Exercise, Good Air, and Good Hours.

CORRESPONDENCE.

FROM BRO. HENRY A. STEBBINS:—*Bro. Joseph*:—At the wish of Bro. Briggs, I write you a few lines concerning our labors in the cause of truth, since we left Galien in May. We came into this section three weeks ago, and have spoken in various places in the country, and once in the city, last Sunday, at which there was present about 150 persons. In the morning after the meeting in Alpine, three were baptized into Christ, and received that consolation which can only be given by the presence of that which Peter promised in that day so long ago, and these, rejoicing in the fulfillment of that promise to them, realize that by entering in by the same ancient way, the same reward is received, even the spirit of wisdom and revelation in the knowledge of God. The prospect is that this is only the foundation of a good work, for others are rejoicing in the dawning of the light of life to them also. Prejudice still remains with the ignorant, but where the young have the privilege, we find that they soon discern between craft and the word of life, and we are made to rejoice in seeing the few honest in heart willing to endure the reproach of friends, and take up for the cause of truth.

Wherever we have labored the prospects are good and encouraging, as we look at things.

One was baptized in the Hopkins Branch while we were there, and Bro. David Smith writes me that another is ready for next Sunday. Several others are more or less in the faith also. That branch now numbers twenty. A year ago last February it was organized with six members.

Two were baptized near Deckler while we were there in June, and four or five others await our return, that we may more fully set forth the truth to the people in their immediate vicinity, that their reasons for their faith may be fully known.

I sent you a paper containing a notice of our meeting in the city. We intend returning to Hopkins next week, and to Deckler soon. I would like to be with the saints at Butte on the 29th and 30th, and think that I shall return to Illinois before the November Conference of our District.

We are glad to hear of the success of the new press, and the forward movement in many things in the great cause of the last days, and hope that the work will no longer linger.

My heart is with the work, and I am

only sorrowful that I can do no more.

Please remember me to your family and to all that are associated with you.

GRAND RAPIDS, Mich., Aug. 7, 1868.

FROM BRO. WM. WOODHEAD.—I take pleasure in informing you that the train of emigrants from Utah and Idaho arrived here on the 22d inst., all in the enjoyment of good health. We leave here in the morning. Our stock is in excellent order, and our trip thus far has been an extremely prosperous one, having no trouble with Indians, stray stock, nor breaking wagons. We traveled the Bitter Creek Route, keeping along the U. P. R. R. as that is the only safe route across the plains. Our company, comprized 20 wagons, 17 head of horses, and 27 yoke of oxen. One child died at Cheyenne, aged 7 years, 4 months, and 14 days; the daughter of Thomas and Mary Morgan.

We feel thankful that we are thus far on our journey, and we feel that God has been mindful of us, for which we offer our prayers, and tender our thanks to Him for our deliverance from the land of disappointment and sorrow. It is astonishing how we have been deceived, and led astray from the law of God, and been made to believe that what man said was law. We entirely forgot that "cursed be the man that trusteth in man, and maketh flesh his arm." Ever praying for the deliverance of the captives in Utah, I remain your brother in Christ.

NONNAN, PRAIRIE CITY, NEB., July 24, 1868.

FROM BRO. JOHN LEE.—Since the arrival of Bro. C. W. Lange, from Prairie Du Chien, quite a stir has been made here. The people are commencing to investigate the truth of the gospel. The second day after his arrival, he was challenged by the Rev. Alexander Locke, to prove the necessity of apostles in our day, which Bro. Lange did to full satisfaction. The next day, the 21st of June, the referees rendered the verdict in favor of the truth. During the holding of a series of meetings, he was again challenged by two brothers of the Baptist Church, Enoch and Andrew Prouty. Mr. Enoch took the same subject as Mr. Locke, declaring he would whip Bro. Lange like a little boy, but it turned out the other way. In spite of slang abuse, and his pleadings upon the sympathy of the people, Bro. Lange received from the referees chosen, the verdict in his favor. Mr. Andrew Prouty came next, and although Bro. Lange held a meeting at 10 o'clock A. M., and debated with Mr. Enoch Prouty in the after-

noon, he met Mr. Andrew Prouty the same evening at 9 o'clock, and finished his debate at 1 in the morning. Mr. P's. affirmation was, "Does the Bible, (K. J. T.) reveal sufficient for the salvation of men?" Bro. Lange took the negative. After the choosing of the proper officers, and four hours hard debating, 20 minutes on a side, as in other debates, in which Mr. Prouty tried hard to prejudice the minds of the hearers against us as a people, especially the teachings of the Book of Mormon, against which all his ire was directed, the truth prevailed; Bro. Lange bearing off the palm again. The following passages from the Bible were presented by Mr. Andrew Prouty, as the sole teachings of the Book of Mormon, Micah iv. 13, v. 8, vii. 16, 17; Isaiah xliii. 23-26, lx. 14-16, endeavoring to portray us an extremely bloodthirsty and dangerous people, one with the Salt Lake-ites, of whom every one ought to beware. At present Bro. Lange is lecturing on the forthcoming of the Book of Mormon; strongly opposed again by Mr. Andrew Prouty, who ultimately left the field:

"While the glorious truth of latter days, Victorious still its sceptre sways."

Sunday, the 12th ultimo, Bro. Lange went down to Bro. Newkirk's, twelve miles from this place, with the following persons, to induce them into the kingdom of God: Bro. John Lee, Mary his wife, and Laura Ann his daughter, as also Cyrus, son of R. Newkirk; Bro. Reuben doing the baptizing. After which Bro. Lange gave us a sermon fitting the occasion.

There are several investigating the truth in this place, some very near the kingdom indeed. A wide field of labor is open in this part of the country. In many places the word never has been heard.

SANNUCK, WIS., July 19, 1868.

FROM BRO. DAVIS H. BAYS.—I thank the Lord that I can give immediate attention to the call for preaching in Doniphan Co., Kansas. I start thither next Monday, the Lord willing. In the mean time I shall visit the brethren in Brown County. Lend me your prayers for the prosperity of the work there.

GALESBURG, MO., July 22, 1868.

[This is encouraging. Some little while ago, a call came from Doniphan County. We at once wrote to Bro. Bays, and we are pleased to learn that the call can be so promptly answered.—ED.]

Though we travel over the world in search of the beautiful, we must carry it within us or we find it not.

ARE YOU A PREACHER?

Are you a preacher? If so, have you noticed that damaging habit you have? That rattling, half grunting, half growling, ahem, ahem; which you have in your speaking, and in your prayers? If you have not, others have; and it is commonly remarked that some of your otherwise fine efforts are thereby nearly ruined.

There is neither intelligence, music, nor piety in it. It does not serve either to edify or instruct.; it neither quiets the nerves nor soothes the feelings; it is not a thing of beauty, or of benefit to the hearer. It is no ornament nor aid in prayer; and gives neither point nor power to a sermon.

Just quit it, for your own good, for the comfort of others, and for the good of the cause you have espoused. And if you are but a member, quit it. OBSERVER.

CONFERENCES.

Abridgment of Conference Minutes.

SOUTHERN NEBRASKA Conference was held in Nebraska City, Neb., June 6th and 7th, 1868. Bros. J. W. Waldsmith, Pres., Jas. Kemp, Clerk.

Officials present: 1 high priest, 14 elders, 1 priest, 1 teacher, 1 deacon. Total 18.

Bro. Jas. Kemp tendered his resignation as Clerk of the District. On motion the resignation was accepted.

Resolved, That Robt. M. Elvin act as Clerk of this District.

The following elders reported: John Jamieson, Isaac F. Jamieson, R. C. Elvin, W. A. Litz, K. Johnson, J. F. Jamieson, James Kemp, J. W. Waldsmith.

Inasmuch as our President was released by the April Conference, therefore be it

Resolved, That Bro. J. W. Waldsmith act as President of this District.

Resolved, That Bro. John Vanderwood labor in connection with Bro. R. M. Elvin.

Resolved, That when this Conference adjourns, it adjourns to meet in this hall, on the first Saturday and Sunday in Sept., 1868, at 1 p. m.

Preaching Sunday morning by Bro. Jas. Kemp.

DECATUR District Conference met at Little River Branch, July 25. Bro. B. Austin, Pres., H. C. Hall, Clerk.

Official members present: high priests, 2; seventies, 2; elders, 8; priests, 2.

Eld. A. W. Moffatt was chosen President of the Decatur District, and Eld. D. M. Williams, Clerk.

Little River Branch reported by clerk; sixty-four members, four additions by letter, one death.

Elders Moffatt and Braby report laboring with good prospects of success in adjoining regions.

Sunday morning Conference, listened to a cheering discourse on the principles of the gospel, by Elder Braby.

Bros. Steel and Campbell are appointed to visit and admonish members of the church who are outside the branches.

Bros. Geo. Morey and D. M. Williams, are appointed to labor in the east part of this district, and Bros. Braby and Delapp to Leon and Decatur City.

A resolution was passed sustaining the spiritual authorities of the church.

Adjourned to the last Saturday in October, at 10 o'clock A. M.

BROOKFIELD Conference was held June 28, 1868, David M. Lewis, Pres., and Wm. Lewis, Clerk.

Resolved, That Bros. Daniel Morgan and Thomas Evans be ordained to the office of elders.

Resolved, That we uphold the authorities of the church in righteousness.

Bros. Daniel Morgan and Thomas Evans were ordained by Bros. John Morgan and Isaac Phillips.

Brookfield Branch has 63 members, 12 elders, 2 priests, 1 deacon; 9 baptized, 2 cut off since last reported.

NEBRASKA Conference, held in DeSoto, Neb., Aug. 1, 2, 1868. Z. S. Martin, Pres., Thos. J. Smith, Clerk.

The Columbus, DeSoto and Scandinavian branches were represented; containing 120 members. Of the seventy, 2; elders, 23; priests, 3; teachers, 7; deacons, 3; added by letter 3, by baptism 2, cut off 7, and 1 child blest.

The following elders reported: James Hodges, G. W. Martin, M. Fyrando, Ed. G. Cannon, S. Butler, J. C. Christensen.

Preaching on Sunday by Z. S. Martin, Thos. J. Smith, and E. Webb.

Resolved, That the elders be continued in their missions last appointed, with the exception of the one to Fort Calhoun.

Resolved, That Sam. S. Black be ordained to the office of an elder. Ordained by J. Hodges and G. W. Martin.

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

Resolved, That we hold our next Conference in this place, on the first Saturday and Sunday in Nov. 1868.

SELECTIONS.

[From the Independent Whip, London Dec. 23, 1720.]

Ideas on Reason.

Reason has invented all science, pointed out all commerce, and framed all schemes for social happiness; it has polished mankind, set the Greeks above the Barbarians, and the Romans above the Greeks. It has been observed, of its great power and excellency, by a celebrated moralist, that, "We have not sufficient strength to follow our reason as far as it would carry us." To Reason we are beholden for all the comforts and conveniences of life, next after the first Author of them; and for our defence against the assaults of beasts of prey, and of one another; and for our shelter from the inclemencies of uncertain weather, freezing us, or scorching us, according to the different seasons of the year. The earth, with all its abundance, affords but rude and unpleasant entertainment, without the dexterity and refinements of reason. Thus even the gifts of nature before they arrive at us, and are made fit for our use, become also the gifts of reason.

Without reason, we had lived like the brute creation, upon raw fruit, tasteless herbs, and the cold spring; or exposed to the merciless jaws of famine, when a severe winter had frozen up the stores of the earth, and locked the waters under ice.

Reason checks tumultuous passion, the greatest enemy to the peace of the mind, and to the peace of society. Hence it has been observed by the same moralist, that "all our rational pursuits are temperate pursuits; and that what we pursue with reason, we never pursue with violence." Reason subdues anger, and prevents cruelty; it makes a man less fierce than a lion, and less ravenous than a bear. It is not human shape, but human reason, that places a man above the beasts of the field, lifts him into a resemblance of God himself. Hence it is justly styled a ray or impulse of the Divinity, and in what sense can a man be said to be made after the image of God, unless by his possessing that reason, which is a divine particle of the Godhead? We resemble not our Maker in person or complexion, and therefore can only resemble Him in reason; and in mercy which is a child of this Divine reason. * * * *

The Apostles' mission was to go into all the world and preach Christ to every creature. This was impossible for them to do in their own persons; and therefore as

they made converts they exhorted them to convert others; Acts viii. 1, 4, when the Apostles were left at Jerusalem, the church was scattered abroad through all Judaea and Samaria, and those who were scattered abroad preached the word. Acts xi. or ii. 19, 20. They were scattered abroad upon the persecution that arose, about Stephen; traveled as far as Phoenicia and Cyprus, and preached the word to none but the Jews only, and some of them when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus Christ; iv. 4, Peter and John converted five thousand; 31, they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And they were all able to prove their mission, by having the power of working miracles. Mark xvi. 17, 18. These signs were to follow those who believe. In Christ's name, they could cast out devils, they could speak with new tongues, could take up serpents, no deadly thing could hurt them, they could lay hands on the sick and recover them. In John xiv. 12 our Savior says to his disciples, "Whosoever believeth on me the things that I do shall he do," etc., which gifts would have been unnecessary, if they had been to have made no use of them; and by virtue of these general powers given to all Christians, Philip and Stephen, who were chosen by the congregation to the menial office of serving tables, preached, baptized, and did many wonders and miracles. Acts vi. 8, and viii. 7.

But besides the common right which every man had to preach Christ, and propagate his kingdom, the Apostles prevailed with particular persons to undertake it, and make it their business, who were to assist and oversee the brethren, as a shepherd does his sheep; having the gift of discerning of spirits, they knew who were fittest for the employment, who would engage in it without any sinister views, but it is plain they gave no gifts or advantages to them above other Christians. They could not give the Holy Ghost, which power was confined to the Apostles alone, and, as far as appears, was bestowed without distinction upon all who believed, and were baptized. The power of speaking with tongues, as is above said, was given to all believers; which appears to be in scripture one constant and inseparable mark of having received the Holy Ghost. Acts ii. 4. The Holy Ghost fell on the Apostles, and they spake with tongues. Acts x. 44, 45.

While Peter spoke, the Holy Ghost fell on all who heard the word, and the Jews were astonished when they heard the Gentiles speak with tongues. Acts xix. 6. Paul lays his hands on certain disciples, and the Holy Ghost came on them, and they spake with tongues and prophesied. Acts xi. 15-17. Peter justifying himself to the Jews, for preaching to the Gentiles, says, "and as I began to speak, the Holy Ghost fell on them as on us at the beginning, then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them [viz. those who believed] the like gift as he did unto us, who believed in the Lord Jesus Christ, what was I, that I should withstand God?" So that here, from the mouth of Peter himself we have it, that the Gentiles who believed had the same gift as the Apostles. Acts viii. 14-17. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he had fallen on none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts ii. 38. Peter says to them of Israel, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." vs. 41. They gladly received the word "and the same day there were added unto them about three thousand souls," who must have all consequently have received the Holy Ghost. Acts xv. 8, 9. Paul, speaking of the Gentiles, says, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Therefore it appears plain to me, that all who believed, especially by the Apostles' administration, received the Holy Ghost, and could do miracles, and consequently the persons aforesaid, by whatever names they are called, were not designed to be an order of men distinct from other Christians, with different powers and privileges. They undertook a burden, not a command. They were better and poorer than other people, not their lords and masters; nor is there a word in scripture whereby we can guess, that they were intended to be successors to

the Apostles; much less that the successorship was to continue to the end of the world, and it is evident in fact that there were no such appointed, because the power of giving the Holy Ghost, and in consequence of this, doing miracles, soon ceased in the church.

With this view, let us now examine the Acts and epistles and see what there is which contradicts it.

Acts xiv. 23. Paul and Barnabas ordained elders in every city. Acts xx. 17. Paul calls the elders of the church of Ephesus together, (28 vs.) and tells them their duty. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Here luckily the word *episcopos* is translated overseer, and not bishop, because it is explained in the text to import no more than to feed the church of God; that is to assist them, to preach to them, to exhort them, to advise them, and to give them good examples. 1 Thess. v. 12. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you." Here Paul, with all humility, entreats the Thessalonians, that they will know, i. e. take notice of and hearken to, those who labor for their sakes, who watch over them to mend their lives. Eph. iv. 7-11. "But to every one is given grace according to the measure of the gift of Christ. * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." The next verse tells for what, viz. "For the perfecting of the saints, [i. e. all the faithful,] for the work of the ministry, for the edifying of the body of Christ." Rom. x. 14, 15. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" This relates plainly to the teaching of the Apostles, who were sent to preach the gospel to the unconverted world, that otherwise could have known nothing of it, and possibly in a larger sense may be extended to all Christians, who had the power as well as the means to preach it, and consequently might be said to be sent to do it. But I should be glad to know by what skill in chemistry it has been discovered, or how it came to be guessed, that the clergymen of the many

nations of Europe, as by law severally established, were the persons meant, or if only one sort of them, which that is, when it is plain, that they have no other means of knowing Christ, than the laity have, and for the most part can tell them no more than they knew before:

To be Continued.

The German Expedition to the North Pole.

Dr. Peterman, the eminent geographer at Gotha, in Central Germany, who planned, and for the most part furnished, the latest expedition to the North Pole in the interests of the science, has received the gratifying intelligence that the Germania, commanded by Captain Charles Koldewey, had been communicated with on the 20th of June. The Germania was then in latitude 75.20, having Greenland in sight, and off Shannon Island, with the probable intention of either landing on Scoresby's Land or making for the land of Edam, lying in latitude 78 north. All on board are reported well. It is to be hoped that this expedition, as well as other expeditions which will leave France and Sweden at an early date for similar scientific purposes, will result in the solution of the many important problems connected with northern and northwestern navigation. The reports of the explorations of Sir John Franklin, and of our own countrymen, Dr. Kane and Dr. Hayes, impart a world-wide interest to the expeditionary movements of the Germania.—*New York Herald, July 27.*

MISCELLANEOUS.

THE REASON why many obituary notices which are sent to us are not published, is this: they do not specify the age of the deceased, or the time, or place of the death.

Books.—Hymn Books are not on hand yet, but we have some of the Book of Doctrine and Covenants, both gilt and common binding, and some of the Voice of Warning.

DIED.

By being drowned in Rock River, in the city of Jaynesville, Wis., HENRY, son of Bro. and Sister Henry and Elizabeth Scarcliffe, aged nine years, 4 months, and 7 days.

At Linn, Osage Co., Mo., July 15, 1868, ELIZA MARIA MANTLE, daughter of Joseph and Priscilla Mantle, aged 3 months and 13 days.

At Willoughby, Cuyhoga Co., Ohio, July 4, 1868, Sister LEFE STRAY, aged 74 years, 5 months, and 8 days.

At Mineral Ridge, Ohio, May 8, 1868, Bro. WILLIAM BYNON, aged 47 years.

At Gartsides's Hill, St. Clair Co., Ill., July 26, 1868, CATHERINE A. TUCKER, daughter of Bro. Andrew

L. and Emeline Tucker, aged 4 years, 8 months, and 4 days.

In Farm Creek Branch, Mills Co., Iowa, July 20, WILLIAM R., only son of Omer and Fanny Lytle, aged 10 months and 14 days.

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THE TRUE

LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2*
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE [SAVE IT BE] ONE WIFE AND CONCUBINES HE SHALL HAVE NONE!"—*Book of Mormon.*

No. 5.—Vol. 14.] PLANO, ILL., SEPT. 1, 1868. [WHOLE No. 161.]

The Change.

FIRST PHASE.

The season was waxing ripe
In the life invoking rays
From the orb that is a type
Of the highest home of praise,
The breath of the south went by
Where murmuring corn rows stand,
The wealth of the mid July
Was poured out over the land.
I wandered into the field
The ripening grass to view,
And to watch its still ranks yield
As the scythe blade rustled through.
I marked the words of the men,
Unguarded they talked and sang,
Till the woods beyond the glen
With quavering echoes rang.
They mentioned the price of hay,
And "times" as they passed along,
Condemned events of the day
In an idle burst of song;
Repeated many a tale,
That would hardly do to tell;
The venomous serpent's trail
Displayed itself too well;
They urged each other to race,
And caught each other with galle,
Till their shouting filled the place.
I, moralizing the while,
Thought we resembled the grain
That grew so thriftily now;
But old time would sweep the plain,
And lay the thriftiest low.
The sound of their laughter jarred
The music of Nature's rhyme,
The tone of their converse marred
The peaceful tone of the time;
They swept up over the hill
And hurriedly passed from sight;
The mild summer air grew still
With its floods of warmth and light.

SECOND PHASE.

Again when I passed that way,
And the harvest was at hand,
The glorious sunshine lay
All over the smiling land.
Sombre in shadowy gloom
The forest, a fine contrast

To the grain in yellow bloom,
That was being gathered fast,
I listened to hear the men;
Their conversation seemed strange,
I compared the "now" and the "then,"
Remarking a wondrous change.
Of doctrine holy and sound
They spake, and of that great plan
The God of heaven sent down,
The gospel to save poor man,
As they paused to whet each scythe,
They spake of the Spirit's might,
To keep them keenly alive,
With bucklers and armor bright,
Pointing each blade with a text,
Lucid and ready at hand;
They seemed not at all perplexed
Among the mysteries grand.
They turned to the work again,
With weapons no longer dim,
Pronouncing the glad refrain
Of a spirit stirring hymn.
Ah! the serpent's trail was not,
For a purifying wave,
Baptismal, had swept the spot,
With its potent power to save.
The Bible, an open book,
They appeared to know by rote,
The power of evil shook
At each text I heard them quote,
Or saying of truth rehearse.
As they passed over the hill
The sound of chapter, and verse,
Seemed murmuring round the still.
The thoughts accorded so well
With the tone of all the scene,
That a benediction fell
On the plain and forest green.

AORIUL

The Principles of Eternal Life.

No. 2.

Baptism for the remission of sins is next required. With regard to this ordinance there is great division in the minds of men. First, as to its object; second, its necessity; third, its

mode; and fourth, its subjects. This division arises from a disbelief in the Scriptures, tradition, and the prejudice which exists in their minds, for the Scriptures are so very plain upon these points, "that a wayfaring man, though a fool, need not err therein." Let us divest our minds of all prejudice and examine them, as they are here placed, in the light of scripture and reason.

What then is the object for which baptism was instituted?

Let the Scriptures speak.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark i. 5.

Luke writes, i. 3:

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Peter, on the great day of Pentecost, declares to the enquiring Jews:

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii. 38.

And when Ananias was sent to tell Paul what he must do, said:

"Arise and be baptized and wash away thy sins." Acts xxii. 16.

Could the object of baptism be declared in more concise language than is here used? Surely not.

It may be asked what power there is in the water to remit or wash away sins. None. There is no more power in water to wash away sins, than there is in the wind to blow them away.

How is it then that a remission of sins is secured by baptism?

It is the ordinance God has instituted for that purpose, and it is an obedience to His commands that brings the remission. It was not any power in the rams' horns that levelled the walls of Jericho, and let the victorious Israelites march in; but an obedience to the commands of God. It was not any power in the brazen serpent that Moses hoisted in the wilderness, that healed the children of Israel of their deadly bites, but an obedience to the commands of God. Thus it is that remission of sins is obtained.

The necessity of baptism is evident, both from reason and the Scriptures. From reason, because it is an ordinance instituted by infinite wisdom, and must be perfect; hence nothing else can secure the end for which it was designed. Again, God would not command an ordinance, on which rests the eternal interests of His children, if it was not necessary. It has been clearly proven above that baptism is for the remission of sins; then if it is necessary that a man's sins should be remitted in order to have eternal life, just as necessary is it that the ordinance be applied that produces a remission. What could be plainer to an unprejudiced mind?

The Scriptures are very pointed upon the necessity of this ordinance. They tell us that Christ was the pattern or example for us to follow, 1 Pet. ii. 21. If it was essential that He be baptized who knew no sin, how much the more that man should be who is prone to sin as the sparks are to fly upward. He was not baptized, as many believe, to fulfill the righteous law of Moses, but because it thus became him "to fulfill all righteousness." Matt. iii. 15. That is, it thus became Him to yield an obedience to this command that the great righteous plan or pattern might be filled. In His commission to His apostles, to go and preach the gospel to the world, the necessity of this command is plainly taught. He says, Mark xvi. 15, 16:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Could language be more positive? The essentiality of baptism could not be more emphatically declared than it is here, and no one can dispute it without caviling with God's laws and directly contradicting the Savior. He positively declares to Nicodemus:

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John iii. 5.

And the command given Cornelius is very clear upon this point. He was

a good man, "a devout man, and one that feared God with all his house"; he "gave much alms to the people, and prayed to God always." Indeed, so pious was he that the angels of heaven visited and conversed with him. Notwithstanding all this, he was commanded to send for Peter, *who should tell him words whereby he and all his house should be saved.* Acts xi. 14. What did Peter do? "He commanded them to be *baptized* in the name of the Lord." x. 48. The above is sufficient proof to convince any firm believer in the Scriptures of the necessity of baptism. We, however, will refer to one more passage. It is Peter's reply to the repenting Jews on the day of Pentecost, when they cried out, "Men and brethren, what shall we do?"

Let us first notice the great importance of their interrogation. Peter, standing before them, inspired by the Spirit and power of God, had convinced them of their great wickedness in His sight. He had convinced them that that Being whom they had just hung on Calvary's cross, was not an imposter, but truly the Son of God, and at that time His innocent blood stained their guilty hands. Pricked to their very hearts by this truth, and fully conscious of the deserved wrath of God, they cry out in the anguish of their souls, to know what they must do.

Now, is it reasonable or natural to suppose that Peter's reply to them would have been trivial? Would he have told them anything that was not actually necessary? Could he as he stood there, in the face of that enquiring multitude, with the words of his Savior, "He that believeth and is baptized shall be saved," still ringing in his ears, their very souls crying out for the bread of life, and their eternal interests hanging upon his words, tell them anything that was not true? Surely not. But it is both reasonable and natural to suppose that all he would have told them upon such an important occasion, and for such important pur-

poses, would be the truth, and essential to their salvation. What was his reply? Let the cavalier with God's laws take warning, and the repenting sinner receive hope, for it comes as it were from the very lips of Jehovah Himself.

"Repent and be *baptized* every one of you, in the name of Jesus Christ for the remission of sins." Acts ii. 38.

Need the most doubting any more positive proof than this? How can any reasonable person profess to believe God's words, and doubt such language?

That law has never been repealed; it stands to this day; it is as unchangeable as He who gave it, and if man ever attains to eternal life, he *must* be baptized for the remission of sins, for thus saith God.

Objection is often found to this doctrine from the fact that salvation is frequently promised in the Scriptures as the reward of faith and repentance, irrespective of baptism. For example, Paul said to the jailor, "Believe upon the Lord Jesus Christ and thou shalt be saved." Acts xvi. 31.

We would reply that whenever it is not mentioned, it is always understood, and whenever the command was obeyed baptism invariably followed. In the passage just quoted, the promise is given, irrespective of *repentance*. Now who will say on this account, that it is not essential? Surely not the reasonable.

Again, others object to it on account of its making salvation depend upon the actions of others, or circumstances. The same can be said of faith and repentance. "Faith," says Paul, (Rom. x. 17,) "cometh by hearing," (vs. 14,) "and how shall they hear without a preacher," (vs. 15,) "and how shall they preach except they be sent." From this we discover that faith depends upon the actions of others as much as baptism.

The thief on the cross has been referred to as an example of salvation without baptism. Luke xxiii. 43. But by reading John xx. 17 in connection

with 1 Pet. iii. 18, 19, dispels any such idea.

Baptism by immersion is the scriptural mode, and the only one acknowledged by the Lord. When our Savior was baptized, "He went up straightway out of the water." Matt. iii. 16. John baptized multitudes "In the river Jordan." Mark i. 5. When Philip baptized the eunuch, they went both down into the water, and "come up out of the water." Acts viii. 38, 39. Christ declares positively to Nicodemus, "Except a man is born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. In Rom. vi. 4 and in Col. ii. 12, Paul speaks of it as a burial, and in Rom. vi. 5, as a planting. There is nothing typical or symbolical of a burial or planting in sprinkling, or pouring. There is in immersion. How foolish and ridiculous would a man appear, if in burying a friend he should sprinkle upon him a handful of earth, not a thousandth part as large as his body, and then say he had buried him; or in planting his corn, to sprinkle a little dust over it, and declare it to be planted? In the former case he would be amenable to the law of the land, and in the latter would be laughed to shame. Peter compares baptism to the overwhelming of the earth by water in the days of Noah. 1 Pet. iii. 21. If sprinkling or pouring were baptism, people were very foolish to "go down into the water," thus rendering themselves uncomfortable by wetting their feet and garments. John need not have sought out Ebon, in which to baptize "because there was much water there." The jailor acted unwisely in taking Paul and Silas from his house to baptize him, at midnight, when it could have been done as well in the house. Acts xvi. 34. And it would have been wholly unnecessary for Paul to arise and leave the house in Damascus in order to be baptized. Acts xxii. 17. But why multiply proof? No unprejudiced believer in the Scriptures

can help but discover the method of administering baptism from the above quotations.

T. J. SMITH.

[CONCLUDED IN OUR NEXT.]

Thoughts by the Wayside.

BY FRANCES.

The evening hour lay with holy calm upon the earth. The sun, weary with his long journey through the unclouded heavens, had sunk to rest; while the pale stars came twinkling forth, looking with loving eyes upon the silent earth. Fit time, the Spirit said, for man to commune with his own heart, as he feels himself a pilgrim in this world, and knows that to-night "he pitches his tent one day's journey nearer home." One day, the less for him to reap or glean in life's harvest-field! One day the less in which to gather up the stars for his crown up yonder!

I stood beside the river's brink at this still hour, counting the little waves as they broke one by one against the pebbles at my feet. The peaceful hush of nature gathered round my brain, soothing its warring powers. Feeling weary, I sank at last upon a mossy seat, and must have slept. I say, "I must have slept," for there passed, before my mind, things not seen by waking eyes, though they were in strange harmony with waking thoughts.

I thought, while I was standing there, an angel came and stood beside me. I did not fear his presence, for it seemed to me that I had been waiting for his coming; and when he bade me follow him, I asked not where; but went.

We passed along some time in silence, when turning his radiant face to mine, he asked: "Do you not wish to know where we are going, and what is my mission?" Answering that I did, he said to me:

"In heaven a book of remembrance is kept by our loving Master, and I am sent forth each day to gather up material for this record. I am going now to those who have professed to love the Master, and shall know from each where they have gleaned to-day. Many bright

gems, many full sheaves, I shall this night find; but, alas! from many I shall be able to gather nothing *but corruption*. Their crowns are in the Master's mansion; but oh! how few the gems which have been set therein! Their treasury is also there, but instead of pure silver and gold, cankering rust and blighting mildew is found."

I trembled as those solemn words fell on my ear; for I realized how many there were who had passed the day in toil, in care and busy strife. Had they once thought of the coming of this unseen messenger, to bear to heaven the record of the earth? *Had they thought!* and if they had not, was it eternally too late?

"It is too late," the angel said, "*too late!*" The record of this day is closed, and though the Master may forgive to man his sins—may save him as by fire, *He never sets one star within his crown*,—never adds to his treasury one grain of gold. Man is his own free agent.—God has placed him here to win the honor he would wear. Each day it is within his power to conquer in the Master's name, to lay up treasure there.—But alas! (and the angel turned away his pitying face), how many in that last great day shall find themselves *beggars*, who might have been the richest there!

Passing on, we stood beside a hovel, where bare unrelieved poverty set its mark upon all, both within and without. Upon a scanty bed, of straw, reposed a woman's wasted form and faded face. Two children, scarcely more than babes, nestled close by the mother's side, and sleep embraced them all. What shall the angel find here, he said, knew the mother and her babes; and knew that soon perchance her quiet slumber might be broken by a drunken husband's tread, and cruel blows might fall upon that feeble, wasted form. I knew that for the barest needs of life, they often found no other help than that extended by their wealthy neighbor, whom the world called generous, and passed with bows of reverence, because

these helpless ones were kept from starving by his bounty. My heart was filled with pity for these lonely ones, and tears fell freely from my eyes. I could but weep.

"Why do you weep, the angel said?"

"Why do I weep?" In pity for a suffering friend, I answered,

"Yes, she has suffered," said the angel, "but you need not weep for her. Look, and see what I shall carry hence. I know where she has cleaned to-day."

I looked, and in his hand there gleamed a shining star. Its radiance lit the dimmest corner of the room, imparting to it the splendor of a lovely palace. In his other hand he held uncounted wealth ready to bear away.

"How came this here?" I asked.

"Where did you find it?"

"Look," said the angel, "on that sleeping form, and tell me to whom she is related?"

"She has no kindred left," I said.

No kindred! Inasmuch as ye have done it unto one of these the least of my brethren, ye have done it unto me.—

Christ is her elder brother,—God her Father, for she is of His fold. To-day

her patient, uncomplaining love, her fortitude in dark trials, has won to God

another soul—has constrained one of His wandering ones to see and own the

beauty of a christian life. This is the

star—this soul redeemed which I shall

bear away to place within her crown.—

And richer still (if that could be) is the

treasure I shall carry home for her.

Whence came the treasure, I asked?

Look forth at those broad fields,

the angel said, those fertile acres cov-

ered with bending grain. Whose are

they? They are held in trust for God,

and he who holds this *deed of trust*, is

in the sight of God a beggar. Day after

day, at this still hour my unheard feet

have sought his door, but I have gone

empty away. The world calls him her

benefactor, for out of his plenty he has

given enough to keep starvation from

her door. What else! One word of

hope or comfort? No, not one! But

instead thereof grudgingly has he doled out the miserable pittance, that to her wounded, suffering heart, but for her children's sake, and that life was the gift of God, she would have chosen death. But to-night, into the Master's car there came a voice of prayer, Father, forgive and bless him, for he did not mean to wound me so. Pitying angels heard and tuned their lyres afresh, to see the perfect work, by Christ the Mediator wrought. This is the treasure I shall take away, nor this alone; for gathering round her knee, her little ones—God's lambs—have learned of her the way of life. Her children shall rise up and call her blessed."

My heart swelled within me for very joy as I listened to the angel's words of promise for earth's faithful but tried ones, and contemplated the terrible ordeal of scrutiny through which men, whose apparent charity is but a mask, must pass. The angel continued:

"I am going on my way, but shall leave you here, for I know you could not bear to witness that which you would have to look upon if you accompanied me. Take home the lesson to your heart, and never forget that each night the Silent Messenger will pause upon the threshold of your door, and bear to heaven the gleanings of the day. Here you have seen one borne down with sorrow, feeble in body, poor and unknown. Could I but draw aside the veil, and suffer you to look for one moment upon the spotless robes, the crown of glory awaiting her, your soul would overflow with unutterable joy. There I might show one standing erect in manhood's prime. Sickness and sorrow seldom enter his abode. How vast his means for usefulness—how almost boundless his influence for good might be. He has reaped and gleaned his fields to-day, —but into his own treasury, gathered it all! Could I show you that treasury, and you view it as God and His angels view it, your soul would sicken at the very sight. Loathsome worms riot in undisturbed revel. Cankering rust is

there. The silver and gold which it so gladdens his eyes to look upon, are stained with the tears of the poor, dark, grievous stains—stains upon which God never looks, but with a *reckoning eye*. A crown—a starless crown—awaits him there; for he has heard and has obeyed the truth. But that pure love, without which faith is vain, has never had its perfect work. Ah! I have a weary mission to perform, and there are times when my soul cries out, Father, give me power to show to them, for one brief moment, just what they are treasuring up." *They have Moses and the prophets, if they hear not them, neither will they believe though one should rise from the dead."*

"I shall gather to-night, many a pearl of patience, where weary feet have gone their daily rounds. Where a mother's hand has ministered to the wants of father and children. Many a diamond of truth, where the honest ones, brave in spirit, have not been ashamed to contend for the right. Rubies of virtue, garnets of grace, I shall carry home.—But from many a door I shall bear but the record of blighting mildew, and cankering rust."

No longer able to restrain the feelings of my overcharged heart, I burst forth into weeping, when the bright angel tuned his harp and sang in thrilling melody:

"Aye, weep, daughter, weep, but not for the poor,
Who are rich in the Spirit; but let your tears fall
Over those who desire God's riches, and yet
Into their own garner, are gathering all.
Look, daughter, look! see the world as it is
In ignorance bound, the gospel unheard;
Hark; hark, to the cry; from the north and the south,
The east and the west, 'Oh! send us the word!
God's messengers wait, they would gladly be gone,
But who shall provide for their little ones bread?
The husband, the father, those wants will supply;
But absent, who then will provide in his stead?
God hears the young ravens and sends them their food;
By the diligent search of their own mother bird;
So the Church must supply, each member his part;
And soon will the notes of her conquest be heard!"

LITTLE FOLKS.

Worms in the Bud.—No. 3.

"O, mamma," said little Mary, bursting into tears, "do just come and look

at my beautiful lily. This morning it was so lovely, the leaves were just beginning to unfold, and were so pure and white, almost like wax, but now—and the little girl's tears fell afresh—"it is broken and withered, and only hangs to the stem by a fragment of its beautiful cup. Who could have destroyed my flower?"

Mary's mother went with her into the garden, and there found, as her little girl had said, the beautiful flower broken and destroyed. Examining the stem, she soon discovered that it had been struck by some one, who in passing the garden fence, had desired to possess the flower, but not being able to reach it with their hand, had given it this blow, which had at once blasted the life of the beautiful flower, and the hopes of little Mary.

She did not smile at the grief of her child, as many a thoughtless mother would have done, for she knew that grief was real; and she was well aware, that many, older and wiser than little Mary, grieve for trifles even smaller than the loss of a long-watched, long-tended flower; but she sought to soothe the child by teaching her to draw from this trivial incident, a lesson to make her life better, and more useful.

"But, mamma, if I could only have seen its beautiful leaves open once—just once—it would have given me such joy."

"Yes, Mary, I know it would; but do you think you would have been any more willing to part with it then, than you are now?"

"No, mamma, not to have had it destroyed; but I should have been so willing to have plucked it for you or for papa. How lovely it would have been in a bouquet! All my anxious waiting has been in vain, but I will try and not grieve any more."

"I am glad to hear you say this, Mary, and now come and sit beside me here; and we will talk of other lilies, whose pure young lives have fallen, victims to the same hurtful worm, which has destroyed yours."

"It was not a worm, mamma; I have guarded it too close for that. It must have been some one who coveted my flower, and by striving to get it, destroyed it entirely."

"You are right, Mary; and it was not to any worm in the flower which I had reference; but to a very ugly, hurtful worm in the heart of the person who destroyed it. Can you tell me the name of that worm, my daughter?"

"Is it covetousness, mamma?"

"Yes, darling, that is its name, and many a precious flower, pure and beautiful as was your lily, has been blasted for life by this wicked influence. Many a lovely child, gently nurtured, carefully watched over and guarded by a mother's loving eye, has yet in some unguarded hour, suffered this worm to find a lodgment in their heart, and before they were aware of it themselves, its baneful work was done. Perhaps it was a toy, a book, a doll, a dress, belonging to another, on which their eyes were placed; and instead of rejoicing with their young companion in the possession of it, they coveted it for their own, forgetting how selfish they were, and in their desire to possess it, never thinking how the heart of their friend would be pained, by its loss. Do you suppose, Mary, that the person who destroyed your flower, really meant to grieve you?"

"No, mama, I cannot think they did, for I have always tried to be kind and loving to all, as you have ever taught me to be; and I hope the Lord will give them a better heart, for I am sure they cannot be happy."

"You are right, my daughter, they cannot be; for God, who is loving and kind, has wisely ordered it, that even in this life, we shall be blessed for the good we do. How it pleases God to shower His blessings continually upon all His creatures. The glad, bright sun diffuses its warmth and light. The gentle shower falls in life-giving drops, upon the fields of the good man and the evil man alike. By His care their, and all our lives are preserved, from hour to

hour, from day to day."

"How very good God is mamma, and how much I wonder any one can help loving Him, from whom they are constantly receiving so many blessings.— Can we be like Him mamma, unless we love all His creatures?"

"No, darling, we cannot be; and since love always seeks to make its object happy, you can readily see how it is wrong and hurtful to covet for ourselves that which belongs to another, for in thinking of ourselves we forget them entirely, and God has forbidden it to us, because He knew it was not for our good. I hope my little daughter will remember the pain she has suffered this morning, and never allow this hateful worm to find a place in her heart."

"I will pray that it never may, mamma."

Dear little readers of the *Herald*, you who have been taught to love Christ, and have heard his pure gospel, will you answer Frances in the beautiful words of little Mary, "I will pray that it never may!" Brother Joseph is very kind in allowing a column for you, in the *Herald*, and how shall you best return his kindness? He loves you and is willing to take the trouble of printing for your benefit, such pieces as his friends may send him, and if you wish to show him that you are grateful for his love and care of you, you can do so by reading each piece with attention, and by striving to become better and more useful each day of your lives. Frances has been told that you liked to read what she so well loves to write for you, and you do not know how glad it made her feel. She would rather the Lord would help her to write for you, than to have all the honors this world could give her, and perhaps if you should ask the Lord to help her, she might write oftener and far better than she does; for when God fills our hearts with love for Him, we become more like Him, and cannot help desiring the good of all His creatures.

L. D. SAINTS' HERALD.

PLANO, ILLINOIS.

Tuesday, Sept. 1, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat.

Theory and practice are continually at variance; dreams and their supposed interpretations sometimes disagree; prophecies and their fulfilment, before completion, often differ after completion, and to account for these things is beyond the reach of mortality, pride ourselves as we may upon our wisdom and foresight.

Not are the saints altogether exceptions to the rule; for with them as with all others, prudence is sometimes hid, and wisdom not always manifest.

Abraham's righteousness consisted to a great extent in a complete reliance upon the promise made to him directly; and thereon he based his action.

Jacob as well relied upon the same power that promised, and he too acted with direct reference to the trust he placed in the promise given.

The Lord has not only renewed the good promises made to these worthies and their posterity; but has made specific great promises to the saints in the last days, and like many promises made of yore, the realization of them depends upon the conditions, under which they were given, received and to be fulfilled.

The saints delight to contemplate the complete salvation of a rest in Zion and mourn the constant subjection to the influences of evil to which we are exposed, and forget that the reason why we are thus subjected to these is; that we may thereby through overcoming gain a superior reward. We are though afflicted and tormented could still exhort his brethren to count it all joy when they fall into divers afflictions. Pain works to the subduing and softening of the spirit unto sympathy for those

suffering like pains, and so with all to which we are subject. When therefore, the saints pray for the Spirit, to point out their imperfections, and the evils to which they are liable, and of which they are tempted; they should be prepared in mind to profit by the instruction therein given.

One painful lesson learned by many of the saints in many years of waiting and watching, is the truth of the declaration, "cursed is he that trusteth in man, or maketh flesh his arm." The opposite text to this, and which is intended to show where, and how, wisely to act in the mean between the two extremes, is "Charity thinketh no evil."

The wisdom which is the result of the correct understanding of these two apparently extremely opposite texts is very rare.

Zion; (locality of territory), is to be the abode of Zion, (the pure in heart). So say the scriptures. So say all the saints.

Enoch longed for the perfected time: So do all the saints.

All hope for a final, eternal happiness; alas! how few are prepared for it!

Beauty of person is much to be admired, and the happy possessor much to be congratulated; but how infinitely more to be congratulated is the possessor of that far better thing, beauty of character. The last is attainable by all who desire to be with the redeemed, though the former may not be theirs. May we not hope, and with good reason too, that when we shall have fully secured beauty of character here, through the practice of that which is holy and good we may be clothed upon by beauty of person when we rise to be with the redeemed. This we believe, and this is our theory, and perhaps the theory of all saints would be saints. Does our practice comport with our theory? Let those answer yes who can.

Perfect happiness may not be attainable here, perfect peace may. Perfect love may not be reached here, the fruits of may; as we can not reach up and light our tapers at the centre of light, yet may

enjoy the warmth shed abroad by it; so may we enjoy the fruitage of that love that gave an only son a ransom for our sins. The theory of the saints, is freedom from every kind of vice, evil, superstition, bigotry and priestcraft. If any there be, who in their own persons, present before the world, the saints and the Lord, that they are hold in bondage to these things, then is their practice in antagonism to their theory; and their prognostications of evil are against themselves.

The saints prophesy glorious things for the good; the true, and the obedient; a paradise of rest for those who endure to the end. To those therefore, who, tired of the race of a day fall by the way, the fulfillment of this prophecy is that which takes effect upon the wicked and underserving. Hence, their interpretations of prophetic declarations of the men of old, do not agree with the real interpretation when read in the light of its fulfillment.

The saints are dreamers, and as frequently our dreams are but the continuation of our waking thoughts, if we dream of ceaseless inactivity, and consequent impurity; how far short of the real life in Christ do we dreamers live.

Water undisturbed by inherent, or extraneous causes becomes stagnant, impure, and destructive of life, while it yet produces a life that is loathsome and disgusting. But when moving either from its inherent property, or by extraneous means, there is joy in its music of wave or ripple, life in its limpid depths for all who come within its influence, and a perpetuity of purity in itself.

In like manner, the gospel of the Son of God, when having possession of the heart of man whose sins are forgiven in baptism, works for purification if permitted to have its perfect work; but if it be suffered to become otherwise, it proves a savor of death to its possessor, like the beautiful water become a stagnant pool. The north is giving up, and the south is not holding back; the west and east vie with each other in binding their sheaves

at the Master's call; while the good work goes on, the busy adversary is sowing his tares; and the dust of the guggle, the chaff, the rust, the smut, with which he seeks to render worthless the good grain, is flying abroad, and into the eyes of the saints. Keep it out of your hearts and lungs.

Another of the pioneers is gone, Bro. Dwight Webster has laid down his warfare, and we trust is at rest.

The preaching of the word continues in the various fields.

Bro. Mark H. Forscutt has been obliged to abandon his project of a useful paper for lack of support. We regret it, and shall hope for a more auspicious movement for the completion of such an object.

We saw a man the other day who is too poor (?) to take the HERALD, or to wear a comfortable coat in winter; but who clothes himself twice a year in whisky, (or its equivalent), and tobacco. We saw another who has not the courage to go into his closet and pray earnestly to God for help to overcome an evil habit; but who can and will, dare heaven and his God, by using His name and that of Christ in the most wicked profanity. We pity and would help both if we could.

CORRESPONDENCE.

FROM BRO. JESSE BROADBENT—*Bro. Joseph*:—On the 19th of July we met together, with Elder Job, for the purpose of organizing a branch, to be called the Salt Lake City Branch. Elder Job is the President of the District of Utah. The meeting was opened by prayer by Elder Walling, when the following officers were called and appointed: Warren Walling, President; Jesse Broadbent, Clerk; Nicholas Rumbel, Priest; Warren G. Quinn, Teacher; Wm. Hurd, Book Agent. There are eight elders, one priest, one teacher, and about fifty members, and a great many more are inclined to us, and will come out in a very short time and join, because they can stand up in our midst now and speak their feelings. One man said that he had been a member of the church for 26 years, but that that was the most powerful testimony meeting that he had ever attended in his

life. There are very many of them that have been in the old organization that are now coming out, and they speak their feelings right out, because they are beginning to see the position that they are in. There are very many that are making inquiry now about the missionaries that are coming out here. We think that there is a good work to be done out here, and we all feel inclined to say that we should like to see them come in our midst, because we think that the time is at hand now for them to do a great work in this city. In our meetings we have the gifts made manifest to a great extent, and the power of healing is with us. Bro. Alexander Dow was lately healed, baptized and ordained; he is over 70 years of age. We pray that the Lord may spare his life a little longer, so that he can see the downfall of oppression. We love to hear him speak, because he gives us good counsel, and wise fatherly instruction. We feel a desire that you should be posted regarding the different movements that are taking place in this city. I should like to correspond with some one, if you have any one that writes in the reporting style; I write Ben. Pitman's style.

GREAT SALT LAKE CITY, Aug. 3, 1868.

FROM BRO. J. H. LEWIS—*Bro. Joseph*: I write to inform you of my safe arrival home, in good health, from the English mission, after so long an absence from wife and home; and finding all things well on my return, feel to express my gratitude and thanksgiving to the God of our Lord Jesus Christ, the Father of Glory, for His preserving care that has been around me, both by sea and land, for the past two years and eleven months. To-day I rejoice in the gospel of the Kingdom, and for that part that I have been accounted worthy to take, in blessings that are only known, or that can only be realized by those who are called according to the great purpose of our God, and the Lord Jesus Christ, whom He hath sent, that we might be redeemed. May we in time be sufficiently wise to wake up from that state of stupor and lethargy, which is one of the most prominent signs that should precede His coming. It will require but little reflection, if we are faithful to ourselves, to understand our true position. To obey the gospel is something more than to be baptized, or to have the name of a saint. These will avail but little unless we have put on Christ's perfect righteousness, and live that perfect life of faith that is revealed in the gospel, without these holy titles, accorded to us by this perfect righte-

success of Christ, we may not expect an entrance to be ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ, or be accounted worthy to dwell with God and Christ in their holy abode. O when shall we waken up, shall we defer longer, only to wake up in great disappointment in the morn of the second resurrection. Any foundation laid not after the order of the gospel, for an endless life, will profit us nothing in that day. We may deceive ourselves by the vain promptings of the carnal mind, which has ever been man's greatest enemy, and will still be so, till brought under subjection by the power of divine grace working in us to will and to do of His good pleasure. Faith, or belief, in its plain acceptation, proposes something to be done, and that something is plainly set forth in those sacred records—the glorious gospel of the blessed God. This great principle will be the great tester of saint or sinner; which if the vitality of its life giving powers live in us, and swerve neither to the right nor left, we need fear no evil; but shall live in the known enjoyment of the witness of that holy, pure and peaceful spirit, that we are accepted of Him. Our spirits with the Spirit of our God will so unite together, that they will form that eternal oneness, or union, that can never be broken; the godhead and manhood become one.

In reading the *Herald* I was pleased to read that a former appeal for Scotland had been responded to; may the blessing of the Highest attend His servant, and the work in that land. I also rejoiced exceedingly to learn of another step that is now taken in the right direction, in the shape of an appeal to all saints for \$500 for the printed word for distribution in England, Wales and Scotland. This amount will not go far, but would prove of great worth to the British mission, and without it the hands of missionaries will be bound, and they must return with disappointment, unless this great object of your appeal is responded to. The elders in England have made appeals in the most urgent manner to myself, for the last two years and a half. Bro. Revel got one thousand tracts, and myself five thousand, and if we had not have done so, we might have returned without having accomplished anything of import. Will you not make another urgent appeal to the saints? Could I only prevail, through your influence, in attaining this great object, I should feel amply paid for all my mission. Do help the brethren in the English mission. No one can realize the want of food but those

that have lacked that blessing; so it is for the lack of the printed word. Bro. Jenkins has done much, but his hands have been bound for a long time. May the blessing of the Most High rest upon the labors of this faithful servant of God, and restore his body to perfect health. The Danish mission, when elders go there, must be furnished with tracts in their own language. Much time and expense would be spared if this could be done; it would greatly assist, and be a strength to the feeble knees, and to the hands that hang down. May the voice of the English mission be heard.

COUNCIL BLIFFS, IOWA, Aug. 10, 1868.

FROM BRO. JOSEPH HOWARD—*Brother Joseph*:—In behalf of the saints of Volcano Branch, permit me to say, that on Sunday, the 10th inst., after enjoying a rich measure of the Spirit, which brings peace and joy, and which was also poured out in our midst, in the gifts and interpretation of tongues, they, with your humble servant and brother, felt inclined to cast in their "mite" to help roll on the kingdom of God, in assisting to help purchase for the church the much needed "power press." I said much needed, for so I feel it is, for we want books and tracts, tracts to "scatter like autumn leaves."

There were but few present at the meeting, but the sum of \$20 in cash was contributed. Enclosed I send it to you, please acknowledge its receipt in the *Herald*, or by letter. The saints would, if it is not too much of a tax upon you, prefer that the acknowledgment be by letter.

I am happy to say that the spirit of love and unity prevails in our branch. The saints in this portion of California, are rejoiced at the arrival of Bros. Blair and Banta; and I assure you Bro. Alexander will receive a hearty welcome to these parts. The elders of Volcano Branch are desirous to push forward the work of disseminating the truth.

Volcano, Amador Co., Cal., July 21, 1868.

FROM BRO. JOSEPH H. LIGHTNER—*Bro. Joseph*:—Feeling much interested in the work of the last days, I take this method to inform you that I have moved to this country for the sole purpose of advocating the everlasting gospel of our Lord Jesus Christ, and to plant the standard of truth in the midst of a very prejudiced people. The Lord has shown me His will with Him all things are possible, and I feel assured that the Lord will do a mighty work in this part of His vineyard. I formerly belonged to the Philadelphia Branch. I was

in Japan during the late war between the north and the south. I lent my Book of Mormon to one of the Missionaries there.

WHITMARR, Penn., Aug. 16, 1868.

FROM BRO. Z. H. GURLEY.—*Bro. Sheen:* In my last, from Darlington, I informed you that I was going to Blanchardville to fill an appointment, but information from another quarter caused me to withdraw my appointment and go into Grant county. From there I went to Richland Co., to the church on Willow River; found them in good faith. This church was brought into the faith through my labors some seventeen years ago, and took part with many others in the commencement of the reformation that has since brought peace and comfort to so many thousands; I need not say that I was welcome. The joy attending our meeting can only be imagined, not described. Here I commenced preaching, and after a short time added four by baptism; our confirmation meeting will long be remembered. After a short time I left in company with Bro. David Wildermuth, for Sandusky, fifteen miles distant, where Bro. Lang was laboring. On our way we called on a lady that had been converted to the doctrine by Bro. Ely Wildermuth, some two years ago; she has been confined to the house for the last six years, from a blow on the small of her back, from a stick that she was helping her husband bend into an ox bow, she was truly in a pitiable condition, we tried to encourage her to trust in the Lord, and go forward and obey the gospel; we left without any assurance. After having gone about two miles, I felt impressed to preach at that place; not knowing how to get the appointment back to the house, I was in a quandary; was somewhat troubled in mind. Just at this time I met a colored man—a noble looking man; I asked him to take an appointment back to the house for the next night, he did so, and himself and wife attended, and I believe, under God, it will be the means of their conversion. After preaching that evening a man came to me and informed me that himself and wife had been members of the church a number of years, and likewise found in Bro. Campbell, Frederick Campbell's father. At Sandusky I found Bro. Lang, who was partially confined with a sore throat, nearly exhausted, having just closed a third debate, in each of which he had been eminently successful. He was comfortably cared for by Bro. and Mrs. Lee, young but worthy saints. Bro. Lang had held a number of meetings, and had created quite an interest. Our enemies had learned that

they were unable to cope with him. One of his opponents, after the discussion, went to an adjoining house, and wept at the result of the debate. As Bro. Lang was sick, I took charge of the meeting; I conducted it a week, at the close of which we organized a branch of eight members, calling it the Sandusky Branch. John Lee, Pres. The Monday following we started for Bro. Amos Bronson's, went as far as Rock Bridge, thinking it was on route for Fayette Co.; but learned that it was thirty miles out of our way. It seemed providential that we were turned back. On our return we called on the sick lady spoken of, and with the help of the Lord, succeeded in getting her to the water, who, with her husband, entered into covenant by baptism, making our new branch ten in number. The water has been a constant dread to her for the past two years; her weakness has been such that at times she was unable to rise. She has known and felt it her duty to be baptized, but could not venture, fearing that fatal consequences would follow, but after she was baptized, and recovered from the shock, she said, slapping her hands, "Aint I glad, aint I glad." Bro. Newkirk preaches in that neighborhood next Sunday. The prospect is very flattering through this association. I would to God that Bro. Newkirk was at liberty to preach, his soul is in the work, and much of the change that has come over this section of country, is attributable to the labors of himself, and Bros. George and E. Wildermuth. Many about Sandusky have referred me to Bro. Newkirk's preaching as the means of their seeking for the truth. He is one of the poorest men in the church. Do the saints realize that God requires them to support the families of those who are called to preach? We refer you to B. of C. 75. And again, thus saith the Lord unto you, 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 that world. On your own part, what do you do? I ask, who are responsible for their not going? There are none of the quorums laboring but what are successful in saving souls. Will you take upon yourselves the responsibility of reaping them from their labors? If so, perhaps you will find in the bill more than you will care about footing. Souls may be lost—die unsaved. Remember that our rights are as sacred

with God as yours—look to it, be not deceived; one course, and one only, will secure to us eternal life—obedience to the precept of the law that God has given. If you obey that God will help us all to be wise.

Spring Green, Sauk Co., Wis., Aug. 13, 1868.

FROM BRO. J. S. LEE.—Thinking you would like to hear from this part of the Lord's vineyard, I take this opportunity to write you a few lines concerning the same.

I have been preaching in Easton, Buchanan Co., Mo., for the last two months, to large and attentive congregations. Some are believing. Some confess, and say if the Mormons are not right, they would like some one to show them who is. But with the good comes the evil. There are some very knowing persons here. Having been to college, they know it all.

At my last meeting I was told by one of the reverends, positively not to tell the people to ask God for a testimony concerning the Latter Day Work; and not to preach about the signs following the be-
havior, for it was wrong to try to make the people believe such foolishness, for these signs were entirely done away, that God had ceased speaking to man. I merely asked him where he got his information. If he would be pleased to tell me I would like to know, as the Bible was silent on that point.

My hands are pretty well tied, but I make a division of my time, part to labor for the support of my family, and part in preaching; for there is a large field here, and but few laborers, and we all have families that depend on our labor for their support. But I pray God to give me strength, and so loose my hands that I may travel from place to place, to carry the good tidings to my fellow men who are in darkness; for I do feel a sincere love for them, no difference how hard they revile against me, for I do feel and know the condition they are in, and the position we hold to each other. I feel the responsibility resting on me for the knowledge and power that God has given me, and I know that I will be held accountable for the way I use it, if used at all. And if I let it lie idle, I know it will be taken from me and given to one more worthy.

I feel to do all the good I can in this world, knowing that this life is but short. My prayer is for the prosperity of Zion, and the establishment of God's kingdom here upon the earth.

CLETON Co., Mo., Aug. 17, 1868.

FROM BRO. JOHN E. REESE.—I wish to

inform you of our little branch that was organized here last fall, in Gallatin Valley, Montana Territory. Since that time we have baptized seven. We have a saints' meeting here very often. We have the Holy Ghost in abundance, and a few are receiving the gifts. We have preaching every Sunday, and good attendance. We have a large field open before us. We were glad to meet with Bro. W. Powell. He arrived here this spring, from Malad Valley, with his family, all in good health.

EAST GALLATIN, Montana, Aug. 4, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

PITTSFIELD Quarterly Conference was held at New Canton, Pike Co., Ill., Aug. 1, 2, 1868.

Conference chose Jackson Goodale as President *pro tem.*, and Lamoni L. Babbitt, Clerk.

Official members reporting: Of the Seventy, Daniel Bowen; Elders: J. Goodale, C. Mills, Geo. Tipler, D. Wetherby, H. Huffman, L. L. Babbitt, R. C. Hendricks; Priests: H. Wetherby, Wm. Curry.

BRANCH REPORTS.

New Canton: 18 members, including 1 of the seventy, 2 elders; 1 died, Daniel Bowen, Pres't; R. C. Hendricks, Clerk.

Lamoni: 17 members, 1 elder, 1 priest, 1 teacher. Wm. Curry Presiding Priest and Clerk.

Pittsfield: 15 members, 2 elders, 1 priest. Thos. Williamson, Pres't and Clerk.

Elkhorn: 27 members, 1 high priest, 2 elders, 3 priests, 1 deacon; 2 received since last report. L. W. Babbitt, Pres't; L. L. Babbitt, Clerk.

CALIFORNIA District Conference, held at Petaluma, July 11, 12, 1868.

Wm. Potter, President; W. H. Adamson, Clerk.

Official members present: 4 elders, 1 teacher, 1 deacon.

BRANCH REPORTS.

San Francisco: 38 members, including 6 elders, 1 priest, 2 teachers, 2 deacons; 1 cut off; 1 ordained priest. Jno. Roberts, President; Wm. Hart, Clerk.

Petaluma: 36 members, including 3 elders, 1 priest, 1 deacon; 4 baptized. Jacob Adamson, President and Clerk.

The following elders reported: W. Oman, J. Adamson, Wm. Potter,

AFTERNOON SESSION.

It was unanimously voted that Elder Potter be continued as President of the Northern District until Oct. Conference. Preaching by Elder Banta, from John 13: 4. Appropriate remarks were made concerning the branches remaining in the true vine.

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

SUNDAY MORNING.

A fine discourse was delivered by Elder Banta, on the first principles of the gospel, followed by Elder Potter.

AFTERNOON SESSION.

Elder Banta continued the morning discourse, on the first principles, followed by Elder Potter.

Sacrament was then administered, after which, it was resolved to adjourn to meet the first Saturday and Sunday in March 1869, at Petaluma.

St Louis District Conference was held at St. Louis, Mo., June 14, 15, 1868.

Wm. Hazzledine, President; Chas Hall and John Ritchie, Clerks.

President Joseph Smith gave an instructive discourse, to a large and attentive congregation.

In the afternoon the sacrament was administered, and many faithful testimonies borne.

In the evening President Smith again addressed the Conference. The congregation was large and attentive, and apparently well pleased.

REPORTS OF SUB-DISTRICTS.

No. 1.—The officers and members of this sub-District met in Conference, May 23, 24, 1868, at Dry Fork, Wayne Co., Ill., T. P. Green Presiding, when the following branches reported:

Brush Creek: 24 members, including 1 priest, 2 teachers; 2 baptized.

Elm River: 13 members, including 1 elder, 2 teachers.

Dry Fork: 31 members, including 4 elders, 2 priests, 2 teachers, 2 deacons; 1 baptized.

Resolved, That Martin Brown be ordained priest, and Preston Asa, teacher.

G. H. Hilliard, by resolution was appointed Book Agent for this sub-District. T. P. Green, Pres't; G. H. Hilliard, Clerk.

No. 2.—The saints in this sub-District assembled in Conference, at Greenwood, Madison Co., Ill., May 16, 1868, James Whitehead presiding.

Officers present: 2 high priests, 2 elders, 1 priest, 1 teacher, 1 deacon.

The following branches reported: Greenwood: 23 members, including 1 high priest, 3 elders, 1 priest, 1 teacher, 1 deacon; 1 baptized, 1 received by letter, 2 cut off.

Carbondale: 22 members, including 5 elders, 1 priest, 1 teacher; 1 baptized, 9 removed, 1 cut off; 14 scholars in Sabbath School.

Pittsburgh: Organized April 8, 1868, with 9 members from the Carbondale Branch, including 1 elder, 1 priest, 1 teacher, 1 deacon.

East St. Louis, Caseyville, Wood River, and Alma Mines branches not reported.

Pres't James Whitehead, by instruction through the *Herald*, from General Conference, resigned his presidency, but, by resolution, was re-appointed and sustained.

Bro. Priestly Robinson was ordained elder. Jas. Whitehead, President; Sam'l Pirks, Clerk.

No. 3.—This sub-District contains 3 branches, reported by letter, as follows:

Hannibal: 10 members, including 1 elder, 1 teacher. John Taylor, Pres't.

Easton: (Clinton Co., Mo.) 18 members, including 4 elders, 1 priest; 1 teacher. Wm. Muscroft, Pres't; A. J. Blodgett, Clerk.

Platt: (Nodaway Co., Mo.: Danish:) 12 members, including 6 elders, 1 deacon. Christian Christianson, Pres't; Lars Larson, Clerk.

Whereso: 14 members, including 5 elders, 1 priest. Jas. F. Wilson, Pres't; John Mantle, Clerk.

No. 4.—This sub-District convened in Conference, May 23, 24, 1868, and have forwarded the following condensed report:

This sub-district is composed of 5 branches, containing 1 high priest, 1 bishop, 1 seventy, 35 elders, 12 priests, 10 teachers, 9 deacons: total numbers of priesthood 69. Lay members 259. Total numerical strength 328. 8 baptized, 1 removed, 1 expelled. No. of missions filled, 6. No. of Sabbath Schools, 3; No. of scholars, 146; vols. in School Library, 370. Wm. Gittings, Pres't; J. X. Allen, Clerk.

Officers present: 3 high priests, 28 elders, 4 priests, 3 teachers, 1 deacon.

Bros. Wm. H. Scofield and Jas. Nethercott were ordained elders.

In pursuance of instruction through the *Herald*, Pres't Hazzledine tendered his resignation; but, on motion, he was re-appointed and sustained.

Auditor's Report of Bishop Jas. Anderson's Acc't with the St. Louis District, from Dec. 8, 1867, to June 15, 1868.

Bal. on hand last report \$34.90
 Received since 84.50
 Total \$119.40
 Paid out to poor \$95.00
 Paper for Blank Reports 2.00

Balance on hand \$97.90 \$22.40
 GEO. BELLAMY, } Auditors
 CHARLES HALL, }

In answer to questions, Pres't Joseph Smith stated that the District, assembled in Conference, had a perfect right to say how the means shall be expended that are placed in the Bishop's hands. Bro. Jas. Anderson expressed his willingness to be governed in the future by this decision.

Emigration Fund.—Cash on hand \$30.55.

Resolved, That the Treasurer of said fund hold in his hands to the amount of \$100.

Resolved, That Elder Geo. Bellamy become District Book Agent.

Resolutions were passed sustaining all the church authorities.

Resolved, To adjourn to the second Sunday and Monday in September.

FREMONT District Conference was held in Manti, Iowa, Aug. 1, 2, 1868.

Wm. Redfield President; David Leeka, Clerk.

Officials present: 2 high priests, 13 elders, 3 priests, 1 teacher.

BRANCH REPORTS.

Fremont: 60 members. 6 baptized. J. J. Kaster, Pres't; S. S. Wilcox, Clerk.

Elm Creek: 15 members. John Thornton, Pres't; Hugh Thornton, Clerk.

Plumb Creek: 33 members. 1 baptized. John Leeka, Pres't; E. B. Gaylord, Clerk.

Farm Creek: Organized by John Leeka and E. B. Gaylord since last Conference. 21 members. Daniel Hougus, Pres't; Wm. Brewster, Clerk.

Nephi: not reported.

The following elders reported: Wm. Redfield, Wheeler Baldwin, S. S. Wilcox, E. B. Caylord, — Eggleston, J. Leeka, J. Kaster, Jas. Badham.

Bro's. Ledingham and Bond were ordained elders.

Resolved, That this District raise the sum of fifty dollars or more as publishing funds for the church.

Resolved, That the President adopt such measures as he deems proper to collect the means.

Resolved, That the presidents of branches have a right, in this District, to call coun-

oil meetings in their respective branches. *Sunday Morning.*—Preaching by Bro. Redfield, to a large and attentive congregation.

Conference met at 2 P. M., and had a prayer meeting; a time long to be remembered by the saints.

The authorities of the church were sustained.

Resolved, That this Conference adjourn to meet at Bro. Leeka's School House, on the last Saturday in October, at 1 o'clock P. M.

SELECTIONS.

[CONCLUDED.]

[From the Independent Whig, London Dec. 23, 1720.]
Ideas on Reason.

Heb. xiii. 7. "Remember them which have the rule over you," etc. "Obey," by others translated—"be persuaded by," etc. Here it seems the editors of our English Bible do not think fit to stand to their translations; for in the margin, against the words, "rule over you," in both verses they have inserted the word "guides," which does not give us altogether so frightful an image. The word translated "obey" in the last verse, is explained by the word "remember" in the first, and the reason given in the one is, because you are to consider "the end of their conversation"; and in the other is, because they watch for our souls, and I think that all good Christians ought to do so still, when they know where to find them and the clergy have agreed amongst themselves who they are.

At the latter end of the 2d Epistle of Timothy, in our edition of the Bible, he is said to be the first Bishop of Ephesus, by which we are to understand, if we please, that he was in possession of the authority and dignity of a modern prelate; but the text says no such matter. Indeed Paul's first Epistle i. 11, says that the glorious gospel of Christ was committed to his trust, i. e. he was intrusted to preach it; and in the 18th verse he commits the same to Timothy. But in chap. iv. 12, 13, he tells him what he is to do. He is to be an example to the believers, in word, conversation, character, faith, purity, etc., and the rest of the epistle is spent in telling him what doctrine he is to preach. In his second Epistle Paul says unto him, "And the things thou hast heard from me amongst many witnesses, the same commit thou to faithful men who shall be able to teach others also"; which he expresses summarily before in these

words, "Lay hands suddenly on no man", a ceremony always used amongst the Jews, to denote a person appointed to any purpose, as well as on many other occasions. So that Paul himself knew, by inspiration who was fit for his charge, and Timothy was to make good inquiry after *faithful men*; but there is no power here given, but to preach the gospel, and to employ others to do it, which I have shewn every one was at liberty to do, though all had not an equal call, or were qualified for it; and therefore it was certainly good advice to endeavor to find out such as were, and prevail upon them to undertake it.

In the Epistle to Titus, who it seems was another Bishop, he is directed to set in order the things which are wanting, (the business among us of church wardens and vestry men,) and to ordain elders in every city, as Paul had appointed him; which alludes to private directions before given, and proves nothing, but that Paul took the best precautions and most prudent measures to propagate Christianity, by reducing his converts in every city into orderly, though voluntary societies, by finding out and appointing discreet and honest men to assist and superintend the rest, and it cannot be doubted but the people, who knew him to be inspired, would be advised by him, accept his recommendations, and consequently hearken to, trust their affairs, and be directed by the wisdom of persons so powerfully recommended, which respect and deference has been always paid by every sect, that ever appeared in the world, to their first founders, and for the most part to their after leaders too.

These are all the texts which I can at present remember which are usually brought to support the priestly claims, except such as plainly relate to our Savior himself or His Apostles, but if any others occur hereafter, I shall take notice of them in proper time.

MISCELLANEOUS.

DEDICATION.—We are requested to announce, that late in September or early in October, there will be dedication services in Plano, in the new meeting house lately erected by the saints there. There is a heavy debt to liquidate; and the Committee hereby call upon all who feel interested, to come prepared in mind and pocket to help pay said debt.

WM. BRONSON,)
ISAAC SHEEN,) *Building Committee.*
JOSEPH SMITH,)

NOTICE.—The next Conference of the Massachusetts District will be held in Dennisport, Mass., Dec. 5, 6. All the official members are requested to attend if possible. CYRIL E. BROWN, *President of District.*

NOTICE.—The entire amount I have received for the REFLECTOR is but \$65.50; I am compelled therefore to abandon the project. Agents who have received means they have not forwarded will please return the same to subscribers. Those who have forwarded will please advise me whether they wish the money refunded to them, or otherwise disposed of.

MARK H. FORBETT, Box 50,
Plano, Kendall Co., Ill.

A QUARTERLY CONFERENCE will be held at the Milton Branch, Richland Co., Wis., Oct. 10, 11. All the saints residing in the western part of the State are requested to report without fail. Given under our hands,
ZENOS H. GURLEY,
Aug. 14, 1868. REUBEN NEWKIRK.

DIED.

In Mentor, Lake Co., O., July, 25, 1868, Sister NANCY M., wife of Bro. W. R. Calhoun, aged 53 years, 1 month, and 15 days.

In Burlington, Iowa, Aug. 19, Bro. DWIGHT WESTER, aged 53 years.

RECEIPTS FOR THE HERALD

To find how your account stands.

The present Number of the HERALD is 161. 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.

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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 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. 14.] PLANO, ILL., SEPT. 15, 1868. [WHOLE No. 162.

TUNE.—This Groaning Earth is too Dark and Drear.

Our Beautiful Home.

BY THOMAS W. SMITH.

There is a land of which I hear,
'Tis called the Christians home;
No wickedness can enter there;
Nor evil men, the glory share,
Of the kingdom soon to come.
'Tis there the weary are at rest,
No sorrows disturb their peace;
For there they are forever blest,
And each one there is Jesus' guest;
And trials forever cease.

'Tis only the pure, the tried and true,
Who find admission there;
Who the "trial of faith" have passed through;
And who the meaning of sorrow knew,
And sadness, and pain, and care;
Although they in the world are poor,
And esteemed as nought by men;
Their scorn and hate, they can endure;
For they know that their reward is sure,
When Jesus shall come again.

The beautiful land with joys complete;
Its glories we would behold.
The patriarchs there, we hope to meet;
And prophets too, we long to greet,
Who of the land foretold.
The time is surely drawing near,
When Messiah in glory will come;
O yes the time will soon be here,
When the kingdom of Heaven will appear,
And the saints be gathered home.

Then awake ye saints, awake from sleep,
Arouse yourselves, be strong;
Be firm and true, the commandments keep,
And soon the harvest you shall reap,
For which you have waited long.
For with our Savior soon we'll be,
Our glorious immortal King;
Our beautiful home, we soon will see,
And eat the fruit of life's fair tree,
And praises forever sing.

The Gospel Described.—No. 1.

The gospel is the power of God unto salvation to all them that believe. See Rom. i. 16. How was that power made manifest in the church anciently?—Through the gifts of the Holy Ghost. See 1 Cor. 12th and 14th chapters.—How did they of old receive the gospel? Through faith, repentance, baptism for the remission of sins, and laying on of hands for the reception of the Holy Ghost. See Acts xix. 6. What kind of faith did they have? See Heb. xi. 6. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Would any thing short of this do? No; for Paul said that they must have that kind of faith. To whom was the promise made that they should receive the gift of the Holy Ghost? To all that would believe and repent of their sins, and be baptized in water for the remission of them, and to all that were afar off, even as many as the Lord our God shall call. See Acts ii. 38, 39. Is there any other account given in the New Testament that any received the gospel in any other way? No; the same rule or order was given for all men to obey, the rich had to comply with this order, as well as the

poor. Kings, princes and governors had to obey these commandments, as well as those that were their subjects, or else remain under condemnation. They all had to start at one common starting point, or place, and the same reward was promised to them all, viz., the gift of the Holy Ghost, for their guidance in this world, and everlasting life in the world to come. It was one faith, one kind of repentance, one baptism, and one ordinance for the reception of the gift of the Holy Ghost, and one Savior, even the Lord Jesus Christ, the Son of the only true and living God. The Father of all. Was there any sign to follow the believers? Yes. See Mark xvi. 15. Are the words of Christ unchangeable? Yes. They shall not pass away. See Matt. xxiv. 35. Therefore His words are as good and as effectual now as they were eighteen hundred years ago. Is there any other passage in the New Testament that will prove that they who were baptized did receive the gift of the Holy Ghost? Yes. See Acts xix. 1-7, and viii. 12-17. These are evidences beyond a doubt. Many more might be referred to, but these are plain to any enquiring mind, that this was the way that all men obeyed and received the gospel in days that are gone by, and if this was the order or law that the Savior gave to His servants, the apostles, and they in their day administered according to that law to all that would obey the same, then I ask who has any authority to introduce any other law for the salvation of mankind? No man has any right to introduce any other law, for the Eternal Father did confer this right upon His Son Jesus Christ, whom He appointed long ago, even before the creation of this world, to be a lawgiver to all them that would be saved. Shall the law that was given by him who died upon the cross on Calvary for the sins of the world, be unnoticed by us in the nineteenth century? Does that length of time make His law of no force? Who among the wise men of earth hath discovered a better one? Who can expect

to be justified by obeying any law except the one given by the Savior?—While His words will *not* pass away, time passes away, but the words of the Savior stand firm. They are the same now as they were when He spoke them, and will ever remain so, and the person that is willing to be saved will answer, "let the law of my Savior be obeyed, and remembered throughout all generations; for He that died for me is worthy to lead and direct me in the way that I should go."

Now the question may be asked who among the many people of the world do acknowledge that the law of the Savior is the only law whereby we can be saved? Many will answer that it is so, but at the same time that law is considered by many people as a thing of the past, and they say that old things are gone by, and that every thing is made new. But I ask what was the old in the days when our Savior and His apostles lived upon the earth? The old things then were the law that was given to Moses, which Jesus Christ fulfilled. See Rom. x. 4, for Christ is the end of the law for righteousness to every one that believeth. Christ made an end of offering sacrifices for sins which was required to be done according to the law that was given to Moses, which law was given to bring about a foreshadowment of the great offering, even the Son of God offering Himself for the sins of the world. This last great offering was not for the sins of Israel alone, but it was universal. It included the whole world, therefore as Christ fulfilled the old law, it became necessary that He should introduce a new law, which is the law of the gospel. The old law was in full force until the Son of God fulfilled it. No man on earth was able to change one single point in it. Now if the law that was given through Moses was of such great force that no one could repeal it until the Holy One of Israel came down from heaven to fulfill it, then who would be guilty of attempting to change the law that was given, not through man

but through the Son of God. This law is to remain forever, the decree is gone forth from the mouth of Him who hath all authority in heaven and upon the earth, saying, "my words shall not pass away," and as long as His words do not pass away, the promise that He made is in full force to-day, and "these signs shall follow them that believe."—

Who can change the promises of God? Who can say that His words are passed away, so that the true believer can no more realize the promises that were given to all believers in the gospel? It is every man's duty to learn and understand this new law which is given to us in the New Testament, and obey it also, for our salvation depends upon this.— Then it is a matter of the greatest importance to all men. Some may be surprised because that we believe that none can be saved only them that will obey this one law which was given by the Savior of men, for says the reader, there is more than one law obeyed by men in our days for the sake of that eternal life in the world to come, for all the different religious sects have different regulations and laws for government in spiritual matters, and they all aim at the same grand object. We admit that the object is good, but without the proper means the object can not be gained.— Now I ask who introduced all the different regulations and laws which so many people are willing to receive and obey, every one taking their choice, even the one that suits them best? Is this not fulfilling the words of Isaiah the prophet when he said, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. xxiv. 5. What is the first thing that Isaiah names as the cause that the earth would be defiled? Because they have transgressed the laws. How are the laws transgressed? By laying them aside, thinking that they are not adapted for our cases at the present time, and introducing laws that originated with men, instead of the

law of the gospel, which originated with God, and was given unto us through His Son Jesus Christ. The second cause of the earth being defiled is because the ordinance is changed.

Letter to a Reformer.

BY S. F. WALKER.

It is a matter of just pride to me that my father is one of those who never was satisfied with the world as it is; never sought the honors of it, and lived for noble ends at great personal and pecuniary disadvantage.

It is a pitiable sight to behold a white man, with good sense and sound intellect, living at this particular era, kicking up his heels in a dance with pimps and paramours, flirting with perambulating millinery establishments, drinking wine, smoking cigars; and fawning on puppet heroes; and not regarding the suffering, hearing the wailing, scenting the stench, nor shuddering at the guilt of a rotten, tottering, man-made and devil-planned system of civilization in its last stage of corruption, degradation and decay about him. I inherited all these evils, and with them all your theories for reforming them, and sought out other hobbies that you did not have, and rode them hard, each in their turn; and they all broke down and left me sometimes in despair. You and I undertook to do what the Lord himself despaired of—to patch up and preserve the present order. His voice is, "Come out of her my people; and be not partakers of her sins; that ye receive not of her plagues"; and "the hour of his judgment is come." His plan is to gather out those who will obey Him; and leave the rest to destruction by their own hands, and by famine, plague and pestilence; and He has promised to "cut short the work in righteousness." Those who would not hear Noah, were given up to wholesale destruction, to be saved by having the gospel preached to them in prison, by the Savior, after His crucifixion; and those who would

not hear Lot were burned; and those at Jerusalem, who would not hear the Lord, were visited by the abomination of desolation; but now is the time of judgment of the whole world. God has restored the priesthoods to the earth by delegations of angels, has "lifted up an ensign to the nations," and has "set his hand a second time to recover the outcasts of Israel." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it." "The inhabitants of the earth shall be burned and few men left"; and the great image shall be smitten and become as "the chaff of a summer threshing floor." "Ye shall hear of wars and rumors of wars," "but these are the beginning of sorrows," "for nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles." "That which the palmer worm hath left hath the locust eaten, and that which the locust hath left hath the canker-worm eaten, and that which the canker-worm hath left hath the caterpillar eaten." "Awake ye drunkards and weep." "The land is as the garden of Eden before them, and behind them a desolate wilderness"; yea, and nothing shall escape them, because "this people draw near me with their lips, while their hearts are far from me"; and they "teach for commandments of God the traditions of men." "As with priests so with people, as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller." "The earth mourneth and fadeth away." "The haughty people of the earth do languish." "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The whore of Babylon has made men drunk with the wine of her fornication. America, thou that "stonest them

that are sent unto thee," "behold your house is left unto you desolate!" The city of "Penn" has been ripening for destruction for thirty years, for the mouth of the Lord hath spoken it. "And as it was in the days of Noah, so shall it be."

"Unite with none of these churches; their creeds are an abomination unto me, and their professors are corrupt, saith the Lord."

Babylon is the mother of harlots, and the sects are her daughters; and a part of Babylon; and Babel means confusion; and Babylon must speedily fall. And rejecting the creeds of Babylon, I also reject the institutions that have grown out of her—societies and associations, parties and schools—and let all go down together, without regret. I have passed that stage in the transposition when I was overwhelmed with sorrow at the thought that all I had most loved was a lie. The Lord himself, whose right it is, has laid a new foundation upon which I build. He has taken the responsibility of the change upon himself; and I am released from a weight of care, that made me cry out with pain. He is about to turn and overturn till the earth will be prepared to receive Him. If He should come now He would not have a place to lay His head.

"Glorious things of thee are spoken,
Zion city of our God;
He whose word cannot be broken,
Chose thee for his own abode."

I quite agree with you in condemnation of the common school system, as now carried on. It is a hot-bed for the growth of vice, that is made more fatal to the intellectual powers and graceful accomplishments that accompany it; and the seminaries and colleges are no better.

New England, home of our revered mothers, is now disgraced by a generation of native-born women, who bring Sodom and Gomorah into respectable mention in the category. And the descendants of the Puritan fathers have invented isms and heresies and philoso-

phies enough to addle the national brain. They deny revelation, scoff at miracles, and pervert prophecy. The sacred institution of marriage has become a reproach. Money is the standard of worth; lust of power is the passion of men in office, and party tests are superior to the obligations of oaths. The nation is on the brink of a precipice from which there is no return.

In the change you propose in the school system I can see nothing but a good intention. The true plan is to have children come rightly into the world, and their rights before their birth held sacred. Then the Lord has expressly declared that the parents shall, (under penalty of His displeasure,) instruct them in the way of truth and holiness; and at eight years old have them baptized and hands laid on them for the gift of the Holy Ghost. They are to be preserved from evil influences, and not even their parents allowed fellowship with the wicked; and the male or female that is incorrigible will be served even as Moses said. Much meat, tea, coffee, hot drinks, liquor and tobacco, are forbidden by revelation; and thus will the Lord put away evil in Israel. In addition to this the way will be made so plain that a child need not err therein. It can have a satisfactory knowledge that disobedience leads to perdition, and obedience to eternal life and a home on the regenerated earth, and the heirship with Christ, of all things.

I do not wish to deprive you of any source of comfort, but do advise you to repent of the part you have taken in building up and perpetuating iniquitous systems of religion, morals, education, and politics. Every movement and every word will make bad conditions worse. Fold your hands, in patience possess your souls, wait and see the Providence of God. And for the sake of your good name do not acknowledge affinity with such men as B. and N., and S. and A., and I might include the publishers of the time.

The Principles of Eternal Life. No. 3.

Believers are the proper and only subjects of baptism. It is true the generality of professed believers entertain the idea that infants are subjects of this ordinance, but there is little or no proof drawn either from reason or the Scriptures to sustain such an idea.

Baptism, as has been clearly proven, was instituted for the remission of sins. Infants have not committed any sin, neither can they; hence they need no baptism.

Baptism, as well as being for the remission of sins, is also the ordinance by which subjects are admitted into the church and kingdom of God. All admit this. Now Christ says, (Matt. xix. 14,) in speaking of little children, "of such is the kingdom of heaven." We understand from this, that they are natural born subjects or citizens of the church or kingdom of God. How unnecessary as well as absurd, then, is it to administer this ordinance to them, in order to admit them into the church, when they are *already there*. Just as reasonable would it be for a man to go in search of his child and open the door to admit it into his house, when it is already there, and he knows it all the while.

Faith and repentance are required everywhere in the Scriptures of the subjects of baptism. As examples, see Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38. Infants cannot exercise either one, therefore are not subjects of it.

It has been argued that as whole households were baptized in scriptural times, infants must have been. This does not necessarily follow. There are many instances recorded in these latter times of whole households being baptized where there were no infants. And there is positive proof that the members of several of the households mentioned in the Scriptures were capable of exercising faith. It is said of the jailor, (Acts xvi. 34) he rejoiced, *believing in God, with all his house.*

Of a certain nobleman, (John iv. 53,) and himself believed and his whole house." And of Cornelius, he was "a devout man, and one that feared God, with all his house." Acts x. 2. Judging from these passages, it is reasonable to conclude that the members of all other households baptized were capable of exercising faith.

There is no necessity for infants being baptized whatever, and about the only argument urged in its favor, is weak, and easily refuted. It is this, parents thus consecrating their children to God, place themselves under obligations to train them up to Him. We would answer, if parents who know the great importance of training their children aright, do not do it without an obligation, they never will do it with one. The man that speaks the truth only under oath, is unworthy of trust.

Having now shown the object, necessity, mode and subjects of baptism, we will notice one other very important thing connected with it:

It must be administered by those having proper authority. Paul says, in Heb. v. 4, "and no man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called by revelation, and ordained to his office by Moses, who had the authority to do so; hence no man has a right to administer this ordinance, except he be called by revelation and ordained by one having due authority.

After a person has exercised faith in God and His Son Jesus Christ, repented of sin, been baptized for the remission of the same, by one called of God, it is his privilege to receive the Holy Ghost or Spirit of God, Acts ii. 38. Through its powerful manifestations, he receives a knowledge that his sins are remitted, and that he is a child of God. Through its kind and gentle teachings, he is led into all truth and righteousness, and it is by its power, that he partakes of the things of God, has the past brought to remembrance and the future revealed. It is given to man by the laying on of hands

of properly authorized persons, and is the fourth law or principle of eternal life. Many doubt as to its being practiced by the early Christians, except in ordination. But the Scriptures teach otherwise.

When the apostles at Jerusalem heard that Samaria had received the gospel, they went down, and after they had prayed, then laid they their hands on them and they received the Holy Ghost." Acts, viii. 17. When Paul came to Ephesus, he found certain disciples who had been baptized unto John's baptism. These were baptized again in the name of the Lord Jesus, "and when Paul had laid his hands upon them, the Holy Ghost came upon them." Acts xix. 6. Paul was filled with the Holy Ghost by the laying on of Ananias' hands. Acts, ix. 17. And the laying on of hands is mentioned in Heb. vi. 2, as one of the doctrines of Christ.

The generality of the Christian world, notwithstanding they profess to receive the Holy Ghost have accepted the belief that its great gifts and blessings have ceased; that they were confined exclusively to the apostolic age. This, however, is not true. They are for all that will obey the law that produces them, and if men don't receive them, it is because the law is not obeyed. It is an acknowledged truth in philosophy, that the same causes will produce the same effects, in all ages of the world. All its wonderful manifestations in ancient times were its effects when poured out upon man. If this be true, when poured out upon man in these latter days, its effects must be the same, otherwise it must have changed, and if this be the case, then God has changed, which cannot be, hence we must conclude that they either do not receive it at all, or to such a limited extent that its blessings are not realized.

Christ told His apostles when He sent them forth to preach the gospel, that these blessings or signs should follow the believer, without any limit or

boundary whatever. Mark xvi. 17, 18. And Peter tells the Jews, on the day of Pentecost, in speaking of them, "the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 39. Then every one that is called of God has the promise of these blessings, no matter who, when, or where.

After yielding an obedience to these great laws or principles, a person then is in the church or kingdom of God, is pure in His sight, and is on the straight path that leadeth to eternal life. All that is now required of him is to obey the laws that keep him there. He must observe all commands that are revealed that will exalt himself and magnify his God. Be honest, sober, upright, just and truthful. To the faith he has espoused, he must "add virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in him "and abound," they make that he "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," and "he shall never fall." 2 Pet. i. 5-11.

And now, in conclusion, we bear our humble testimony that these principles are true; that outside of them there is no eternal life; they are the only ones laid down by God, and the only ones that will ever exalt a man in the celestial kingdom of God to come. This we know by the Spirit of God bearing witness with ours. And we further testify by the authority of Jesus Christ, (John vii. 17,) if any man will obey them he shall know whether they are true or false. As Peter declares to the enquiring Jews, on the day of Pentecost, so do we declare to all:

Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, if ye obey.

Repent speedily, for the wrath of a

just and offended God is soon to be poured without mixture upon earth, the hour of His judgment has come, and ere long the voice of the angel will sound through the land, "Babylon the great is fallen, is fallen." That the great God will bless this feeble effort for the welfare of mankind is humbly prayed.

WHAT SHALL BE THE END THEREOF? FROM BRO. JAMES J. STAFFORD, Pres. of Joseph Smith. While scanning the advertisements in some of the papers, I was led to reflect on the nature of some of them, and of the fearful consequences they will ultimately bring on this nation and people. As it is a delicate subject to handle, I will attempt to express my thoughts in metaphor: A certain man planted a piece of ground belonging to him with all kinds of fruits and flowers, beautiful to the eye and delicious to the taste, and gave it in care to some gardeners to cultivate and keep in order, and to save the seeds of all the plants with care, so that they might be planted in other portions of the garden, that it might be beautified and made lovely against the time he should come to take up his abode there. And of one tree in particular he gave them strict charge, that they were to do all they could to preserve the seed thereof, as it was a tree most precious in his sight. Now sir for a while they attended to this particular tree, saving the fruit thereof, and carefully nourishing the young and tender plants, but finding it to be a tedious and troublesome process, and one which prevented them from passing their time in idleness and vice, they took counsel one with the other, and finally came to the conclusion that they would destroy the seed while yet in the tree, and thus get rid of the trouble and annoyance of attending to its growth and development, and soon there arose a clan of these gardeners who had devoted a considerable portion of time to finding out the most ready and sure means of destroying this seed, and publicly announced to the other gardeners that they had discovered a way, and were ready to sell the secret to any of them for a small sum, which was rapidly sold.

The lord of the garden had also ordained that the gardeners should work by twos, each two keeping together and having nought to do with the other pair; and for some time this law was kept. But some of the head gardeners took it into their wise heads that this was a shameful state of

bondage and oppression, and that they could frame a better law, and one which would give all liberty to work with whom they pleased, and when they pleased.

Then when all the evil gardeners heard this they rejoiced, and said one to the other, Come, this fruit troubles us much, because of it we can not wander where we will; instead of preserving some, let us destroy all of it as it begins to bud; to which all the evil gardeners agreed, and from that time no gardener depended on the help of his partner; each one when tired of the other parted from him, and was free, merely by going and getting a permit from those who had framed what they called a better law. And this in the face of the express commands which the Lord of the garden had given them, of which the whole tended to make them more careful of that fruit than any other.

Now, dear sir, what will the lord of the garden do when he comes, and instead of finding this most precious fruit carefully preserved and trained, he finds this state of things. Will he not punish these gardeners as wilful destroyers of the life of this most precious fruit, for whom there is no forgiveness.

Columbus City, Neb., Aug. 10, 1868.

L. D. SAINTS' HERALD.

PLANO, TEXAS, HILLINOLS.

Tuesday, Sept. 15, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat

The medium of communication between man and man, by which the thoughts of one are placed in the possession of others, permits such a variety of expression to obtain, that a man may or may not commit himself to any line of policy, and yet be thought by the adherents thereof fully compromised or by those opposed entirely free.

By those who write much great care should be observed, that one idea presented to-day may not subvert the one expressed yesterday or last year, unless reasons be given for the change.

Extreme reticence, and extreme volubility are alike censurable. The one because by it a man may say much to little

purpose; the other, because by it a man prevents the proper estimate being put upon himself by those of whom he should be known. And yet who shall tell us that silence is never golden.

Brethren should be of sufficiently well tried charity that a suggestion by which they may be benefitted should be received, and if good, acted upon.

It is sometimes found expedient for persons to scold. (So say the scolds.) And sometimes entreaty is used as expedient. (So say those given to entreaty.) Sometimes denunciation and the pressure of authority is indulged in as the very thing requisite, and it is very expedient so to do. (So say those who love the threatenings of the law.)

Some men fail to see, because they overlook the object looked for; some, because they look short of it; and some, because they look wide of it. Some men see because the faculty of sight is inherent and active; some, because that faculty is sharpened by the continued effect of sorrow giving experiences; some, because the desire to see is dominant, and constant use and the due observance of that which others see, and suffer, quickens and strengthens their sight.

With the last, the sight is made subservient to the desire to see, and for the purpose of acquiring knowledge and understanding; and although not so quick as the first, nor so sad as the second, it enables its possessor, to dispense with the first, and to be prepared for the result of the second.

Of the first class there are few, of the second very many, while of the last there are fewer than the second and more than the first.

The saints should be satisfied to gain their truth in any way; and whether blessed with the intuition amounting to prescience, or forced to learn by "saddening, souring" experiences, or happily drawing good from that which is seen, heard and felt, by reason of earnestly desiring to see and learn, there should ever

be that blessed contentment flowing from the right use of all our faculties.

Praise is comely for all saints. Prayer is grateful to the soul. Nor can saints praise or pray acceptably unless they do so according to right rules. And though God does not reject the prayer for the misfortune of those praying, He has seen proper to point out some things that are necessary, and some that are not.

The things necessary, are an humble heart and a contrite spirit, earnestness, and a degree of faith comensurate with the magnitude of the object prayed for.

Those things which are not necessary are a boastful, haughty spirit, an unrepentant heart, and vain repetitions.

It is not a pleasant place to introduce an earnest protest against these unnecessary things, so frequently spoken against in holy writ; but as silence is construed to mean anything, or nothing; according to the humor of the one construing it, we shall speak, trusting to the character for charity which the saints ought to bear.

There are many who pray fervently, who use many vain repetitions, an instance of which will be found elsewhere in this number.

The Lord commanded his disciples to pray and told them after what manner they should pray; and Him to whom we bow down is not so forgetful as to be repeatedly told that it is in the name of His Son Jesus Christ that we ask for blessings. Nor is it needful to tell Him that it is not for our much speaking, nor the excellency of our speech that we are heard. Besides, a prayer uttered in an assembly of the people should be loud enough to be heard by all that all may say amen to it, but not loud enough to carry the impression that we think the Lord is deafened.

Some have a bad habit of speaking in prayer very rapidly and as long as they can hold their breath, which causes them when they at last stop to take breath, to draw it in with a disagreeable sob or squig; which, beside being disagreeable in itself, has a tendency to provoke mirth

in the minds of the giddy and thoughtless who may be present, thereby destroying the effect which prayer should have upon them.

“But we do not pray to be heard of men,” is a trite and true saying, that is applicable in only one sense. The answer to our prayers must come by the power of God, not man. Hence we pray to be heard of God. This is true, but men do hear, and the saints more especially hear when prayer is uttered in their presence. How shall we then endorse the petition made if we do not hear and pay attention to it at the time it is made?

Is inelegance of expression more pardonable in prayer than in the public addresses of a man? Do we feel more reconciled to hear vain repetitions in prayer than in a sermon? Is the one less open to a fair objection than the other? If men speak by the Spirit, can they choose the words by which their thoughts are depicted?

The Spirit constrains men to speak, and the words are plain, simple, but exceedingly elegant and expressive.

Men pray by the Spirit and their prayer is powerful, the words few, plain but expressive.

Men speaking by the Spirit may tremble exceedingly, their knees smite together, their frames be weak so that they can scarcely stand; with quivering voice, and unsteady utterance, but the words as before will be plain, few, simple, and expressive.

Is it proper to study that our language may be simple, plain and expressive?

The Apostle thought so when he enjoined Timothy to study to show himself a workman approved. We also think so for as water takes the shape of the vessel in which it is contained, or the channel through which it is conveyed, so also to a degree does the Spirit conform to the human vessel through which His manifested; and that without depreciating the character of the Spirit, or changing the character of the agent.

From these circumstances it is evident, that we may and can control our words, even when under the spirit of prayer, or of that under which we speak from the sacred desk.

There may be reasons to believe that the outward manifestations, of tongues, prophecy and interpretations, shall control the action of the tongue and person of the agent; but wisdom, faith, exhortation, dreams, knowledge and others, shall be at the command of the agent, as the spirit of the prophets is subject to the prophets.

We answer a question when we say that it is not an evidence of the falsity of a manifestation, to be accompanied by physical disturbances as many suppose; for as the mighty wind shakes the slender plant and the giant forest tree, so does the Spirit bend the strong and the weak, yet alike in both cases the quality of the moving power is unchanged, though the manifestation is very different.

We hope then that the saints will take the subject matter of this article under consideration, that as children of the light they may be known by their walk and conversation.

We have just attended a conference of the saints held at Buffalo Prairie, Mercer Co., Ill., where we were permitted to see the good Spirit of God manifested among His people.

The saints there have built themselves a neat and commodious meeting room, thirty by thirty-six feet square. It was erected within a month, from foundation to roof-tree. It is well built, and evinces the determination of men engaged in a good cause. One reason why they built, was the idea held by many outside the church, that they could not agreeably attend service in private houses. The brethren were widely scattered and needed a centralization. The matter was laid before the Lord and the saints were encouraged to build, and did so.

The building was dedicated to the service of God, on Sunday the 6th of September, 1868. And the people of God

were blessed. Thirteen were added to the church by baptism, as the first fruits, of Harmony and the spirit of peace prevailed.

On the 29th & 30th of Aug. we attended a Conference at the Batavia Branch of the church, and were blessed with the saints by the choice blessings reserved for them. It is said that the manifestations at the prayer meeting, Sunday night were never exceeded in the church. Much good was done.

Let the saints be encouraged and go forward joyously, for the end of our probation draweth nigh.

A Prayer with Vain Repetitions.

O Lord God Almighty, in the name of thy Son Jesus Christ, we do ask thee, (in the name of Jesus Christ thy Son,) to hear our prayers, (our Father,) and answer us, (our Father,) according (our Father) to thy mercy. Our Father, (in the name of Christ,) we thy servants, (our Father,) (in the name of thy Son) do (at this time) ask thee (our Father) (oh Lord) to hear and answer our prayers. We are weak (our Father) and desire thee to hear (our Father) our humble petitions, (our Father) and (oh Lord) in the name of thy Son do we ask thee to hear and answer our prayers, (our Father.)

O God, we do humbly ask thee (our Father) in the name of Jesus Christ to give us (our Father) thy Spirit to be with us (our Father) that we may have thy Spirit (our Father) to be with us. For unless (O God) we can have thy Holy Spirit to be with us (our Father) we can do no good thing, and (O God) therefore we (our Father) do ask thee for thy (Holy Spirit) (to be with us.) Give us thy Holy Spirit (oh Lord God of Heaven) to be with us, (to be with us) as a guide to our feet, to be a lamp to our pathway, (our Father) that we (oh Lord) may not be led (our Father) into temptation (our Father) and be (O Lord) cast down into the place (oh Lord) where the wicked go.

We (our Father) do not (oh Lord) know what to ask thee (our Father) for. Therefore (oh Lord) teach us to pray, and (our Father) what to pray for (our Father) in the name of Jesus Christ, (oh Lord).

Amen.
The words in parenthesis are vain repetitions. See B. of C. sec. civ. (Cincinnati Edition.)

CORRESPONDENCE.

FROM BROS. WALTER N. WALKING AND J. E. B. BHOADBERT.—We take the present opportunity of writing these few lines unto you, to inform you how we are moving on at the present, in the gospel; in this dark and benighted land that we are in. We are trying to do about the best that we can, under the circumstances that we have to contend with. Thanks be to God, there is a great enquiry after the true gospel of Christ; the counterfeit one is going down, and the people are beginning to compare their teachings with the books. They can see that there is something wrong, and many of them are honest, and express their feelings with boldness, and we think that there is going to be a great work done out here.

We have organized a branch, called the Salt Lake City Branch. We have good meetings. We have eight elders, and the most of them are men with great experience and men of faith, but weak things of the earth in all other respects. Through our exceeding great faith in God, our way is opening so that we can get to speak to the people.

At present we meet in a private house, but we live in hope of soon being able to obtain a place in the city; so that we can blow the gospel trumpet to them. Everything indicates that there is a chance of doing good. We are baptizing every week, more or less. We think this speaks well for the spread of the work; and there is another thing, our testimony meetings seem to have a great effect upon the people. We have the gifts made manifest every time that we meet together. The Spirit that is manifest shows very plainly to us that the harvest is ready, and that it only wants reaping. We ask you, dear brother, and all associated with you in this great work, to pray for us, that we may prosper in all our righteous undertakings, that we may have the Spirit of God to rest upon us, that we may also have wisdom to do the work that we have to do, in such a way that it will be pleasing to our God.

We are all poor working men and are dependent on our daily labor to maintain our families. The advice of the great leader, here is, not to employ one of us. Two of our brethren had got a job of work to do, but as soon as they saw that they were Josephites they had to give up the contract. They are also advised not to talk to us, then they think they can

starve us until we come to our senses. What kind hearted men these are, and what liberty there is in this city! SALT LAKE CITY, Aug. 4, 1863.

FROM BRO. THOMAS H. WADDELL.—Bro. Joseph.—The weather being so hot in this part of the country, I am now taking a rest for a few days, in the Mount Olive Branch, for the first time since I came to West Florida. Since I wrote you last (May 9th), with the assistance of Bros. Scogin, Ellis, and others, I have baptized seventy, and organized two more branches, one in Coldwater, West Florida, twelve miles from Milton. The other in Butler Co., Alabama, thirteen miles from Greenville, and I am happy to know that God has blessed my labors wheresoever I have been. I baptized one Dr. Wilkinson, who has been a Baptist preacher for many years; one of the best learned men in West Florida. Most of those who have been baptized were formerly members of sects, so you see that the work is progressing. I have more calls than I can possibly attend to, but I expect Bro. Ellis to travel with me as soon as the heat of the weather is passed over. We are assured that the Lord is with us, so we have nothing to fear, only to fear God and keep His commandments. Brethren, pray for us, and may the God of all grace be with you, and all the saints throughout the land, in my sincere prayer.

MILTON, Santa Rosa Co., Florida, Aug. 22, 1863.

FROM BRO. THOMAS JOB.—Bro. Joseph:—Deeming that good news from here might be acceptable, I write to inform you and the public that the cause of truth is on the advance in Utah, many believe the true gospel, there is great inquiry, and call for ministers from every part; the people seem to have become thirsty for the word of God. A branch was lately organized in Salt Lake of over fifty members, and the applications for baptism increase weekly, as you may see by the *Salt Lake Reporter*, a new paper, whose pages are open for our advertisements, &c. We intend to hold a District Conference in Salt Lake City on Oct. 6th and 7th, and hope that Bro. Blair will be present. I feel to rejoice that such able ministers are gone to England and Scotland; success to their labors. As to who will succeed Heber O. Kimball in office, it is not yet known; it is said that Brigham Young, Jr., was appointed to be the successor of his father before he left for the French Exhibition, and whether it will do for him to take the place of Heber now is doubtful, but it is

generally believed that one of Brigham's sons will have Heber's place. I had it from reliable authority that there was a great dissatisfaction on the part of Heber with some others against Brigham, Wells, and Taylor on this point, and many whispers that there was a policy in having Heber's carriage upset at Provo, which was the cause of his death. One thing is sure, that Brigham's policy is to put out of the way all that object to his measures, and that doctrine has been widely preached through this Territory by his chief officers; as I am an ear witness.

Brigham lately brought the Inspired Translation of the Scriptures, as a present from you, into the School of the Prophets, and requested Orson Pratt and George A. Smith to pass their verdict as to its merits. It was compared with some extracts that they had before in the *Pearl of Great Price*, and as it was not exactly worded the same, it was pronounced spurious.

Your cousin Joseph was preaching in Provo last Sunday week, and he said that the New Bible was pronounced spurious by the President of the Church; and that you thought of making your fortune by the speculation; that the imposition was intended to be palmed upon this people; that the book has been examined, and does not agree with the original in their possession; but this is nothing but what I expected, for it would not do to be otherwise. Now this people is warned against the imposition, but I find that the more they are warned, the greater is their anxiety for seeing the book, and I doubt not but what two or three thousand of them might be sold soon in the Territory. An old hand in Brig. Young's office said to me, that he compared it carefully with the extracts in the "Pearl," and could find no difference but some grammatical corrections; and that it was always understood that Orson Pratt wrote those pieces from memory, and that they were not extracts from the original.

Brigham Young lately traversed every settlement in the Territory, collecting up all the copies of the Biographical Sketches of Joseph Smith the Prophet and his Progenitors, by Mother Lucy Smith. He said that they are nothing but falsehoods, that there were more lies in them than Lucifer ever told, that he was going to grind those books over again. But the chief cause is (as one observed) that that book gives a little more favorable account of Sister Emma than Brigham Young does. His exertion is to hurry that family into oblivion, if possible. His wrath towards

that family is without bounds. Brigham would also grind the Book of Doctrine and Covenants over again, if there was any chance at all to do it. One thing I am certain of, that another edition of that book will never be issued by the Brighamites, no; not even if they were to hold their position for a thousand years.

With feelings of desire for success to the servants of God in all lands, and requesting the same from them to those in this land, I subscribe myself as a colaborer in the cause of redemption.

SALT LAKE CITY, Aug. 24, 1868.

FROM BRO. Z. J. WARREN.—*Bro. Sheen*:—Our branch is in a healthy condition; lately we have pruned off many dead limbs, but one or two lively ones came forth in their places, so we keep our rank and file on the increase, notwithstanding all the powers of sectarianism, spiritual witchcraft, Brighamism and inebriation, are all united against us, and dispute every inch of ground taken by us; but the prize is sure to all who endure to the end.

SAN BERNARDINO, Cal., Aug. 1, 1868.

FROM BRO. D. H. SMITH.—*Bro. Joseph*:—Last Sunday I had the pleasure of baptizing one, an aged widow, once a child of Zion in the old church. Yesterday I baptized four more, making eight since I left home. The aged sister I baptized is called Mary German; she will soon remove to La Harpe, Ill. If elders go there, enquire for her.

HOPKINS, Mich., Aug. 23, 1868.

FROM BRO. THOS. E. JENKINS.—I am truly happy to say that Bros. Briggs and Eells have arrived in England. I hope that God will bless them and make them a blessing to thousands in this country.

I am glad that the good work is so prosperous in America, and hope that the time is not far distant when it will take a turn here.

11 TREDEGAR ROAD, Rhymney, South Wales, Aug. 14, 1868.

FROM BRO. CHAS. W. LANGE.—There is a sad mistake about the name of the branch where the Quarterly Conference next October, the 10th & 11th, is intended to be held. The name of the branch is not Milton but Willow (Bro. Cyrus Newkirk, President,) and is located three miles north-west of Loyd, and north-east four miles from Rockbridge and 11 miles from the City of Richmond Centre, in Willow Township.

Willow, Richland Co., Wis., Sept. 12, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

THE BATAVIA District Conference was organized on the premises of Philo Howard, Aug. 28, 1868, by electing Joseph Smith, President, and I. Sheen, Clerk.

After an address by Pres. Joseph Smith, it was

Resolved, That this District and Fox River District be united as one District, and that Burlington and Jaynesville branches, Wisconsin, be connected with it.

BRANCH REPORTS.

Plano: 3 high priests, 1 seventy, 9 elders, 3 priests, 2 teachers, 2 deacons, 75 members.

Sandwich: 1 apostle, 4 elders, 1 priest, 1 teacher, 23 members.

Mission: 4 elders, 2 priests, 2 teachers, 1 deacon, 58 members.

Boone County: 3 elders, 1 priest, 1 deacon, 22 members.

The minutes of the Fox River Conference were read as published in the *Herald*, and accepted.

Resolved, That this District be called the Plano District, and that Bro. H. A. Stebbins be the Clerk thereof.

Resolved, That Bro. H. Bartlett's mission to Pecatonica be continued, and that he be authorized to go to Jackson Co., Iowa, on a mission.

Resolved, That Bro. C. H. Jones' mission to Janesville and Burlington, Wis., be continued.

Resolved, That the mission of Bros. J. P. Dillen and Chas. Williams, to Rochelle, be discontinued.

Bro. Cadwell reported the condition of Amboy Branch.

Bros. I. L. Rogers, Mark H. Forscutt, and Philo Howard were appointed a Committee to settle difficulties and endeavor to set in order the Amboy Branch.

AFTERNOON SESSION.

H. S. Dille represented the Plano Branch, Valentine White the Sandwich Branch, and Oden Jacobs the Leland Branch.

The Leland Branch reported as follows: 1 elder, 1 priest, 1 teacher, 9 members.

The Marengo Branch reported as follows: 1 of the seventy, 5 elders, 1 priest, 1 teacher, 1 deacon, 19 members.

Resolved, That this Conference request the Marengo Branch to choose a President.

Bro. Andrew Hayer represented the Mission Branch.

Resolved, That Bros. H. S. Dille and Abraham Hendrickson be associated together in the ministry.

Resolved, That each and every elder be requested to make a report of not more than five minutes in length.

Many of the elders reported.

Batavia Branch reported: 2 high priests, 1 elder, 1 priest, 1 teacher, 1 removed by letter, 31 members.

Resolved, That when this Conference adjourn, it be to meet on the Saturday before the full moon in November next, [Nov. 28,] at Mission, LaSalle Co.

Resolved, That Bro. Chas. Alderman be associated with Bro. Horace Bartlett in his mission.

High priests present, 8; seventy, 7; elders, 14; priests, 2; teachers, 2; deacon, 1.

Saturday evening Bro. M. H. Forscutt preached; on Sunday Morning Pres. Joseph Smith, and in the afternoon M. H. Forscutt. In the evening, prayer meeting. The elders were commanded by the Spirit to be diligent in preaching the gospel, and to remember to hold up the Book of Mormon.

Bro. Andrew Calhoun, a member of the old organization, was received as a member, by vote.

A SPECIAL CONFERENCE was held at Buffalo Prairie, Sept. 4, 5, 1868.

Elders J. S. Patterson, President, and E. Stafford, Clerk.

Elder M. H. Forscutt spoke feelingly and interestingly to us, giving a pointed discourse from "love is the fulfilling of the law," which will not be very soon forgotten by the saints listening to it.

AFTERNOON SESSION.

Resolved, That we cordially invite all visiting brethren to participate with us in our deliberations in Conference assembled.

The minutes of the last Quarterly Conference were then read and accepted.

Officers present:

1 of the First Presidency, 2 of the Seventy, 12 Elders, 2 Priests, 2 Teachers, 1 Deacon.

BRANCH REPORTS.

Kewance: 91 members, including 16 elders, 4 priests, 4 teachers, 1 deacon; 1 baptized, 14 received by vote, 2 cut off. J. D. Jones, President; Thos. France, Clerk.

Princeville: 16 members, including 2 high priests, 2 elders. R. J. Benjamin, Pres't and Clerk.

The question being sprung as to whether it would be right to report scattered members, that we know nothing of, as in good standing, it was, on motion, laid over to the regular order of business.

The following elders reported:

James Hart, Robert Lyle, J. D. Jones, Joseph Harris and J. F. Adams.

EVENING SESSION.

Had a good time in testimony meeting.

MORNING SESSION.

Victoria Branch reported 17 members, including 4 elders; 3 cut off. C. C. Reynolds, Pres't; Giles Cook, Clerk.

Henderson Grove, Orrion and St. Davids not reported.

Volunteers for missions were next called for. A substitute, in the person of Jesse Adams, being found for the Coal Valley mission, in lieu of brethren J. Hart and Wm. Birch, it was moved and so ordered, that those elders be released from that mission.

On motion it was ordered that Bro. Joseph Harris be associated with Jesse Adams in the mission to Coal Valley.

A question came up before the house as to whether it was proper for Conference to make appointments in the vicinity of branches, or leave it to the local authority resident there. It was discussed at length by Bro. M. H. Forscutt, after which a resolution was offered and sustained, as follows:

Resolved, That this Conference deem it expedient that in the vicinity of branches having organized local elders' councils, the work of the ministry be left in charge of said councils.

It was then, on motion so ordered that the mission of last Conference to Bros. Jas. Hart and Robert Lyle to Neponset be discontinued; also that the mission of Bros. J. D. Jones and Joseph Boswell, to Galva, be discontinued.

A motion was entertained that Elder Wm. Gould be appointed a mission to Victoria. An amendment was offered, as follows:

Resolved, That Bro Wm. Gould be appointed a mission to Victoria, with a request that they, (the elders,) organize a local Elders' Council in that vicinity for the spread of the work.

MISCELLANEOUS BUSINESS.

A question being asked as to whether the officers holding membership in a branch were responsible for the neglect of their duties, in an official capacity, to the branch officers; the following resolution was offered, after some little discussion:

Resolved, That while in the opinion of this Conference, it is the duty of such visiting officers, to enquire into the standing of all members of their branch, and to counsel them to perform the duties of their several offices; each officer is responsible to the authority appointing or authorizing him; and if he continues to neglect his duty, he should be reported to the officer, or body, to whom, or which, he is responsible.

The question as to whether it was right to report scattered members, that we know nothing about, as in good standing, came up before the house for adjudication, and was discussed at considerable length, and the following resolution was proposed:

Resolved, That members whose standing is unknown, should not be reported as in good standing, but as absent, unaccounted for;

Which was, finally amended to strike out the words, "as in good standing," which amendment was carried unanimously.

A motion being entertained to repeal a resolution passed at the June Conference, at Henderson Grove and discussed, it was

Resolved, That the resolution passed at the last Conference of this District, recommending a fund in aid of the District President and the poor, has been found impracticable.

Resolved, That the branches of the church, of this District having been unfruitful in supporting our District President and the poor, we do now most earnestly urge compliance with the rules prescribed in the Epistle of the First Presidency and the Twelve, for raising funds for these purposes.

Resolved. That when this Conference adjourn, it do so to meet at Kewanee, Ill., on Dec. 26, 1868.

AFTERNOON SESSION.

No further business being presented, the Conference manifested a desire to hear from Bro. Joseph Smith, who responded to the call, and spoke at considerable length on the prejudices of the L. D. Saints, followed by Bro. Mark H. Forscutt on the same subject; after which, six candidates, who had been baptized by Bro. J. F. Adams, came up from the water, and were confirmed by Elders J. Smith, M. H. Forscutt, J. F. Adams and Wm. Hart.

Elder Forscutt preached in the evening.

SUNDAY MORNING.

The dedication sermon was preached by Bro. Joseph Smith.

Elder Forscut preached in the afternoon, after which, seven who were baptized in the interval of adjournment, were confirmed.

SELECTIONS.

[From Gleason's Literary Companion.]

What a Woman Can Do.

As a wife and mother, woman can make the fortune and happiness of her children; and even if she did nothing else, surely this would be sufficient destiny. By her thrift, prudence and tact, she can secure to her partner and herself a competence in old age, no matter how small their beginning, or how adverse a fate occasionally be theirs. By her cheerfulness she can restore her husband's spirits, shaken by the anxieties of business. By her tender care she can often restore him to health, if disease has seized upon his over-taxed powers. By her counsel and her love, she can win him from bad company, if temptation in an evil hour has led him astray. By her example, and her precepts, and her own sex's insight into character, she can mould her children, however diverse their dispositions, into good men and women. And by leading in all things a true and beautiful life, she can refine, elevate and spiritualize all who come within reach, so that with others of her sex emulating and assisting her, she can do more to regenerate the world than all the statesmen or reformers that ever legislated! She can do as much—alas! perhaps even more—to degrade man, if she chooses to do it.

Who can estimate the evil that woman has the power to do? As a wife, she can ruin her husband by extravagance, folly, or want of affection. She can make a devil and an outcast of a man, who might otherwise have become a good member of society. She can bring bickerings, strife and perpetual discord into what has been a happy home. She can change the innocent babes whom God has entrusted to her charge, into vile men, and even viler women. She can lower even the moral tone of society itself, and thus pollute legislation at the spring head. She can, in fine, become an instrument of evil, instead of an angel of good. Instead of making flowers of truth, purity, beauty and spirituality spring up in her footsteps, till the whole earth smiles with loveliness, that is almost celestial, she can transform it to a black and blasted desert, covered with the scorn of all evil passions, and swept by the bitter blasts of everlasting death.—

This is what a woman can do for the wrong as well as for the right. Is her mission a little one? Has she no "worthy work," as has become the cry of late? Man may have a harder task to perform, a rougher path to travel, but he has none loftier or more influential than woman's.

[From the Chicago Tribune, Sept. 14, 1868.]

The Great Earthquake.

One of the most awful calamities in the world's history occurred on the 13th of August on the coast of Peru, South America. An earthquake on that day swept down nearly a dozen towns and cities, and destroyed thirty-two thousand lives, together with property estimated at three hundred millions of dollars. A wave, forty feet in height, was thrown from the Pacific Ocean upon the Peruvian coast, carrying vessels a long distance inland, and destroying life and property along the coast for a space of two or three hundred miles. The town of Chacha, in latitude 16 degrees south, is said to have been destroyed, and also the City of Iquique, in latitude 20.—Arequipa, the second city of Peru, numbering 85,000 inhabitants, was entirely destroyed. Arequipa is situated some fifty miles from the coast, in a volcanic region. The volcano of the same name, 20,000 feet in height, is only twelve miles distant from the ill-fated city. * * *

The earthquake which occurred on the 13th ultimo seems to have embraced an area of 1200 miles north and south, by 100 miles east and west, on the main land.—How far its influence may have extended on the ocean cannot be known. By the last previous steamer from Panama, intelligence was brought of an unusual tidal wave at Callao, some three hundred miles north of Arequipa. It is probable this was a part of the same terrible convulsion.—The shock was even felt at Guayaquil, in Ecuador, in latitude 2 degrees south—a distance of 18 degrees from Iquique. The destruction recorded in the despatches, which we publish this morning, occurred in an area of 250 miles in length, by 100 in breadth. If the report of the loss of life by this calamity be true, it was one of the most destructive earthquakes on record.

[Correspondence of the N. Y. Times.]

Terrible Effects of Lightning.

Newburg, July 11, 1863.

Extraordinary reports are in from all parts of Orange Co., relative to terrible thunder storms in different sections, during which twelve persons were killed by lightning. On Friday afternoon, July 8,

MISCELLANEOUS.

a severe thunder storm passed over the country near Middleton. The house of James Wade, a colored man, was struck by lightning, instantly killing the wife of Wade, and two of his four children. The house was entirely consumed. Oliver Kirby, employed as a brakeman on the Hawley Branch Railroad, was instantly killed the same afternoon by the electric fluid. The lightning entered just behind the ear of deceased, passing down his side and tearing off the sole of his boot. On Sunday afternoon, July 5, at Port Orange, three children of Mr. Wm. Sherry were killed by lightning. They were sitting on a bench under a lilac bush. The electric fluid descended from the telegraph wires. A little brother seated with them, escaped unharmed. Two miles from Port Orange a man was struck dead by lightning. On the North Plank Road, near Shawangunk, two men and a team were killed by lightning the same day, (Sunday). The same afternoon a hurricane visited Montgomery. General devastation was left in its track. Near Snake Hill two men were killed instantly by the lightning. Fences were ripped up, every where, while huge trees were uprooted and thrown in every direction. Thomas Collyer, a carman of Port Jervis, was also killed by lightning.

[SELECTED.]

Arizona Ruins Found.

A party of surveyors in Arizona, engaged in exploring the country for railroad routes, lately came upon some very extensive ruins on the banks of the Little Colorado river. They extend along the river for many miles. Some of the walls of buildings are yet in their places, and stand six or eight feet high. The streets may be traced for miles. The old irrigating canals and ditches are yet in a fair state of preservation, and may be traced for miles also. The ground is strewn with broken crockery ware. The party found some nearly whole vessels of curious form. The ware seems to be of a different quality and finer than that found in most of the ruins in Arizona. Many of the walls of the buildings were of hewn stone, and put up in a workmanlike manner. To all appearance here once stood a city of many thousand inhabitants. Who they were or to what tribes they belonged there is no record to show. On the east bank are the ruins of a large structure or castle, covering several acres of land; some of the walls are yet standing to the height of twenty or thirty feet.

CONFERENCE GROUND.—We, the Committee appointed on Conference-ground, have decided on the location, three miles north-east of the Bluffs, on the Mosquito creek, at Parks' Mill, more commonly called Empire Mills, J. D. HAWOOD, Wm. Williams, D. P. HARTWELL } Committee.

NOTICE.—There will be a District Conference of the C. of J. C. of L. D. S. held at the Wolf River Branch, near Binghamton Post Office, fourteen miles north of Appleton, the 10th and 11th of October next. A general attendance of the saints in northern Wisconsin requested. GILBERT WATSON. BINGHAMTON, Outagamie Co., Wis., Sept. 12, 1868.

RECEIPTS FOR THE HERALD

To find how your account stands.

The present Number of the HERALD is 192. 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.

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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.*

No. 7.—Vol. 14.] PLANO, ILL., OCT. 1, 1868. [WHOLE No. 163.

The True Light of God.

BY CARRIE A. THOMAS.

'Tis a glorious thing to be
In the light, in the light,
Which the saints of old did see,
The true light of God;
Revelation, holy light,
Is the light, is the light,
And all else is dark as night,
Save this light of God.

CHORUS.—"Let us walk in the light,
In the light, in the light,
Let us walk in the light,
In the light of God."

Long the earth in darkness lay,
Without light, without light,
But the darkness fled away,
Before the light of God;
God has spoken from on high,
This the light, this the light,
And now bids the world come nigh
To this light of God.

Prophets are restored again,
In the light, in the light,
And the gospel gifts to men,
In the light of God;
Blessings to the ancients given,
In the light, in the light,
Are again received from heaven,
In the light of God.

But we first the law obey,
In the light, in the light,
As they did in Peter's day,
In the light of God;
Then the Holy Ghost is given,
Blessed light, blessed light,
'Tis the only light of heaven,
'Tis the light of God.

Let us keep our spirits pure,
In the light, in the light,
And unto the end endure,
In the light of God;
Then when Jesus comes again,
In the light, in the light,
We shall live and with him reign,
In the light of God.

Golden Precepts of the Book
of Mormon

BY H. S. DILLE.

The Book of Mormon might be truthfully by its advocates, as it is ironically by its foes, called the "golden Bible," for the moral precepts that glow upon its pages are truly "like apples of gold in pictures of silver." Plainer truths, or more virtuous principles were never penned. They are golden drops of wisdom showered from the home of the angels for the good of man. Yea, more. They are the harmonious breathings of the Holy Ghost, the very words of God to His children! If all men would live hour by hour according to its teachings, there would not be a sinner in the world. Were a nation truly converted to the principles therein contained, robbery, oppression, rebellion, and fraud of every kind would cease among that people. Listen to the voice of the Most High as He reproves the pretended followers of Christ for their oppression of the poor and the pride of their hearts.

"They have all gone out of the way; they have become corrupted; * * * They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the

meek, and the poor in heart; because in their pride they are puffed up." 2 Nephi xii. 1.

This is the word of the Lord concerning the man-made churches of the last days. Who dare say it is not true? Are not the poor robbed for their support? And are not those who most need the consoling influences of the gospel of Christ forbidden to cross the threshold of a church dedicated to the service of the God of the purse-proud aristocracy of the nineteenth century? But listen to the words of the golden record and see how differently God teaches His people to deal with the poor.

"Ye yourselves will succor those that stand in need of your succor; you will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish." Mosiah ii. 1.

And again, Mosiah ii. 2 :

"For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all these things are done in wisdom and order." * * * "And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also."

"And behold, I tell you these things that ye may learn wisdom; that ye may know that when ye are in the service of your fellow beings, ye are only in the service of your God." Mosiah i. 7.

Sum up these golden precepts from the sacred book, and what do we find?

1. That to rob the poor for the purpose of building fine houses of worship, or clothing the human form in costly array, is positively forbidden.

2. That it is wrong to persecute the meek, or to proudly treat the humble ones of earth with contempt.

3. That we shall succor those who stand in need of succor; give of our substance to the needy; feed the hungry, clothe the naked, visit the sick and administer to their wants, and when we borrow of our neighbors to pay every debt according to contract. And, finally, the total amount of the sum correctly added up and proved, shows that while we are thus serving our fellow men, we are engaged in the service of God!

Praise the Lord, O my soul, for these golden grains from Paradise, these gems from the home of the angels!

I will present two or three more gems from the golden book, upon another subject, and close this chapter.

If an elder or member of the church of Christ happens to step aside from the path of virtue, the world and members of the popular churches are heard to say, "Just what we might expect; he is only practicing what they all believe." But let us read from the Book of Mormon, once more, and perhaps we may find a few more precepts by which all who read, and especially the carnally minded, may profit.

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth from the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto 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: For I, the Lord, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts." Jacob ii. 5.

"Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you: for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not

be whoredoms committed among them. And now this commandment they observe to keep; wherefore, *because of this observance in keeping this commandment*, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people." 16. 9.

What do we learn from these passages?

1. That polygamy is an evil.
2. That David and Solomon committed sin when they practiced it.
3. That on account of these, and other sins practiced by the Jews, the Lord led out a people from Jerusalem and planted them upon this land, "that He might raise up unto" himself "a righteous branch from the loins of Joseph."
4. That He will not suffer His people to do (in respect to polygamy) "like to them of old."

5. That no man among His people shall have more than one wife and concubines none.

6. The reasons for the above precepts are given in these words;

"For I, the Lord, *delighteth in the chastity of women*, and whoredoms are an *abomination* unto me."

7. That the ancient Nephites, by committing these abominations, made themselves worse than the Lamanites, (Indians,) because the Lamanites loved their wives and children, while the Nephites conducted themselves in such a manner as to lose the respect and confidence of theirs, and that their vile practices called forth this severe rebuke of the Almighty.

We find from reading this sacred volume, that these precepts, as well as all others contained therein, were to be brought forth in these last days for our profit, and as an ensign for the gathering out of God's people from all the nations of the earth. We believe the teachings of the book. Therefore we sum up the precepts of these two last quotations, and find that if their teachings are acted upon, in the spirit in which they were written, polygamy will be discarded, whoredom abominated, and that female virtue will be as sacred

in the eyes of every true Latter Day Saint as are the golden principles taught in the Book of Mormon.

PLANO, Ill., Sept. 18, 1868.

God Moves in a Mysterious way His Wonders to Perform.

Some four years ago, a young lady left the Empire State to try her fortune in the distant west, where she found a temporary home with her maternal aunt, who was comfortably situated with her husband upon a fine farm in Mason's Grove, Crawford Co., Iowa. Both uncle and aunt were honest, intelligent and industrious people, hailing also from the above state; and were what is called high minded people, and of course were inclined to be pious, after the orthodox fashion of piety; hence were inclined to look upon what is termed Mormonism, as a heresy of the greatest kind; this view of the matter having been partly obtained from priests, editors, and penny a liners; and partly from the corrupt doctrines and practices of the people who follow the leadership of Brigham Young.

By some means unknown to the writer, uncle, aunt and niece were led to go and hear some of our elders; among the rest were Elders Dobson, Clothier, and McIntosh, and I think Wm. W. Blair. The result was, they found the strange doctrine had a good foundation, and although it upset all their orthodox notions, it strictly agreed with the word of God. Now came a severe struggle. The truth was plain before them. Must they embrace it and renounce orthodoxy?—How would it sound in the ears of their friends? Could they bear to be cast out from the hearts of those they had always loved? Could they endure the withering scorn of old associates for the religion of Jesus? These thoughts loomed up before them while they counted the cost. While they balanced eternal truth with all its glories, its joys and blessings, its attendant persecutions and the world's hate, in the one hand; and the religion of the fashionable world

with all its present comforts, sunny smiles and glittering promises, in the other. Thanks to God, their decision was on the right side; they choose rather to suffer affliction with the people of God than to endure the pleasures of sin for a season. They were adopted into the kingdom of God, being baptized for the remission of their sins, by Elder Eli Clothier, who had been the principle means, under God, of convincing them of the truth.

Having found the pearl of great price, they now desired their friends to be made acquainted with it, that they might be made partakers with them of the gospel blessings. Seeing the truth so plain themselves, they thought their dear friends would easily see it, and gladly receive it; but strange, at least to them, their friends could not behold the light; their minds were beclouded with prejudice; and the zeal of our friends was denounced, and they classed among fanatics of the lowest order; more than this, they felt that their daughter had fallen among thieves, who would utterly despoil her noble mind, strip it of all its natural gems and virtue, and clothe it in filth and rags. Parental love could endure no more; the father of the young lady must start immediately to the rescue of his child.—Two thousand miles lay stretched between them, with intervening obstacles; but these must be traversed at any cost, and the obstacles overcome for the salvation of his child.

The assistance of heaven was confidently invoked, and the journey performed; and when our anxious friend arrived at the little town of Dennison, he took the precaution to hire a seat in the stage, (for the iron horse had not reached us then), for his daughter and self, so as to secure her return home in two days from his time of landing. He naturally looked upon his brother-in-law and sister-in-law as the parties to blame for what he thought the spiritual seduction of his daughter, and he met them accordingly. They received him

with loving kindness, reasoned with him, pointed him to the word of God, and finally persuaded him to go and hear the strange doctrine for himself. The result of his visit was as follows: While returning from hearing several of the servants of the Lord, he quietly but emphatically remarked to his daughter as follows: "Nellie, keep to your religion, for it is good enough." Who shall tell the joy that thrilled in that young saint's bosom, when she heard her father bear this testimony to the truth of the religion of Jesus? Suffice it to say, he was perfectly reconciled to leave his child in the society of the Latter Day Saints. He started to his home alone. When again surrounded by his friends, who expostulated with him, about leaving his daughter to be the dupe of fanatics, he plainly and firmly declared to them, that the Latter Day Saints as a people, had been greatly misrepresented, that their faith was the faith of the Bible.

One or two years after this, a younger daughter determined to come out west and follow the calling of school teacher, which she was well qualified to do, as her sister had successfully done for several years. She was perhaps more inclined to gayety than Nellie, but evidently a virtuous and prudent girl. She had no thought of joining the L. D. Saints, or perhaps any other class of religionists at the present, but was induced to come and hear, and while she seemed to think the people honest in their intentions, yet she seldom gave her views of our doctrines. A few weeks ago, the mother of these young ladies resolved that she must visit the west, and see her children and friends. She knew not, as she remarked, what impelled her to do so, at the time; but fancied when she arrived at her sisters, that she had discovered the cause of her coming. She had been a member of the Methodist church for over thirty years; was very influential for good, as she was an earnest, pious, intelligent woman, firmly devoted to her religion. When she landed at Dennison, I think

it was), she fell in company with a lady who had been united with the church, but who had been expelled from it, and was now very bitter against it. She enquired of this lady, respecting the country, and also the Latter Day Saints. She gave her a history of "Mormonism," and informed her that it was nothing but Spiritualism, and that the people were base and wicked imposters, and she warned her in the fear of God, to have nothing to do with them. This testimony, from so apparently earnest an adviser, had its effect with our visitor; and here she thought was the great secret cause of her being impelled to come out west. One of her children had become a prey to the seductions of Mormonism, and was swallowed up in its vortex. Another was hourly in danger of being devoured by the jaws of the same monster, and she must come and snatch her as a brand from the burning. Truly, she thought, God was kind in sending her to deliver her child from irretrievable ruin. Accordingly she ordered her younger daughter to prepare to return home immediately. In the mean time the elder daughter was favored with her mother's company, and took occasion to lay the truth before her, only to meet with the bitterest opposition. Her testimony was heard, and treated only as the ramblings of a deluded mind. Yet it carried with it an undefined influence that troubled that mother's mind. There was a plainness about it that more than half convicted the prejudiced mother; there was a power about it that baffled her wisdom to account for; there was a reasonableness about it that shook her faith in her old theology. Yet she doggedly opposed it and denounced it. Her daughter bade her farewell, with a heavy, but prayerful heart, utterly hopeless of her mother receiving the truth; but "God moves in a mysterious way His wonders to perform." He laid His fatherly hand upon that devoted woman; His Spirit strove with her and softened down that heart of stone, and by its gentle influ-

ence accomplished that which it is not in the power of man to do. Prostrated upon the bed of affliction, she was led calmly to ponder and consider; the visions of heaven were unfurled to her view; the power of God and the power of Satan was made visible to her. The light she had hitherto enjoyed as a devoted member of the Methodist church, was shown to her as a very small ray of light. In contrast with this was placed before her astonished gaze, the effulgent light of the fulness of the gospel. The latter was to the former as the light of the noonday sun to the smallest star.— But there stood the messenger of darkness, persuading her to reject, or at least to postpone until some distant period the reception of this great light. Half persuaded to comply with this suggestion, the light she had received was withdrawn and darkness took its place; this she understood to signify that if she refused the greater light, the light she had received should be withdrawn, and only darkness left to her.

In this vision was unfolded to her mind the truths of the gospel in a degree and manner beyond the power of man, and she testified to her younger daughter and her brother and sister, that she knew the work was of God, for *God*, not *man*, had made it known to her. She resolved to obey, and fixed the time. A swift winged messenger was despatched to bear the glad news to the ears and heart of the elder daughter, who had left her mother with feelings of sorrow and the wilderness and prejudice she manifested. The younger daughter was despatched twenty-five miles to fetch the humble writer of this sketch, and also Elder Clothier, to preach the word of life; for she now thirsted, as a hart for the fresh water brooks, for another drink from the well spring of life. When coupled next day Sabbath she heard the first gospel sermon, as she expressed it, that left her human lips upon her ear (from the new world) writer; and Elder Clothier led her, and the daughter she came near two thousand

miles to snatch as a brand from the burning, into the waters of baptism; and now she declares that she knows that this is the church and kingdom of God; that she received this knowledge from God alone. She testifies that the poor woman who warned her against the work, lied against the Holy Ghost, for so it was made known to her in the vision.

Thus we say again, "God moves in a mysterious way his wonders to perform." This sister returns to New York with her daughter, both born of God, both determined to be shining examples of the gospel of Jesus. Brethren and sisters, when you pray, remember sisters Lovina and Minnie Newman, and give glory to God for His loving kindness toward them and us. Pray that the husband and father may also unite with them in the same great work, and in fine, that the whole family may be saved in the kingdom of God.

CHARLES DERRY.

The Narrow Way.

Old Farmer Honesty having been aroused to the great necessity of preparing himself for a future state of existence, and having attended the meetings of a score of different religious societies, among others those of the Latter Day Saints, was in a great dilemma to know which one of the many to unite with. One night after sincerely praying to God to know the right way, he lay down to sleep, and in a dream started to Blisston, a city a long distance from where he was born and raised. Having no knowledge of the place and the road leading to it, he was in great difficulty, and had many doubts as to whether he would ever get there.

He pondered his troubles thus: "I am now going a long way from home, where I never have been before. I have often heard that it is a hard road to travel, that trials and difficulties beset the traveler on every hand, and that many have attempted it and failed. I almost fear to make the endeavor. How I wish I had some one to guide me

through. Oh yes, I have it now. I had forgotten that my wife put the directions in my pocket last night, which were given by the very man that built the city and laid out the road. I can certainly find my way now. I will read what is written: 'To Blisston one hundred miles. There is but the *one* way; it is straight and narrow. There are many broad roads leading in every direction, and many there are that follow them, but pursue this one way and the traveler will reach the city. That he may not become bewildered or lost, this shall ever be a sign, at every cross road and every one leading to the right or left, there will be a finger-board pointing directly ahead. These words are true and faithful.'

Having returned the paper to his pocket, he passed on his way rejoicing. He had gone but a little distance when he was overtaken by a large company of travelers. "Which way, gentlemen?" queried Honesty. "To Blisston, sir. If you are going to that place we would be happy of your company."

"I am, and nothing would be a greater pleasure or accommodation to me than to accompany you."

"Well, then, just follow us. We have the right directions, and can lead you safely through. By the way, here is the place we turn off to the right."

"Turn off to the right? Why! I have the directions in my pocket, and they tell me to keep this narrow way right in front of us. How is this?—Who gave you your directions?"

"The man that built the city and laid out the road. He has told us, too, to keep the narrow way; but we have our old friend back here by the name of Commentary, who went this way many years ago. He said our directions dont mean exactly what they say; and as he was a very wise and learned man, we have no doubt but what he said truly, and has reached the city in safety; besides, dont you see that nearly all the travel is this way? Look way yonder ahead of us, what a large number has

turned off here, so come right along with us."

Here was a puzzle for Honesty. He was completely outdone, and knew not what to do, but yielding to their solicitations he turned off with them, although not feeling as if he had gone exactly according to directions. He, however, soon overcame these feelings and moved along, apparently as gay and happy as any of them. The way for a while was smooth and pleasant, but soon became crooked, rough, and thorny. This aroused the doubts again in his mind, which he expressed to his companions. They called him cowardly, and laughed at what they termed his weakness. He tried to make himself believe that all was well, and moved along with the rest, but soon found himself knee deep in a mud hole. This unenviable situation convinced him that he was wrong, and he told his companions so. They, to encourage him, told him that Mr. Commentary said the new way was not without its difficulties. But Honesty was determined to retrace his steps and follow the narrow way. His companions passed on, leaving him to get out the best way he could. After much toiling and sweating he succeeded, and started back to the way he had forsaken. When he reached it he looked up, and there was the finger-board pointing right ahead. "I will not be so foolish again," said he, passing along with a lighter heart and step. For several miles all went well, and he had begun to congratulate himself on his prospects of no more trouble, when he was loudly hailed by a man standing at a cross road.

"Who are you?" asked he. "I am one placed here to direct travelers to the city of Bliss-ton. I am hired by a certain society of charitable men, who realizing the difficulties of the road to that place, stationed me here, as a watchman on the walls of Zion, to point the way, and if you are traveling to that city, I can with great pleasure point you the way."

"I am traveling to that place, sir,

and if you have any directions to give me that will facilitate my journey, I will be quite thankful."

"I have. I have pointed the way to thousands, and have not the least doubt but what all reached there in safety, although I have not seen any of them since to enquire how they got along.— There are many difficulties on the way, many roads leading in every direction, and many, yea very many, have been lost and never reached the city; but follow my directions strictly and you need have no fear. I would impress one thing firmly upon your mind, heed not the cries of those who tell you that I have told you wrongly, and have not gone according to the directions that were given by the man that built the city and laid out the road, for they are imposters, and their words delusion.— You must completely close your ears against them, or you will loose the way; but I perceive you are impatient to be on your road. Your way now leads off here to the left."

Honesty remembering how he had been deceived before, started directly on, resolving to pay no attention whatever to what he had just heard, but the loud cries and earnest entreaties of the man caused him to pause.

"Why is it that you do not regard my words, when I tell you that the road to Bliss-ton turns off here to the left?"

"Well sir, I will tell you, I have the directions to the city in my pocket, and they tell me to keep the straight and narrow way, which you see directly ahead of us, neither turning to the right nor left; besides I did turn to the right a few miles back, and most bitterly did I rue my folly."

"No wonder you got into difficulty by taking that road. Why sir, that is one of the *broad ways*. Still I have no doubt but what if you had persevered and struggled on you would have reached the city even that way, for I am not so selfish and uncharitable, as to think that all who do not follow my road will not reach their destination, but they

must be *sincere* in their efforts. As to the straight and narrow way spoken of in our directions, I can easily satisfy you about that. They were given more than a thousand years ago, when men were not as wise as they are in our day. And is it reasonable to suppose that in all that time they have not discovered an easier and more popular way? Besides, there is not one in ten thousand that travels that road, and can it be possible that so many are mistaken, while so few are right? No indeed, and not only this, those who do go that way are called 'old fogies,' and are considered deluded, having all manner of evil names applied to them. I would not, under any consideration, go that way; but this is the easier way, go ye therein."

[CONCLUDED IN OUR NEXT.]

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Thursday, Oct. 1, 1868.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

"Take no thought for the morrow."

If there was ever a place in the life of a man when the circumstances by which he was encompassed seemed to conspire together to make him disregard the above divine injunction, we think we have found that place; viz, the editorial chair.

Not only do the things of to-morrow seem to demand a thought, and a series of them, but the things of yesterday troop up like summer flies, to demand the care and attention of the moment.

Looking backward along life's journey is not always the most engrossingly pleasant; but doing so, over a life made bitter and burdensome by evil brought about by others designedly, or innocently through folly, is far less inviting to the mind.

Years before we were identified with the people of God, in their endeavors to reassert their right to the favor of God, by the practice of virtue and true holiness,

we sometimes dreamed of a happy, a re-deemed people, and were thrilled with the ecstasy of having been instrumental, even in a dream, of aiding to bring about so great a happiness.

The curses which fell upon separate sons who failed to do good according to their condition, was ever recurring to the mind. The grand idea of the separate and several identities answering for their several short comings, and receiving for righteousness a righteous reward and crown, was as an anchor to our troubled thoughts.

And when years of maturity brought firmness of recollection, and out of the tangled mass of past fleeting reminiscences, vivid memory painted the violence and injustice which had deprived the church of a faithful friend, and ourself of a kind father; together with many other things not even now pleasant to recall, a continuing fear of losing the right to the tree of life, with a strong desire to do the duties that would, or could devolve upon the son of such a father, we sought to know whether the economy of God designed a happy people freed from bondage, or whether the eternal night of despair should forever enclose the confidence and hope once held in Christ.

This continued seeking, brought continued assurances that God had not forgotten Israel, but would in due time perpetuate His work in righteousness.

That knowledge was not obtained by consultation with those who held affinity with Brigham Young, James Collen Brewster, Gladden Bishop, J. J. Strang, or any others who had once known or loved the truth; but was the convincing testimony with which God promised to ratify the truth.

We were baptized into the Church of Jesus Christ of Latter Day Saints, by Joseph Smith, in 1843, confirmed by A. W. Babbitt and another, at a meeting of the church, held in front of the Temple at Nauvoo. This baptism we believe to have been valid, and a legal act of admission to the church or body of Christ.

The gospel under the preaching of which we were born of water and the spirit, was the same as that taught at the time we were born of the flesh, in 1832, hence we are frank to say that we were a native born subject of the kingdom.

This gospel under the influences of which we received the love of the truth, had no polygamic principle in it; hence we have never learned to accept the latter as sacred, while the former has ever been dear.

In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the spirit confirmed through atesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1845, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.

We have always felt reluctant to speak in attestation of the position as President of the Church, for three reasons.

1st. Every aspirant for that position since the crime that left the church a prey to aspirants, has been loud in his own defence, and has, each, in turn, run into vice and folly, thereby causing the cause to be evilly spoken of.

2nd. Words are but cheap, protestations are but the breath of ones lips, and wisdom is never very open mouthed, and the unsupported testimony of any man must fall

3rd. If the Lord has promised, and the work is His, the spirit which bore testimony to it at the beginning will continue its ministrations.

The silence which in this respect we have hitherto kept, has been variously construed, according to the bias of the minds of the saints who have been under the various circumstances attendant upon the history of the people since 1844.

Wisecracs, honest in their every conviction, charge fearfulness or hypocrisy; cavillers find cause for doubt, while very many stand aloof for human testimony.

Many concede the right, but deny the manner in which we have been content to accept the honor by ordination, once conferred by blessing.

We have never seen the day since we arrived at the years of discretion, that we had the power, (if we ever had the wish), to change the fact that we are the son of Joseph Smith the prophet of the latter days; nor has this been forgotten by others. If any work was his to do that could be continued, that we may not reasonably aspire to in righteousness, we have yet to learn what that work is.

We were left a *heritage* of shame. Four boys, (one now rests), to bear a world's approbrium; to receive the rude sneer as being the sons of the "Mormon Prophet, Joe Smith," to be accounted by their brethren as outcasts because they followed not the beck of men, and at last, when listening to the voice which called them to bear a part in the restoration of the good name they valued, that of their father, they sought for it not in the honors of this world, but taking up the cross in the bearing of which their father perished, they seek it by striving to call Israel back to the Lord they forsook; to leave the embraces of the wanton whose breasts are those of a strange woman. And for this, they are called Gurleyites; for this, they are likened to Esau; for this, the scorpion whip of brethren is laid upon them; for this, they bear the world's cold sneer and the hiss of disappointed disciples; for

this, they are charged with hypocrisy, base designs upon the credulity of the poor; for this, the vials of wrath of Granville Hedrick, L. D. Hickey, G. P. Dykes, Sidney Rigdon, Brigham Young, and a host of others are uncorked.

The honors which accrue to the occupant of the position which we now hold, come not from man; nor can man divert the curses sure to follow that man who refuses to do the duty before him because he can not in his manner of doing it please so great a variety of men.

The ordination we received at Amboy in 1860, was under the hands of William Marks, Wm. W. Blair, and Zenos H. Gurley, to the High Priesthood, and by the voice of the church we were then acknowledged and chosen to be the President of the church.

There has been no "cast iron" policy nor priesthood about the matter from beginning to end, so far as we are concerned.

We are, and have been the acknowledged and avowed enemy to the doctrine of polygamy, and are called to preach in opposition to it.

In 1856, George A. Smith and Erastus Snow, from Utah, visited us. We told them then we were opposed to polygamy, and expected ever to be. Nor could we be induced to favor it in Utah nor anywhere else.

In the same year the brethren from Zarahemla visited us. We told them we could not move in the matter till we were called, or convinced that it was our duty so to do. They left with the impression that we would keep to that view.

Subsequently, by the means of a vision, we learned what our duty was in regard to the sin in the west. Subsequently still, in 1859, we were told by dream and vision, that the people then trying to gather up the remnants, were acknowledged of God, and for us to cast our lot with them, and raise our voice in calling upon the Latter Day Saints to return to the law which they had forsaken.

We did so, and in 1860, we met the saints

at Amboy, where they had been told we should come to them.

That these events have not been in accordance with the ideas entertained by many, as to the manner in which the church should have been organized, or that we should have been chosen, we are quite well aware; but so it is, and so they are, and we shall trust in God for the issue.

CORRESPONDENCE.

[To Bro. John Peacock.]

FROM BRO. GEO. M. RUSH.—When I arrived in Scotland I was impressed by the Spirit of God to proceed at once to Penston, which I did, walking from Glasgow to this place. I was received by Mr. John Johnston, his wife, and your brother Peter and his family, with all the affection and kindness of a son, ministering to my wants, and comforting me in every possible manner that they could. I came here the day before Penston Fair, a day ever to be remembered by me. As soon as it was known who I was, where I had come from, and what my business was, I was waited upon by Elders Russell and Fairgrave upon the same evening that I arrived, and although I was pretty nearly worn out, yet we went at it. The house of John Johnston was soon filled, but oh dear, they came to crush Josephism in their own strength, while I was depending upon the God of Israel. They left completely crestfallen, beaten at every point that they advanced. I left them, through the blessings of God, with not a word to say. I arrived upon Tuesday, and upon the following Saturday I commenced a course of lectures, beginning with polygamy.—Sunday night—Adam not our Father and our God. Monday night—Salt Lake not the gathering place for the people of God. I always give the privilege of any one answering, and upon Sunday Bro. McNeil and Duncan undertook to reply. Brother McNeil came first. I let him get along in his own way until I had given him rope enough to hang himself, and then I turned upon him. He first denied the Book of Mormon, and then the Book of Covenants, and also refused to tell me what he did believe. So inconsistent was his conduct that the people laughed and hooted at him.

Bro. Duncan then came on to try and steady the tottering fabric; but in a few moments he was speechless. The Lord our God blessed me with great freedom of utterance. I was careful not to speak

upon Salt Lake or any of the doings there, as it seemed to me no good could be done by doing so, consequently I have confined myself to the law and the testimony, and have called upon the brethren of the Brighamites to meet me upon that ground.— They would not come out, and I have turned to the people to preach to them.— I am now giving a course of lectures upon our faith and doctrine, by request of the people of Penston. To-night I continue from last night the subject of spiritual gifts. The people are very attentive, and from their own mouths I hear that there are a great many believing. May God grant that I may be enabled to establish the work in this place. I pray you not to think, Bro. John, that I am staying and imposing upon your friends through your letters of introduction, God forbid, but it is at their own request. When I may get away I can not tell, for they declare that I am as well preaching to them as going to any other place. They declare that they desire the truth, and if I can but show them the necessity of adopting the apostolic order of things, they will obey it. Last night I fastened Bro. Duncan again—dumb, dumb, dumb—not a word could he say; and the people rejoice at it, they have boasted so much that the people have become disgusted with them. The Brighamites dont know what to do. I heard last night that they were going to send to Liverpool for some one to straighten me out; but my strength is in the Lord, and he declares I will not be confounded.

PENSTON, Gladsmuir, Haddington Co.,
Scotland, Aug. 20, 1868.

FROM BRO. WM. H. KELLY.—Judging from the glow of feeling and interest manifest by many here, our hope is still alive to the fact that good will result from our efforts in Minnesota. The busy season just passing, time can be given to thinking upon the nobler duties of life, the spiritual welfare of man. We start this morning making our last tour among the brethren and friends before the October Conference. In many places the people, in theory, are Latter Day Saints; if one can judge by their conversations. But the world is against our belief, and many a soul would fain forsake the popular course, but the love of gain and friends causes procrastination, till time and Satan serves to lull him in the belief that the broad road is as good as any. The popular creeds, already tottering upon their pedestals, admire the bold and decisive manner taken by the Saints against Infidelity, Adventism, and Spiritualism; and would often venture a

helping hand, did they respond to the promptings always to the nobler sentiments of the soul. Men declare freedom and independence, yet will be moved by those in whom no confidence rests, for paltry sums. Preach free agency, and then crush out all the opposing element to their long church tenets, and thus Great Babylon's yoke rests heavily upon those who would do good; but the glorious gospel of Christ, untrammelled by creeds, stands as a scathing and withering rebuke to all their pride and selfishness. The honest love the truth should triumph.

CHAFFIELD, Minn., Sept. 8, 1868.

FROM BROS. JOSIAH ELLS AND J. W. BRIGGS.—*Dear Herald:* As the European Mission has for some time past been a matter of appointment, and considerable interest is felt for its success, and the work having now commenced, we deem it proper for the satisfaction of the saints in America, to communicate not only the fact of our safe arrival in the field of our labor, but also the condition of the church as we found it.

We were received with very kind manifestations of pleasure, and gratification for our appearance in their midst. Many of the branches were not in a working condition, owing to the fact that difficulties had risen up in their midst, which they did not know how to adjust, or correctly dispose of; therefore they had become inactive awaiting the arrival of those they had so long expected.

After one or two days rest from the fatigue and sickness incident to the sea voyage, we deemed it advisable to appoint a General Conference, but prior to its assembling, endeavor to learn by personal observation, the real condition of things, their needs, and how far they had the means of self supply, when put in working order.

Having made the appointment for the Conference to be held Sept. 6, 7, in Birmingham, we departed; J. W. Briggs for Wales and adjoining counties, and Josiah Ells through the midland counties, Staffordshire, Nottinghamshire, Leicestershire and Sheffield.

The result of our observation made known the fact that there are some excellent saints in the land, both men and women, but they felt much depressed in mind, in consequence of what they feared was neglect or indifference to their wants as a part of the Church of Jesus Christ of L. D. S. (the missionaries promised being so long before they came,) as they anxiously and earnestly desired some relia-

ble authority in their midst. Another source of depression to the saints in the midland counties of England was that business has been nearly, and in many instances quite suspended, depriving them of the means of support. But the business is now somewhat reviving. The visiting of the branches, and the assembling of the elders at the Conference, since held in Birmingham, has diffused new life and determined energy into the priesthood and membership. They all seemed willing to work, and declared their determination henceforth to battle for the right, the truth, the undefiled gospel of Jesus Christ. We have begun and expect to preach out doors as the weather will permit. The saints here feel, notwithstanding the blighting influence which the doctrine of polygamy has cast upon the cause, that many will embrace the pure principles of heaven, and that fact has already evinced itself. The Brighamite authorities forbid investigation, and their people generally seem disposed to *obey counsel*. Whether that band can be broken, time will determine.

Our Conference was a very pleasant and profitable one for all. The saints seemed much delighted and strengthened.

If the saints in the land of Zion could have heard the expressions of pleasure and grateful feeling, which was evinced by the brethren here, when they heard that an emigration fund was commenced, which would afford them some assistance in delivering themselves from severe oppression, the contributors would have felt themselves fully repaid for their freewill offerings to that object; and would have felt prompted anew to open the way for those who are bound. Brethren, again wake up to the effort, and the tongue of the oppressed will bless you, and the voice of the widow and the orphan will ascend as an offering to heaven, a memorial before the Lord, that you remembered them in their low estate, and the Highest will say, "ye done it unto me."

In connection with the subject of emigration, we would suggest to the presiding authorities, and the brethren generally, that in the practical absence of any point of gathering designated by revelation or otherwise, (for the time being,) that they, (the brethren,) make it a point to aid and assist the emigrants as far as practicable to obtain employment in their several localities where they reside.

It will be seen by reference to the minutes of the Conference, that it is in-

tended to issue the *Restorer* in the English language, instead of the Welch as formerly, in addition to which, we intend to advertise by placards, tracts and all possible means, and strive to make our efforts as efficient as possible. In this way, with the aid of Him whose blessing alone can give the increase, we trust to reach the public ear and remove the stigma attached to the name of Latter Day Saints; convince the honest in heart that righteousness and truth are consistent with themselves, and remain as immutable as the pillars of heaven.

We learn from Bro. Rush that he is now opening the door in Scotland. He has baptized five persons. Some of them never before belonged to any party.

In conclusion, we are prepared to say the saints are hopeful, and even the non-professors predict our success. As soon as possible we will have the *Restorer* out, and trust it will help the cause of truth.

BIRMINGHAM, Eng., Sept. 10, 1868.

FROM BRO. BENJ. H. BALLOWE.—All things are in a prosperous condition here for preaching the gospel. The people seem to be thoroughly satisfied, and convinced that if the gospel is preached by any denomination of people, it is the Latter Day Saints. They have even gone so far as to offer to make us up a salary in the county seat of Benton Co. to come and preach for them on the sabbath, which we refused, not being able, and sent them word back that it was not the desire of their money that brought us here, but to preach the pure gospel of Christ which was for their eternal exaltation in the kingdom of God. We have also been solicited by a number of people both in West and Middle Tennessee, where I have preached, to come and make their houses my home as long as I would stay and preach for them. Elders will find no difficulty in preaching the gospel. We have preached the first principles since we have been here.

JOHNSONVILLE, Humphress Co., Tenn., Sept. 2, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

THE SOUTHERN NEBRASKA Quarterly Conference was held at Nebraska City, Neb., in McLennan Hall, Sept. 5, 6, 1868.

Bro. J. W. Waldsmith, President; R. M. Elvin, Clerk.

BRANCH REPORTS,
Nebraska City: 84 members, including

23 elders, 2 priests, 3 teachers, 3 deacons; received by baptism, 16; by letter, 1; by vote, 2. Henry Kemp, President; Joseph Beapest, Clerk.

Report of Weeping Water Branch rejected.

The following elders reported:

Robt. M. Elvin, R. C. Elvin, Jas. Kemp.

There was a lengthy discussion relative to the distribution of tracts, and the necessity of laying before the people the printed word.

Resolved, That all branch officers not discharging their duties be requested to resign.

Resolved, That all missions and appointments are hereby released.

Resolved, That we do not recognize the teachings of any one, unless he can produce a certificate, certifying that he has been ordained in accordance with B. of C. xlii. 4.

MORNING SESSION, SEPT. 6.

Bros. John Vanderwood and P. C. Peterson reported.

Preaching by R. C. Elvin, from Heb. iv. 3.

Officials present: 12 elders, 1 priest, 2 teachers, 3 deacons.

A resolution sustaining all the quorums in righteousness was passed.

Resolved, That James Thompson and K. Johnson be assigned a mission to the Scandinavian saints of this city.

Resolved, That we uphold and sustain Bro. J. W. Waldsmith as President of this District, and R. M. Elvin as Clerk.

Resolved, That we adjourn to meet at this place, at 11 A. M., Dec. 13, 1868.

EXTRACTS from the minutes of a European Conference held in the Lion Chambers, Birmingham, England, on Sunday and Monday, Sept. 6, 7, 1868.

J. W. Briggs, President.

Official members present 2 of the twelve, and T. E. Jenkins, President of the Welsh District, and about 20 elders, delegates from various districts of the land, London, Nottingham, Sheffield, Stafford, etc.

The President expressed his pleasure in meeting with the brethren in Conference; said there were three important matters to which he asked their attention.

First, He wished to know who is ready and willing to go into the field and preach the gospel.

Second, Is it advisable that we publish a periodical setting forth our faith and doctrine?

Thirdly, He desired an expression of their views with regard to the emigration fund, now in the hands of Bishop Rogers, in America, which is at the disposal of

the General Conference of the European Mission.

In response to enquiry for elders to to preach, it was

Resolved, That Elder T. E. Jenkins preside over the District of Wales. Elder Thos. Taylor over the Birmingham District. Elder R. Adams over the Nottingham District, and Elder Herbert Beaumont assist in preaching. Elders John and Wm. Morgan labor in preaching in the Forest of Dean, Gloucestershire. Elders Theed and Norton in London. Elders Brownlow and Wingfield, in Sheffield. Elder John Jenkins in Manchester. Elder John Seville in Stafford. Elder Thos. Whitehouse in Pelsall.

Resolved, That all the elders of the church now in this land, but not remembered by the brethren, will report themselves to the President of the district nearest their locality.

Bro. Geo. M. Rush, now in Scotland, will continue to report to the President of the Conference.

Resolved, That an elders fund be formed for supporting the travelling ministry.

The branch reports showed the official membership to consist of 62 elders, 12 priests, 7 teachers, 9 deacons.

In reference to a periodical, it was

Resolved, That this Conference deem it essential for the propagation of the faith of the latter day work in the British Isles, by the Reorganized Church of Jesus Christ of L. D. S., that a periodical be published, setting forth our doctrines and our faith, in contradistinction from the corruptions and abominations taught in the pretended revelations respecting polygamy, and other kindred doctrines.

That J. W. Briggs be the Editor of said periodical.

That the periodical be published monthly, the title be the *Restorer*, and the presidents of branches act as agents for it the same.

That the number to be printed be at the discretion of the Editor, but not less than 500 copies.

Respecting the emigration fund, it was

Resolved, That the monies now in the hands of the Bishop, in America, for emigration purposes, be called for and used according to the intentions of the donors.

Resolved, That J. W. Briggs act as Treasurer of that fund, and that it be entitled the "Perpetual Emigration Fund," and persons being helped by it shall refund the amount received, as their circumstances shall permit.

Resolved, That J. W. Briggs, J. Ellis, T.

Taylor, Jenkins and Norton compose a Committee for the management of the fund.

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

That we sustain J. W. Briggs and J. W. as Presidents of the European Mission.

Resolved, That we adjourn, subject to the call of the President of this Conference.

J. W. BRIGGS, PRESIDENT.

Geo. B. THOMPSON, Clerk.

SELECTIONS.

The Inutility of Strong Drink.

From Mr. Parton's article, published in the *Atlantic Monthly*, entitled "Will the Coming Man Drink Wine," we extract as follows:

THE QUESTION OF NOURISHMENT.

"They cannot be *nourishment*, in the ordinary acceptation of that word, because the quantity of nutritive matter in them is so small. Liebig, no enemy of beer, says this: 'We can prove with mathematical certainty, that as much flour or meal as can lie on the point of a table-knife is more nutritious than nine quarts of the best Bavarian beer; that a man who is able daily to consume that amount of beer obtains from it in a whole year, in the most favorable case, exactly the amount of nutritive constituents which is contained in a five pound loaf of bread, or in three pounds of flesh.' So of wine; when we have taken from a glass of wine the ingredients known to be inutritious, there is scarcely anything left but a grain or two of sugar. Pure alcohol, though a product of highly nutritive substances, is a mere poison—an absolute poison—the mortal foe of life in all its forms, animal and vegetable. If, therefore, these beverages do us good, it is not by supplying the body with nourishment."

NO AID TO DIGESTION.

"Nor can they aid digestion by assisting to decompose food. When we have taken too much shad for breakfast, we find that a wine-glass full of whisky instantly mitigates the horrors of indigestion, and enables us again to contemplate the future without dismay. 'But if we catch a curious fish or reptile, and want to keep him from decomposing, and bring him home as a contribution to the museum of Professor Agassiz, we put him in a bottle of whisky. Several experiments have been made with a view to ascertain whether

mixing alcohol with the gastric juice increases or lessens its power to decompose food, and the results of all of them point to the conclusion that the alcohol retards the process of decomposition. A little alcohol retards it a little, and much alcohol retards it much. It has been proved by repeated experiment, that any portion of alcohol, however small, diminishes the power of the gastric juice to decompose. The digestive fluid has been mixed with wine, beer, whisky, brandy and alcohol, diluted with water, and kept at the temperature of the living body, and the motions of the body imitated during the experiment; but, in every instance, the pure gastric juice was found to be the true and sole digester; and the alcohol a retarder of digestion. This fact, however, required little proof. We are all familiar with alcohol as a *preserver*, and scarcely need to be reminded, that, if alcohol assists digestion at all, it cannot be by assisting decomposition."

NOT A HEAT-PRODUCING FLUID.

"Nor is it a heat-producing fluid. On the contrary, it appears in all cases, to diminish the efficiency of the heat-producing process. Most of us who live here at the North, and are occasionally subjected to extreme cold for hours at a time, know this by personal experience; and all the Arctic voyagers attest it. Brandy is destruction when you have to face a temperature of sixty below zero; they want lamp oil then, and the rich blubber of the whale and walrus. Dr. Rae, who made two or three pedestrian tours of the polar regions, and whose powers of endurance were put to as severe a test as man's ever were, is clear and emphatic upon this point. Brandy, he says, stimulates but for a few minutes, and greatly lessens a man's power to endure cold and fatigue. Occasionally we have in New York, a cool breeze from the North which reduces the temperature below zero—to the sore discomfort of omnibus-drivers and car-drivers, who have to face it on their way up town. Once, a certain Monday night, two or three winters ago, twenty-three drivers on one line were disabled by the cold, many of whom had to be lifted from the cars, and carried in. It is a fact familiar to persons in this business, that men who drink freely are more likely to be benumbed and overcome by the cold than those who abstain. It seems strange to us; when we first hear it, that a meagre tetotalter should be safer on such a night, than a bluff, red-faced imbibor of beer and whiskey, who takes something at each end

of the line to keep himself warm. It nevertheless appears to be true. A traveler relates, that, when Russian troops are about to start upon a march in a very cold region, no grog is allowed to be served to them; and when the men are drawn up, ready to move, the corporals smell the breath of every man, and send back to quarters all who have been drinking. The reason is, that men who start under the influence of liquor are the first to succumb to the cold, and the likeliest to be frost-bitten. It is the uniform experience of the hunters and trappers in the northern provinces of North America, and of the Rocky Mountains, that alcohol diminishes their power to resist cold. This whole magazine could be filled with testimony on this point."

NOT A STRENGTH GIVER.

"Still less is alcohol a strength giver. Every man that ever trained for a supreme exertion of strength knows that Tom Snayers spoke the truth when he said: 'I'm no tetotaler; but when I've any business to do there's nothing like water and the dumb bells.' Richard Cobden, whose powers were subjected to a far severer trial than any pugilist ever dreamed, whose labors by night and day, during the corn-law struggle, were excessive and continuous, beyond those of any other member of the House of Commons, bears similar testimony: 'The more work I have had to do, the more I have resorted to the pump and teapot.' On this branch of the subject, *all* the testimony is against alcoholic drinks. Whenever the point has been tested—and it has often been tested—the truth has been confirmed, that he who would do his *very* best and most, whether in rowing, lifting, running, watching, mowing, climbing, fighting, speaking or writing, must not admit into his system one drop of alcohol. Trainers used to allow their men a pint of beer per day, and severe trainers half a pint; but now the knowing ones have cut off even that moderate allowance, and brought their men down to cold water, and not too much of that, the soundest digesters requiring little liquid of any kind. Mr. Bigelow, by his happy publication lately of the correct version of Franklin's Autobiography, has called to mind the famous beer passage of that immortal work; 'I drank only water; the other workmen, nearly fifty in number, were great guzzlers of beer. On one occasion I carried up and down stairs a large form of types in each hand, when others carried but one in both hands.' I have a long list of refer-

ences on this point; but in these cricketing, boat-racing, prize-fighting days, the fact has become too familiar to require proof. The other morning Horace Greeley, tetotaler, came to his office after an absence of several days, and found letters and arrears of work that would have been appalling to any man but him. He shut himself in at ten, a. m., and wrote steadily without leaving his room, till 11 p. m.—thirteen hours. When he had finished he had some little difficulty in getting down stairs, owing to the stiffness of his joints, caused by the long inaction; but he was fresh and smiling the next morning, as though he had done nothing extraordinary. Are any of us drinkers of beer and wine capable of such a feat? Then, during the war, when he was writing his history, he performed every day, for two years, two days work—one, from nine to four on his book; the other, from seven to eleven, on the *Tribune*; and in addition, he did more than would tire an ordinary man in the way of correspondence and public speaking. I may also remind the reader that the clergymen who, of all others in the United States, expend most vitality, both with tongue and pen, and who does his work with least fatigue and most gayety of heart, is another of Franklin's 'water Americans.'"

A Terrible Whirlwind.

From the St. Peters (Minn.) *Advertiser* we get the following description of a terrible whirlwind which visited the upper Minnesota river country last week, doing a considerable amount of damage:

"On Friday, the 11th instant, a storm near Swan Lake, Nicollet county, came up, from the south-west, while a stiff wind was blowing from the south-south-east. The two clouds seemed to come in contact at or near Swan Lake, near the Poor House Farm, in this county, some sixteen miles from St. Peters. When the two currents of wind came in contact, a singular phenomenon appeared. A portion of the dark cloud coming up from the west seemed to detach itself from the darker body of this cloud, and commence rapidly whirling and extending toward the ground. The whirling cloud was funnel shaped, the small point toward the ground, and whirling with terrible velocity. As it passed over Swan Lake, the point of the gyrating cloud touched the lake, and the waters of the lake started into the air, as if by the power of magic. After it left the lake its direction lay toward the houses of Joseph Searles, Mr. McCollum and Simon Horner,

where threshers, some fourteen in number, had assembled. The occupants had only time to attempt to hold the doors and windows from being forced in, when the house itself left the foundation, and was in separate particles circling with this strange power so frightfully inaugurated. In a moment of time, the house and barn were gone from their moorings, and timbers lay in utter confusion, over and around the living forms there prostrate. Three persons at this house were outside of the building when it left its foundation. They state that the sight was fearful beyond description. The force of this form of applied power was such that a man was no more than a straw. If by force of muscular power of the arms he could hold on to any fixture in the ground, his body was lashed about as a ribbon in the air. Strange to tell, not an individual was killed. One shoulder was dislocated, and several bruises, some slight and others severe, were inflicted. The horses in the stable were left alive and unhurt, the large timbers being around them in such a form as to leave them protected. At this place three wheat stacks were taken and carried to parts unknown.

On the way, in one place, it left a Norwegian and his wife standing unhurt where the house once was, but then was not. At George Briggs', in Lake Prairie, it tore his house and barn into utter fragments, and shifted them over a mile or more. Here it seemed more violent than elsewhere. Its force was such as to take up a two year old animal of the cow kind, and let it fall with such violence as to kill it. Beets were dug up and carried off.

Earthquake in the Sandwich Islands.

SAN FRANCISCO, Sept. 25.—Honolulu advices are to September 5th. The reported sinking of the southeastern shore of Hawaii is confirmed. The same occurrence was observed at Port Hilo. The subsidence at Hawaii, in some places, is three or four, and in others six to seven feet; while at Hilo, the greatest subsidence noticed was only eight inches. In Hilo, Puna, and Kani, from one to five earthquakes occur daily. Considerable smoke was arising from Kilanani, but with little fire visible. The oscillations of the sea at Hilo, August 14, 15 and 16, were remarkable. For three days the sea rose and fell from three to four feet once every ten minutes.

Destructive Storm in South America.

New York, Sept. 22.—At the time of the great South American earthquake, a terrible storm passed over Buenos Ayers, destroying a great number of lives and much property.

MISCELLANEOUS.

SANDWICH, Sept. 12, 1808.

Bro. Joseph, —One object of the organization of the "Society of Gleannors," was to assist in spreading the gospel. Realizing that our church organ, the *Herald*, has not been receiving that support which the saints should have given it, in the form of subscriptions; and believing that it arises more from want of interested effort on the part of agents to procure such subscription, than from the unwillingness of the saints to subscribe, we wish (should it meet your approval) to make the following offer:

To the Agent sending in, by the first of January next, the largest list of new subscribers for the *Herald* accompanied with the money, we offer a copy of the Holy Scriptures (best style of binding) containing a suitable inscription, in your own hand writing.—Also, to the Agent sending the next largest, at the same time and under like specifications, a like premium.

We do this believing that by aiding to circulate the *Herald*, we are using most efficient means for the spread of the gospel.

By order of the society.

RACHEL TROUT, President.

EMELINE BANTA, Secretary.

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

No. 8.—Vol. 14.] PLANO, ILL., OCT. 15, 1868. [WHOLE No. 164.

—For the Herald.
Treasures.

BY ABEL.

"These are my treasures," and the blue eyes burned
With rare delight, and the soft lip of rose
Grew bright with smiles. Her oval face was turned
To where the round arms held those treasures close.
Flowers they were; rich roses crimson dyed,
And roses creamy hued, with hearts of gold.
Pure lillies whose unspotted whiteness vied
With scarlet poppy petals fold on fold,
Dreamy with silken richness. Leaves of green
With sprays of feathery grasses in 'between.
Lovely the flossy sheen of her light hair,
Life's morning flush shone in her infant face.
One dainty foot stole forth pearly and bare
From under small quaint robes so full of grace.
She loved her flowers, held them softly up
And drank the fragrance from each perfect cup.
As day passed by again I sought the spot,
They lay there withered, she who loved them knew
them not.

"There is my treasure," and the tone was proud;
Mantly and tall he stood beneath the shade,
Half consciously he spoke his thoughts aloud,
As down along the pathway passed a maid.
Her face a world of gentleness expressed,
And goodness spake serene from cheek and brow;
In modest plainness and with neatness dressed;
Worthy she seemed pure love's most holy vow.
When she beheld him, then her eyes were bright
Showing he was her treasure, and her light.
A year passed by and brought a world of change;
These two were sundered far, but not by death.
The vows they offered never more to range
Proved just as fleeting as a passing breath.
Pride, coldness, hatred, walked where love had been;
The withered flower would not bloom again.
That which was cherished, treasured now no more
Lost all the worth and beauty it possessed before.

"These are my treasures," they are dear to me.
A mother marmured in her matron pride
As her young offspring clustered round her knee,
Or stood in quiet beauty by her side;
And at their beauty and intelligence
She bowed as at a shrine. They were her hope.

She drew her brightest happiness from thence,
Yet unto God no thankfulness went up.
They grew in strength around her, but a day
Of change appeared; her treasures fled away.
Some went forth from her over land and sea,
Some slumbered silently within the grave,
Some were estranged and named her carelessly
Forgetting all the care she freely gave.
They were her only treasures, being gone
They left a void, she was indeed alone.
She sat beside her fire-place desolate,
Waiting, yet having nought of joy for which to wait.

"These are my treasures," said a christian true;
For the pure gospel of the Lord was his.
In meditation he had then in view
Its principles, so fruitful of pure bliss.
By these, the flowers, though they perish here
Will bloom more fair when Eden comes again;
By these, my love, made every way more dear
If sanctified for aye, shall bless me then,
By these, my children if they will obey;
Shall rise should they be dead, in that glad day.
God, my chief love, these lesser gifts hath given
To teach me to perceive that He is good,
Preparing me to bear the joys of heaven,
And love Him in the peace of gratitude.
The pearl supreme, of greatest price is mine,
Given by God's eternal grace divine.
O treasure infinite! Sure trust! Strong stay!
Which nothing that exists can ever take away!

The Narrow Way.—No. 2.

"I am far from being satisfied yet.
There is one great objection to your
road; I will read from the directions.
'That he may not become bewildered or
lost, this shall ever be a sign: At every
cross road, and every one leading to the
right or left, there will be a finger-board
pointing directly ahead.' Now look,
there is the finger-board pointing right,
the way I started."

"I am astonished at your simplicity and ignorance. Don't you know that that was placed there for the traveler when the city was first built? The way was little known then, and it was necessary, but now the simplest child can find the way without it, hence, we have no more need of it. Don't you see how old and dilapidated it looks? If I dared or had the power I would have it down in short notice, for it leads one astray now and then, and is a source of much annoyance to me. I now warn you, as is my duty, to be wise and turn here to the left."

Fully persuaded by the man's reasoning, Honesty turned aside to the left, and went his way. Almost every mile there were roads leading off from the one he was on, and at all of them men were stationed, who bawled heartily to him that he was on the wrong road, but obeying the directions given him, he closed his ears to all of them and still passed on. Thus he traveled till the shades of night began to close around him, when suddenly from a loose stone lying in the road, he fell and sprained his ankle very badly, so much so that he could walk no more that night, and as there was no house near, he had to lay at the road side till morning; which gave him a favorable opportunity of considering his prospects. The sad situation in which he was now placed, soon convinced him that all was not right, and by the time day appeared he was again resolved to retrace his steps to the narrow way, feeling satisfied that it was the only safe road, and that he would not forsake it again. Daylight found him hobbling painfully his way back, and near the close of the day he reached the place where he had turned off. The man that had induced him to turn aside at this place was surprised to see him return so soon, and asked him the cause of his sad and almost helpless condition. Honesty paid no attention to him whatever, but passed by amid a volley of hard names that were hurled promiscuously at him. Having again placed his

feet in the narrow road, he greatly rejoiced, for he was now doubly determined never to be influenced to leave it again. The remainder of the day he passed without difficulty, for he gave no heed to the many "this way" and "that way" that saluted his ears from every side. But the next morning a greater difficulty than ever presented itself. It appeared to him as if the road forked, the two prongs running exactly parallel with each other. So he was in a great quandary to know which one to follow. He examined them closely, and discovered that one of them veered a little to the left, but so little at first as to be scarcely discernable. He looked for the finger-board, there it was as usual; but to his astonishment there was another pointing down the other road. This completely puzzled him.—He did not know what to do. He scrutinized the signs closely, and could plainly see that the one on the left hand road was not exactly like the other; although they resembled each other in many respects. Remembering his former difficulties, he resolved to go right ahead, and had turned to pass on, when he was accosted by a stranger, who asked him the cause of his trouble.

"I am on my road to Blisston; my directions tell me to keep the narrow way, but here the road seems to fork, and the finger-board which was to be the sign that I was on the proper way, is here placed over both roads; so I am in a great dilemma what to do. Can you give me any information?"

"There is no necessity for your trouble whatever; either road will take you to that city, as they run exactly parallel. Both were laid out by the man that built the city, that all might be accommodated. The road here on the left I would advise you to take; the greater number of travellers follow it. Besides, it is broader and easier to travel, and the accommodations are far better. You need have no fear in going this way, because I have held communication with the spirits of those who have passed

these roads thousands of years ago, and they tell me it is as safe, if not more so, than the other, so there is no room for doubt, but yield in behalf of your own interest and convenience, and pursue this left hand road."

As the roads ran almost parallel, and the finger-boards were over both, Honesty concluded that it would not make much, if any difference, which one he traveled, so yielding to the man's advice, he turned to the left. This way appeared so pleasant, and he seemed so well satisfied with his choice, that he did not notice that it kept veering gradually from the other all the time. By noon he had completely lost sight of it, but as all went well, he gave it no thought. This road, like all the rest leading from the narrow one, had its many difficulties, and the evening found him in as great a dilemma as the last. The road forked again, and each prong had a finger-board over it. He now was left to his own wisdom, for there was none to advise him. After considering his situation to the best of his ability, he concluded to follow the one to the left, as it appeared to be nearest like the one described in his directions. He had followed it but a short distance when it led off in three different directions, all appearing alike, and all having finger-boards over them. As before, he took the one to the left, but was immediately led into the midst of a dark forest, where he was beset by robbers, who took all his money and then left him to himself. Being satisfied from this rude treatment that he was wrong, he returned and took the middle fork, but it led him into another part of the same forest, where he was again roughly handled by robbers. He a second time returned, and followed the right hand fork; but with no better success, for in passing over a foot bridge he lost his balance, and fell into the mud and water below. As all these roads led him astray, he concluded he must have made his mistake at the other fork, so he retraced his steps to that place and turned to the

right. Night having come, it was so dark he could scarcely see his way; in wandering round in search of it, he stepped over the edge of a high precipice, and fell heavily on the sharp stones beneath, which so disabled him that he was compelled to lay there all night. When he awoke to consciousness in the morning, he plainly saw where his great mistake had been. He remembered well the morning previous, from the man's advice, he had taken the road that veered a little to the left. His only way now was to return to that place; so muddy, penniless, wet, bruised and battered he did so, and once more found himself on the narrow way. About noon the next day, looking far ahead of him, he beheld the tall spires of the city of Blisston. With fond and renewed hope he now redoubled his speed, and ere the shades of night fell, he had reached the gates. Casting his eyes backward on either side of the narrow way, he could see hundreds and thousands grouping their way through muddy bogs, thorns, briars, stony paths, darkness and difficulties of every description. Being so overjoyed at reaching the city, and having so great pity for those wandering in darkness, he awoke.

It will be useless to add that Farmer Honesty became a Latter Day Saint.

T. J. S.

Love the Fulfilling of the Law.

Bro. Joseph: I come to you to-day as a borrower, and I do hope, of course, that in my case the scriptural injunction will be obeyed, namely, "From him that would borrow of thee, turn not thou away." Will you, then, loan me a few columns in the *Herald*, for a fireside talk with my brethren and sisters? Taking it for granted that you will, (though I may be taking too much for granted,) I shall pen down a few thoughts, earnestly praying for the guidance of God's Spirit; and if they be for the good of the saints, to let the same holy influence accompany them.

to the convicting of those who find that they have not obeyed the *whole* law of Christ, and consequently are not free men and women in the gospel. Is not the gospel law designed to make us free? In other words, does not obedience to the gospel law place us above the law of carnal commandments? If this be the case, let us reason together and see if we are fulfilling this, the royal law. Hear the proclamation of it by its great Author: "*Thou shalt love thy neighbor as thyself.*"

Many times we, as Latter Day Saints, join issue with christians of the day, and when we hear them professing their love for God, we receive it with a very doubtful shake of the head, or even with an open negative. When asked our reasons for conduct apparently so uncharitable, how quickly the answer springs to our lips, "Charity rejoices in the *truth.*" "If ye love me, *keep my commandments.*" "For this is the love of God, *that we keep his commandments.*" These, and an innumerable array of like texts, we have ready, and they answer the purpose well, for so God intended they should. But we want to look into the law a little deeper to-day. We want to search it as having a case of our own on hand, and know from its teachings whether we are guilty or not guilty. Nor need we go away in doubt, for "The law of the Lord is perfect, converting the soul: the *testimony of the Lord is sure*, making wise the simple." When writing to Latter Day Saints it would be altogether uncalled for, to enter into an argument to prove that faith and works must go together, for each one would answer us, "*faith will produce works*"; and we most cordially endorse the doctrine. Very well, then, our faith being founded upon the principle of *obedience*, if we would act with that consistency which we demand of others, it surely behooves us to know whether as a people our own faith and works agree.

John tells us "Whosoever transgresseth and abideth not in the doctrine,

hath not God. He that abideth in the doctrine, of Christ hath both the Father and the Son."

"Yes, answers some zealous brother or sister, "that is just what I believe, and John tells us still further, 'If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed, for he that biddeth him God speed is a partaker of his evil deeds.' Charity in its place is all very well, and I like to see Bro. Joseph so charitably inclined; but then 'charity rejoices in the truth,' and you know when a brother or sister departs from the commandments of God they are not in the truth. There is Bro. W., for instance, how can I fellowship him?"

"Why, what has Bro W. done?"

"Have you never heard how dishonestly he acted with me?"

"No, Bro. L., I have not; what is it?"

And then Bro. L. enters into a full statement of the wrong done him, for which no satisfaction has been rendered, and they both canvass the matter over until, upon separating, there is one brother more willing to bear his testimony to the guilt of Bro. W. It is but the pebble cast into the water, and thus from one to another it will pass on, and Bro. W. will most likely be the last one to hear of it. Accidentally we have been listening to the dialogue; and now when it is finished, quietly remark, "We presume, Bro. L., you have followed out the law in this case."

"The law—oh, no; I have too much respect for Bro. W's feelings to make the matter so public, even if he has injured me, let it pass."

"Ah! we are glad to know that your leanings are towards that charity which beareth all things, but let us ask you a question just here. Do you believe we can show our love to God in any other way than by keeping His commandments?"

"I assuredly do not, for the Apostle says—"

"One moment, Bro. L., and then we

will hear what the Apostle says. Have you talked with Bro. W., and told him you thought him a swindler?"

"No, I have not, nor have called him one either!"

"Perhaps not, in just so many words, but what else can he be if your statement is correct?"

"You can certainly find no room to doubt the truth of what I have said."

"We regret to say, Bro. L., that we can."

"I should like to know, sir, what it is then."

"Softly, brother, and we will try and make our meaning clear. Bro. W. has wronged you?"

"Yes sir, he has, and there is proof enough of it."

"Very well then, according to your own admission *you have done him a wrong far more grievous!*"

"How, sir, are you able to make that out?"

"Very easily. Just turn and read par. 23, sec. 42, D. C.:

'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 the members, but to the elders. And it shall be done in a meeting, and that not before the world.'

More then is the wisdom of God displayed in regard to settling all such difficulties as may arise between the followers of His law. Not only upon us but upon the whole church, is this direct commandment of binding force. Your tender feelings would not allow you to follow the wise and merciful law of God, but they have not prevented you from *stabbing your brother in the dark*. How do you know but Bro. W. has it in his power to perfectly satisfy your mind in regard to the matter; and if he has not, you cannot say he is not willing to repair the wrong done you, since you have never given him the opportunity. Why, even in the eyes of civil law, every man is held to be

innocent until he is proven guilty. Are man's laws then more just than God's?"

We have presented you here, my brethren and sisters, no imaginary case, but a true one; and before our mind's eye, while we write, pass many parallel ones, which have fallen under our observation. Are we "straining at a gnat and swallowing a camel"? While we are so tenacious of faith, repentance, baptism, and the laying on of hands, (as in truth we should be,) is our condition at all similar to those who likewise were very zealous for the observance of certain forms, but neglected "the *weightier* matters of the law"? "These," said the Savior, "ought ye to have done, *and not to have left the others undone.*" If, (as we most truly hold, the test of our love to God is found in our keeping His commandments, how shall we excuse ourselves from our want of obedience to what Paul tells us is the fulfilling of the law? "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Every L. D. Saint who dares to charge his brother or sister with a fault or a crime, before they have been and spoken with their brother or sister, is just as wilfully neglecting the plain law of God, as he who refuses obedience to the ordinance of baptism, or any other ordinance pertaining to the kingdom of God. We are commanded to love our neighbor as ourselves; and who is there among us that can truly say "We do this"? Which of us would be willing to get down quietly, and rack our brain for every fault or folly of which *we* may have been guilty, and drag them out to the light, for the afternoon's entertainment of such as may see proper to partake of the feast? If we would not do it of our own faults, and love our neighbor as ourselves, we will not do it of their faults. How often, we wonder when we see the beetle preying upon animal offal, or the loathsome worm

burying itself in the putrid flesh of the carion. But has man in his composition nothing akin to the beetle or worm? Answer me, ye lovers of the precious bits of scandal afloat in the world! Ye who are as swift to take up and spread an evil report as the hovering vulture to dart upon its prey! Had we the power we would ever associate these moral worms and beetles, in the minds of the pure and good, with the loathsome creatures they personate. Nay, we would place them lower, for the worm fulfills the object of his creation, but these —. Are they children of the light!

Has our brother or sister injured us, the law of God requires that they make reparation, and it is clearly our duty to demand this of them, *if we can not freely forgive them without*, which, however, is far nobler. Unfortunately, many persons seem to think that forgiveness consists in keeping from the party who has injured them a knowledge of their feelings towards them, being careful at the same time to *publish to others* their grievances. Sad mistake! By so doing we become, and deeply too, the offending party. We *think* we have been wronged in *purse*; we return it by wronging in **CHARACTER**! “Well,” we say in excuse, “we have only told the circumstance as it is.” That circumstance, according to God’s plain law, you had no right to tell, *but to the offending party*.

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he will hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican.” Matt. xviii. 15-17.

“Ah, well, when we have done this, he becomes to us as a heathen and a publican; we may then —”
“Softly, my friend! What then?”
“You have said more against your brother

whom you profess to love, than the law of God ever allowed those who believed it to say against any man, however sinful, however depraved; for is it not written, “*speake evil of no man*”?

We read that none but the pure in heart shall dwell in Zion! How we love to think of Zion as our home, our place of refuge, our covert from the sneers of this world, from every storm of life. How we love to talk of Zion, the inheritance of the saints, where nothing shall molest or make us afraid. Zion! the beacon light of the storm-tossed church. Zion! the home where we shall dwell with our Savior. How the very echoes of the name reverberate in the most secret chambers of our souls, making melody in our hearts!

“Who is the wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” Jas. iii. 13-18.

“If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.” Jas. ii. 8.

“There is one law giver, who is able to save and to destroy: who art thou that judgest another?” Jas. iv. 12.

May God help us, brethren and sisters, to ponder and weigh well these truths in our hearts; and question our souls with full purpose, to know whether we are trying to fulfill this royal law. It will be a painful hour when we are called to stand before the Lamb of God and pass in rapid survey the many, many, injunctions left us to love one another, if we have not obeyed them. God grant that each Latter Day Saint may “So speak and so do as they that shall be judged by the law of liberty.”

A DISCIPLE.

Bible Stories. No 1.

BY FRANCES.

Far to the east of the land of Palestine, at the time of which we are now going to tell you, was the powerful and wealthy kingdom or empire of Assyria. This name, historians tell us, was derived from Ashur, the son of Shem, who has the credit of having founded the empire, but was driven out of his provinces by Nimrod, the grandson of Ham. When Ninus succeeded Nimrod to the throne, he is said to have completed the magnificent city of Nineveh, which his father had begun. In reading the Holy Scriptures, you will often hear the kings of these countries spoken of, as coming to make war upon the Jews or children of Israel, and many times, because of the wickedness of His people, God suffered these heathen kings to prevail against them. When the children of Israel first went to the land of Palestine, God promised to be their King, and for many years they were governed by men called Judges. But at last they became very wicked and rebellious, and demanded of the prophet Samuel, (who was Judge at that time,) to anoint them a king. All the heathen nations by whom they were surrounded had kings, and forgetting the promise of the Lord, to be their King, they rejected Him, and wanted a man to be their king instead of the great Jehovah.

Samuel was deeply grieved at this, but the Lord told him to hearken to the people and anoint them a king. Before he should anoint the king, however, God told him to tell the people all the evils a king would bring upon them, and then if they still desired one, Samuel was to anoint one for them. Saul was chosen, and after his death David became king. Solomon, the son of David, oppressed the people, laying heavy taxes upon them, in order to support the magnificent manner in which he lived, and at his death the people, having become weary of their burdens, demanded of his son, Rehobo-

am, whether he would lighten the heavy service his father had imposed upon them. Rehoboam rejected the counsel of the old men, who advised him to listen to the reasonable complaints of the people and promise them better things in future, and being lifted up in the pride of his heart, he took counsel of his young men, whose pride and arrogance was equal to his own, and accordingly when the people came again to hear what the king would answer them, he said, "My little finger shall be heavier than my father's loins," meaning by this, that instead of lightening their burdens, he would make them much heavier. Using still more insolent language, he said, "My father chastised you with whips, but I will chastise you with scorpions."

Observe, my little readers, this was of the people's own choosing. They had rejected God and demanded a king. God will never *force* us to choose good. As he did with the children of Israel, so will he do with us, place before us good and evil and leave us free to choose which we will take.

The evils of a king did not end here. The people were very angry, and rebelled against Rehoboam, and from that time the children of Israel were divided, and formed two distinct kingdoms. The kingdom of Judah, with the city of Jerusalem for its capitol, and the kingdom of Israel having the city of Samaria as its capitol. Constant strife and bloodshed was occurring between these two kingdoms, until the ten tribes of the kingdom of Israel were led away captive by Shalmaneser, king of Assyria. Many of them were taken to the interior of Asia; and history from that time, tells us nothing in regard to them. But, though history is silent, I am sure that to many of my little readers, the name of the "ten lost tribes" is as familiar as household words.

Having now given you a brief sketch of the unhappy division of God's people, let us return to the kingdom of Israel, for there our story leads us.

During the time that Jehoram was king, the Assyrians came up to war against the kingdom of Israel, and among other spoils and captives they carried away with them a little Jewish maiden, and she was put in the house of one of the king's officers to wait upon his wife.

Now the Bible does not tell us how sad and lonely this little Hebrew girl was, but cannot my little readers imagine how her heart must have longed for the home where, perhaps, her father and mother or loving brother or sisters dwelt in peace. How she would think of them at night, when no mother's kiss pressed her lips—no father's arms drew her fondly down upon his knee, while he talked to his little girl of the great Jehovah who had led his fathers out from the cruel bondage of Egypt, going before them in all their journeyings in a cloud by day and a pillar of fire by night. Perhaps by night she dreamed of home—of father and mother, and thought she was really with them. How cruel it must have been then to awake and find herself still in a strange country, and among a people who knew nothing of her father's God. Instead of worshipping the great Jehovah, they bowed down to hideous images of wood and stone, which could neither see nor hear, and which they themselves had formed.

Doubtless the palace in which the little Hebrew girl lived was very fine, for the officer who was her master was very wealthy, and very much respected by the king. The splendor and luxury of those eastern courts have been spoken of by many historians, and if such things could have consoled her heart, she would perhaps have forgotten the home of her youth entirely; but all of that splendor put together was not worth one loving embrace, from father or mother, and what to her was this palace home, while she remembered her own dear one far away among the vine clad hills the great God had given to her people, and with what intense longing to

see it once more her heart must have been filled. The sacred record does not say that this little girl was a christian, or in other words, that she loved the Lord, but in the little sketch we are going to give you of her, two things are stated in regard to her, which will settle the point, to our mind, beyond a doubt. Who now of my little readers will, when the story is finished, tell me what these are? How I would love to see some of you interested enough to do so. If you will, just send your reasons to the "Little Folks" column of the *Herald*, and I can answer for it that the Editor will publish them. Are there none of you who will do this much for Frances? Let's see!

[TO BE CONTINUED.]

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Thursday, Oct. 15, 1868.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

Brothren of the latter days. Having attended the sitting of the Semi-Annual Conference, we are comforted by the assurance that the good offices of the Spirit have attended the ministration of the word, in a marked degree during the year that is past.

We found the saints trying to live according to the teachings of the gospel; the only draw back seeming to be, the disposition to indulge in useless and pernicious habits, which have the tendency to weaken the body, and consequently the brain, destroying the intellect and making those thus indulging, very bad examples to those who are looking to them for an example of virtue and righteousness.

We now believe that it is time that, so far as drunkenness and its attendant vices are concerned, little lenity should be shown to those who persist in the folly of it. And so with adultery, and fornication. The huge incubus of guilt under which

the church has staggered for years that are past, begins to lighten up because of the persistent refusal of the church to carry it and be content.

That which men have not the power to correct, they must endure, and that which it is their peculiar province to correct and eradicate, they will be held accountable for. Hence, while we denounce the crime which has darkened the name of Zion's children, while it was attempted to be taught as a precept of truth, we must not embrace it as a folly, must not wink at it as a weakness; but must reprove as the one and condemn as the other.

Endless questions must arise, but the saints must by this time have learned, that time solves many problems at which present wisdom has faltered. The status of many persons once connected with the church, and who are and may be reunited with it, is to be ascertained by their walk, their conversation and their expressed desires.

That these may vary, and that the circumstances which have surrounded them may bring curious questions into the councils of the brethren must be expected, but it should not be expected that these questions are of that character that a difference of opinion should be fatal to those holding different views.

The principles of liberty should be dear to every christian heart, and much dearer when those principles are akin to, and linked with the faith which has been delivered to the saints.

To suppose that a perfect unity would be attained unto without first passing through the ebullition sure to ensue from the commingling of such contrary of character, was to expect a prodigy not consistent with any known rule of philosophy, either civil or ecclesiastical.

In time perfect unity on all points of vital importance will be reached. A body of men, freemen too, in which every single identity comprised in the whole is of itself a walking digest of the law, it must needs be that there will be a

difference of conclusions upon the many things presented to view; but where the desire of the heart is to be obedient to the will of God, self will never stand in the way to prevent a coalition with the ruling ideas held by the many as against the few.

The absolute certainty upon which our faith is founded, gives us good reason to know that we can afford to stand the test of time, and that the period which will elapse, bringing our establishment, will sap the foundations of vain theories built for a time.

While we are not at liberty to rejoice with exultation over the ruin of the hopes of other men, we must be careful, that in their fall we are not blinded by the dust rising from their crumbling fragments.

That the next decade of years shall be prolific of historic events, may well be conjectured. How deep they shall reach in the development of the plan of Jehovah touching His people; remains to be seen.

There be some who believe that Zion (locality) is already redeemed, and that they are called to turn in and occupy.— We can have no cause of quarrel with these; but we predict for some of them sad disappointment, and for others, an equal safety and security in the borders as in the centre of Zion.

Until such time as Zion's converts are redeemed by righteousness, *i. e.* the practice of it, we may confidently wait for the call.

The church has dearly paid for the experiment of running hither and thither in search of righteousness to come from *localities*; and we trust that the lesson has been salutary. But if not, there is yet room to try a few more, but the saints may rest assured that misery and woe for them shall not come by us, if our prayer is granted.

In the mean time we say to all: Be free to examine these claims made by different men for different things, if you find good in them reduce it to possession if possible. That which you have of error and wrong, divest yourselves of as soon as possible.

If possible for you, find sermons in the stones, the trees, the winds, the clouds, in all things of nature; in the creeds of men, their follies, their vices; and all that appertains to them of good and noble nature.

If it may be, we shall try to prove a faithful monitor though we fail as a guide.

At this session, as heretofore at Conference, we were favored with the company of POTTER CHRIST, who claims to be the *Son of God, the Morning Star*.

He was busy during the intermissions in descanting upon the glories of his kingdom. We are informed that he used to be a member of the church many years ago. He is now proselyting for himself, is past middle age and brisk in manner and speech.

Some of those connected with Sidney Rigdon were also at the Conference, and one, Mr. John A. Forgeus, requested the attention of the Conference for an hour and a half, at the opening of the session, or in the morning of the second day, to set forth the rights of Sidney Rigdon to the presidency of the church. As the request was addressed to the presiding officer of the Conference, we read it to the people for their action. The weather being cold, and for other reasons, the Conference refused to grant their time. Bro. Moses Nickerson, will however meet Mr. Forgeus, at Little Sioux, if preliminary conditions are complied with.

A feeling seemed to prevail among the saints for an increase in the size and importance of the HERALD, as a means for the diffusion of general intelligence. That it is greatly needed there is no doubt, and that it can be accomplished is certain, *provided the saints will sustain such a paper by a liberal subscription list.*

We hail with delight this manifestation of (increasing thirst for intelligence through the channels within the reach of the church.) May it increase. The representation from the various fields shows an increasing desire for the preaching of the word, and we do sincere-

ly hope that the brethren will respond to the call.

We as a people cannot be safely contented, unless there is a more zealous presentation of our views before those who enquire thereafter; and why men cannot declare their faith and the tenets of the church among their neighbors, though they cannot travel abroad, must be answered by those who refrain from doing it.

Besides this, if we shall expect the world to respect our faith we must study hard to present it to them in an acceptable manner. By this we do not mean that we should conform to their form of church government, but do mean that many of our elders have made no advancement in their style, manner and the matter of their speech, when presenting the faith. Why is this? Do they suppose that no improvement can be made in this respect? If so, let them learn from those who are in the advance in preaching, and they will find a great change for the better in them, a better knowledge of the word, a better conception of the wants of the people, a more orderly style of delivery, a nicer sense of propriety, all go to make up the sum of the model preacher.

Who is he?

It is time that we began to give human frailty its due weight in considering the ills to which we are subject. The idea of charging all the pains, troubles, trials, and afflictions which we endure to his satanic majesty, seems to be an idle excuse for the practice of those things which weaken and debilitate the system making it more susceptible to the attacks of disease. A lack of wisdom in this respect is bringing inactivity upon otherwise strong men. "Study to show thyself a workman," says the Apostle to Timothy, and to us this language is fully as potent for good as for them; provided we permit its warning to take effect upon our hearts, and pursue that course that will increase our usefulness. That then which destroys our usefulness is sinful for us to indulge in.

CORRESPONDENCE.

FROM BRO. J. X. ALLEN.—*Bro. Joseph:* Not having any news of much importance to communicate, I have refrained from troubling yourself or office with letters. I do not now write because of having any thing wonderful to relate, or knotty question to be explained; but simply to keep you posted in the working of this branch of the church.

Some six weeks since the Branch Council resolved to invite Bro. C. Derry to come and visit our September Conference; the invitation was sent, and in due time the saints were made glad by the manly voice and sound teachings of that servant of God. We had a lively Conference, and the Sabbath School Festival, on Monday evening, the second day of Conference, could not be beat. The Hall was crowded. Peace and harmony prevailed; not a word, look, or breath of discord transpiring to mar the tranquility of the scene.

I think these social gatherings have quite a happy effect upon the children; they warm up and create an interest in the hearts of the little folks towards the latter day work; making them more sensibly realize their identification with it.—The little children being happy in, and proud of their Sabbath School, tell the pleasing story to other children, thereby becoming messengers of glad tidings to minds as yet untraditionated in Babylonish worship. Not a child but has some influence for good with some other child. I pray God to bless our humble endeavors to interest and instruct the lambs of this flock.

The social gathering does more, it familiarizes the brothers and sisters living at a distance from the meeting house, who do not often see each other, and takes away the stiffness resulting from a limited acquaintance; it amalgamates and tends to make us one. Influenced by these sentiments, a few sisters in this branch of the church decided to organize themselves into a Benevolent and Missionary Society, under the promising name of the "Sisters of Dorcas." Their by-laws were drawn up by Bro. Geo. Bellamy, and the obligations of the sisterhood by your humble servant, who had the pleasure, on the 22nd ult., of initiating the first seven sisters into this holy sisterhood. The ceremony was brief but very impressive; we first dedicated the circle to Almighty God, and implored His paternal blessing upon, and cognizance of it; then the candidates kneeling

around the little altar, on which was a copy of the New Translation of the Bible, opened at Acts ix. 36, each sister with her right hand placed upon the open Bible, and her left on her heart, repeated the obligation; of which I have not a copy, but will give you the main points:

1. They would do all that lay in their power, during their natural lives, to build up and advance the interest of the kingdom of God.

2. They would, as far as practicable, devote their lives to the proper training of the young, laboring in and for the Sabbath School in the Church of Christ.

3. They would visit and otherwise comfort the poor, sick and distressed sisters, so far as circumstances will permit.

4. They would discountenance all TATTILING, and themselves would never speak evil of any L. D. Saint, either before his or her face, or behind his or her back, but more especially a SISTER OF DORCAS.

They have no male members, nor can a brother visit them except by unanimous request of the circle. You will perceive that our object is to have all hands at work, priesthood, sisters and children.

Dear brother, in submitting our transactions for your criticism, we feel assured that God, in whose vineyard we are all laboring, will give you wisdom to approve the right, and to reprove the wrong; and you may rest assured that any correction or reproof will be received in the same kind spirit in which it is given.

May the God of Abraham and Joseph bless you and us, in our humble efforts for the truth, is the prayer of your fellow workman.

St. Louis, Mo., Sept. 24, 1868.

FROM BRO. D. H. BAYS.—*Bro. Joseph:*—I again write to inform you of my labors in Northern Kansas. On Monday, July 27th, in company with Bro. Hoffman, who was going on a visit to Northern Missouri, I started for Doniphan Co., Kansas, where I arrived on Tuesday, Aug. 4th. Notwithstanding I was quite sick most part of the journey, through the goodness of God, I was not sick another day after my arrival at the residence of Bro. Thos. Davies, on Wolf River; so I commenced my labors for Zion the following Sabbath. I preached three discourses, and on Wednesday, Aug. 12th, I baptized five, all of whom except one (Bro. Davies) were new members, and never heard a gospel sermon before.

I then delivered a series of discourses in Troy, the county seat. A manifest interest was felt, and some declared their intentions of being baptized. I then went

to Robinson, Brown Co., where I found Bro. John Richards. Saturday evening, Aug. 22d, I attended a discussion between a Calvinist and a Universalist. It was conceded by the audience generally, who were mostly what is termed orthodox, that the latter gentleman gained the day; and having announced my appointment to preach the next day at 11 o'clock, at the opening of the debate, I was requested by the Chairman to speak at the close of the meeting. I told the people that I would like to speak a few moments, provided the disputants had no objections; both gentlemen readily consented, the Universalian friend declaring that he "was not afraid to have his doctrine examined by any one."

Having provided myself with a few "notes," I began to review his doctrines in the light of the gospel. I had not spoken five minutes, till he began to interrupt me. I told the congregation that as the gentleman was offended, and as I did not wish to offend, I would speak no longer; whereupon the chairman, and many voices from the audience cried, "Go on, go on; we want to hear you through; go on."—So I concluded my brief review to the entire satisfaction of the whole congregation. This was a favorable introduction, and though I preached but twice, some declared themselves in favor of the work; and extorted from me a promise to return. I then returned to Wolf River, where on the 25th, I baptized Bro. Richards, and organized a branch of six members, and left them rejoicing. Went to Atchison, and on the evening of the 26th, beneath the light of Luna's soft rays, baptized five, and organized a branch the same evening of five members, and started home, rejoicing in the goodness of God, where we arrived on the 4th of September. I preached here last Sabbath and baptized four more, and others are believing. I expect to return to northern Kansas soon, when others will be baptized. May the good Lord prosper His work, is my continual prayer.

GALESBURG, Mo., Sept. 17, 1868.

FROM BRO. THOS. WADDEL—*Bro. Sheen*:—Since last fall Conference I have baptized 115 persons, and organized 4 branches, 1 in Alabama, and 3 in Florida.

MILTON, Santa Rosa Co., Florida, Sept. 23, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

WATSONVILLE, Cal., District Conference was held July 10, 1868.

Bro. Wm. W. Blair, Pres., Bro. H. Green, Assistant, and Bro. Thos. Dungan, Clerk.

Conference met at 8 P. M. Preaching by Elder Dungan, on the first principles of the gospel, to a respectable congregation.

SATURDAY, July 11.—Bros. Webb and Hall both having made proper acknowledgment, on motion were unanimously accepted by the Conference, and it was

Resolved, That Bros. Webb and Hall be restored to their respective standings as elders in the church.

The following elders reported: H. Green, Thos. Dungan, Bro. Newman, Orrin Smith.

Resolved, That Bro. Jas. Hopkins was not legally cut off from the church by its action of Sept. 25, 1864.

2 P. M.—*Branch Reports*: Watsonville: 30 members, including 4 elders, 1 priest, 1 teacher, 1 deacon. Jonathan M. Newman, President; Joseph Brown, Clerk.

Alameda Creek: 48 members, including 1 seventy, 6 elders, 1 priest, 1 teacher, 1 deacon. Daniel P. Young, President; Daniel S. Mills, Clerk.

Stockton: 48 members, including official members. P. C. Daley, President.

Volcano: 18 members, including officers. Joseph Howell, President.

Resolved, That Bro. Orrin Smith choose an assistant and take a mission to Mount Diablo and vicinity, and San Joaquin and vicinity, until the Oct. Conference.

Resolved, That Bro. Geo. Adams and Daniel Brown be associated in a mission to Santa Cruz and vicinity, and Centreville and vicinity.

Resolved, That Bro. J. M. Newman take a mission to Pescadero and vicinity.

8 P. M. Preaching by W. W. Blair.

SUNDAY, OCT. 12. Preaching by W. W. Blair. Two were baptized in the interim.

2½ P. M. Met for confirmation and sacrament meeting; also for blessing children.

8 P. M. Elder W. W. Blair preached upon the necessity and consistency of the Holy Scriptures. Quite an interest was manifested in the discourse.

MONDAY, July 18, 8 P. M. Joseph Smith was sustained as Prophet, Seer, and Revelator, and President of the C. of J. C. of L. D. S.; and all the quorums of the church were received, and promised to be sustained by our faith and prayers.

Wm. W. Blair was also received and promised to be sustained with the faith and prayers, as President of the Pacific Slope.

PITTSBURGH Conference, held Sept. 6, 1868.

Joseph Parsons, President; H. M. Wilbraham, Clerk.

BRANCH REPORTS.

Waynesburgh: 4 members, including 1 elder. Garrett Laughlin, Pres.

Pittsburgh: 59 members, including 2 high priests, 4 elders, 2 priests; 1 baptized. Jesse Price, Pres.

Glencaston: 24 members, including 1 elder, 1 priest; 11 baptized; 2 cut off. Wilford Henry, Pres.

Port Perry: 12 members, including 1 elder, 2 priests. Peter Ray, Pres.

The following elders reported: A. Falconer, Edwin Hulme, Robert Wiper, Jas. Brown, Jacob Reese, J. Parsons, Jas. McDowell.

Resolved, That Elder Matt. Fielding labor in Sharpesburgh; Elders Reese and Wilbraham in Mansfield, Pa.; Elder Jas. Brown as the Spirit may direct; Elder Jas. Wagoner and Priest Robert Wiper in Swiss Vale; Elder A. Falconer and Priest Ed. Hulme in Saw Mill Run.

2 1/2 P. M. The sacrament was administered, and the afternoon spent in fellowship. We had a pleasant and profitable time, which will long be remembered. Joy sat on every countenance. The priesthood of the District, with its President, are united heart and hand to push on the glorious conquests of the Redeemer's kingdom, and the saints were loth to part from each other.

Resolved, That we uphold and sustain Joseph Smith as President of the Church of J. C. of L. D. S. in all the world, and all the authorities as they now stand.

Resolved, That this Conference adjourn to meet again on the sixth day of Dec, 1868, at 9 o'clock. A. M.

CAMPOBELLO Conference was held at Campobello, New Brunswick, Sept. 4, 1868.

Conference organized on the evening of the 4th., by choosing Thos. W. Smith to preside, and H. W. Robinson, Clerk.

SEPT. 5, 9 A. M. After a few very appropriate remarks by the President, there were found present, 1 of the seventy, 7 elders, 1 priest, 1 deacon.

Bro. M. Holland, President of the Brooksville Branch, reported very favorably of the work in his locality, stating that peace and harmony prevailed, and a lively interest was manifested for the spread of the gospel truth.

Bro. J. Griffin then reported the Grand Manan saints as being pretty well united, and a general desire for the furtherance of the work.

Bro. J. Pierce reported the Campobello

saints as being united, and having a desire to see the work prosper.

Bro. T. W. Smith reported his labors in a spirited and interesting manner, by the relation of which much was brought to view which was full of instruction and furnished examples of the curious and glorious workings of the Spirit of the Lord, after which he gave much good advice respecting the settlement of difficulties among members, as also the need of the spirit of forgiveness being had and manifested among the saints.

BRANCH REPORTS.

Bear Isle: 18 members, including 4 elders, 1 deacon; 1 added. Jonathan Eaton, Pres.; James Eaton, Clerk.

Little Deer Isle: 25 members, including 3 elders, 1 teacher, 1 deacon; 1 added. Otis C. Eaton, Pres.; J. W. Blaster, Clerk.

Greens Landing: 15 members, including 2 elders, 1 priest. Thos. Ames, Pres. and Clerk.

Brookville: 17 members, including 1 elder, 1 teacher, 1 deacon; 3 added. Michael Holland, Pres.; Mace R. Cousins, Clerk.

Pleasant View: 7 members, including 2 elders, 1 priest. Jas. Griffin, Pres.; Alex. Graham, Clerk.

Snug Cove: 11 members, including 1 elder, 1 priest, 1 teacher.

Total—96 members, including 13 elders, 3 priests, 3 teachers, 3 deacons; 5 added.

H. W. Robinson tendered his resignation as District Clerk, but by vote he was continued in that office.

The support of elders' families was then spoken of, when Bro. T. W. Smith presented the law of the Lord in a very clear manner, thus setting the duty of the saints relative to the above matter, plainly before them.

Preaching in the evening by T. W. Smith.

SEPT. 6. Preaching in the morning at the Snug Cove School House, by T. W. Smith. Also at 3 P. M. These meetings were well attended, and good order and a spirit of inquiry prevailed.

After the evening meeting closed, the saints repaired to the house of Bro. Geo. Parker, where they had a social meeting which, like Paul's meeting on a certain occasion, continued until the "break of day." The Spirit of the Lord was truly manifested in mighty power, in tongues and in prophecy, and to some degree in healing.

Peace and harmony prevailed among the saints throughout the entire Conference.

Conference adjourned to meet at Green's Landing, Deer Isle, Hancock Co., Maine, Dec. 4, 5, 6, 1868.

LITTLE SIOUX District Conference met at the Mefford School House, in Twelve Mile Grove, Harrison Co., Iowa, Sept. 5, 6, 1868.

Hugh Lytle, Pres.; Lehi Ellison, Clerk *pro tem*.

BRANCH REPORTS.

Morning Star: 21 members, including 3 elders, 1 teacher, 1 deacon. Elisha Palmer, Pres.

Union Grove report sent back for correction.

The following elders reported: Hugh Lytle, Geo. Sweet, H. Shaw, Colby Downs.

Resolved, That any members absenting themselves from meeting for an unreasonable length of time, without a reasonable excuse, shall be deemed under transgression, and subject to labor from the officers of their respective branches.

SEPT. 6. Elders H. Holliday and I. Ellison reported.

Preaching on the organization of the kingdom of Christ and calling of the apostles, by D. M. Gamet, followed by John A. McIntosh.

AFTERNOON. *Resolved*, That Geo. Sweet and H. W. Wood go on a mission to Monona County.

Preaching by S. W. Condit.

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

Officers present: 3 high priests, 1 of the seventy, 10 elders, 1 priest, 1 teacher.

Resolved, That we adjourn to meet at Little Sioux on the first Saturday and Sunday in December.

NEVADA Quarterly District Conference was held in Carson City, Sept. 12, 13, 1868.

SEPT. 12, 11 A. M. Organized by choosing E. C. Brand to preside, and E. Penrod to act as Clerk.

BRANCH REPORTS.

Carson City: 43 members, including 7 elders, 2 priests, 2 deacons; 1 baptized; received by letter; 1 out off. E. Penrod, Pres.; A. Penrod, Clerk.

Franktown: 22 members, including 2 elders, 1 priest, 1 teacher; 3 baptized. J. Twaddel, Pres. and Clerk.

Jack Valley: 18 members, including 3 elders, 1 priest, 1 teacher; 1 baptized; 3 removed. D. K. Winters, Pres.; Chas. A. Parker, Clerk.

Elders John Twaddel, Emanuel Penrod, Geo. Smith, W. W. Blair, and Thos. Milard reported.

Remarks by Bro. Brand on the duty of branch officers, followed by Elder W. W. Blair on the same subject.

2 P. M. Elders David Bona, A. B. Johns, John Parkin, David Winter, E. C. Brand, Edward Williams and Edward Cassidy reported.

Elder David Bona resigned the Book Agency.

Resolved, That we accept Bro. Bona's resignation as Book Agent, and thank him for the energetic manner in which he filled that office.

Official members present: 1 of the twelve, 11 elders, 4 priests, 1 deacon.

Priests W. C. Sides, John Hawkins, Joseph Bowden, and John Bona reported.

Remarks by Bro. W. W. Blair on the history and blessing attending the powerful and rapid progress of the church.

Resolved, That Emanuel Penrod be Book Agent for this Conference.

The decision of the court of elders appointed in the cases of Bros. Mesach S. Williams, Evan Jones and Geo. Dobbs were read.

Resolved, That we sustain these decisions.

Resolved, That Mesach S. Williams, Evan Jones and Geo. Dobbs be disfellowshipped.

Remarks by Bro. W. W. Blair on the strict order of the church.

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

Bro. Brand tendered his resignation of the Presidency of the District.

Remarks by Elder Blair on the Presidency.

Elder E. C. Brand was then chosen President of the Nevada District, unanimously.

Remarks by Bro. W. W. Blair.

Bro. E. C. Brand tendered his thanks to the saints for their faith in him as their President; said he would do his best to roll on the work; also made some remarks on strong drinks and tobacco, deprecating their use.

Moved that Elder John Parkin and W. Wilkes be supplied with licences.

Resolved, That Elder E. C. Brand be our delegate to the San Francisco Conference.

7 P. M. Bro. Blair delivered an eloquent discourse.

SUNDAY, SEPT. 13, 10 A. M. Preaching by Elder W. W. Blair.

Resolved, That we adjourn to meet in Conference in this city, Dec. 12, 13, 1868.

STRING PRAIRIE District Conference was held at Keokuk, Iowa, Sept. 5, 6, 1868.

Minutes of the last Conference read and approved.

Official members present: 1 high priest, 12 elders, 2 priests, 1 teacher, 2 deacons.

BRANCH REPORTS.

Keokuk: 31 members, including 3 elders, 1 priest, 3 teachers; 1 removed by letter; 1 died. Elder Wm. Flavel died on or about the 28th of July 1868. B. F. Durfee, Clerk.

Farmington: 30 members, including 1 of the seventy, 6 elders, 1 priest, 1 teacher, 1 deacon; 4 baptized; 1 disfellowshipped. F. Reynolds, Pres.; L. D. Nelson, Clerk.

String Prairie and Montrose not reported.

O. Dunham, High Priest; Elders F. Burley, R. Warnock, J. H. Lake, S. Trip, S. Alcott, W. Anderson, J. S. Snively, and — Piers, Priest, reported the work in a favorable condition generally, and manifested a desire to promote peace among the saints, as well as preach the gospel in their respective localities.

Afternoon. Resolved, That our next quarterly conference be held at Montrose, Iowa, on the first Saturday and Sunday in December.

Resolved, That we sustain J. H. Lake by our faith and prayers, as President of this District.

Resolved, That we sustain all the spiritual authorities of the church.

Saturday evening Bro. J. H. Lake preached; on Sunday, at 11 A. M. Bro. W. Anderson, and in the evening J. H. Lake. In the morning and afternoon prayer meetings, the saints were blessed with the Spirit in prayer and testimony, the elders were instructed through the gift of tongues to be faithful in their calling, and the wandering saints were called upon to renew their covenant, when the Lord said He would restore their first love.

At the request of the Keokuk Branch, W. C. Lanyon was ordained a Deacon, by J. H. Lake and F. Burley.

BROOKFIELD, Ohio, Conference was held [time and place unknown to us.]

David H. Lewis, President; William Lewis, Clerk.

Official members present: 9 elders, 2 priests.

The Brookfield Branch reported 69 members, including 12 elders, 3 priests; 4 removed. Wm. Lewis President and Clerk.

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

Adjourned until the last Saturday and Sunday in December.

SELECTIONS.

Earthquakes.

HEAVY SHOCKS of an earthquake were felt at Hilo and other places early in September.

Three shocks of earthquake were felt at Silver Mountain, Cal., on Oct. 6th.

NEW YORK, Oct. 9.—Mail reports from India, state that the shock of an earthquake was felt pretty generally in the Punjab, on the morning of the 6th of August, at 28 minutes past 6 o'clock. At Lahore, Amrilzar, Jalandhar, Amballa and Simla, the shock was experienced, but nowhere severely.

NAPLES, Oct. 10.—Vesuvius threatens another eruption.

NEW YORK, Oct. 11.—Advices from South America to September 10th are received.

Earthquakes continued on the southern coast of Peru, but caused no damage.—Forty thousand houses were destroyed by the previous shocks in Arequipa, which would cost forty millions to rebuild.

Cusco suffered little damage. Provisions had been received all along the coast from Valparaiso and Peru. The sufferers are abundantly supplied.

NEW YORK, Oct. 12.—A Valparaiso letter states that there had been heavy rains about Valparaiso, and some land slides, which interrupted traffic, killing several persons, and had caused a suspension of business. The sea was very rough and three launches were swamped. Fever was prevalent. Many children were suffering from it. The earthquake of the 13th ult. was also felt in the historic island of Juan Fernandez. The sea, leaving its natural limits, precipitated itself with great force upon the island, and carried canoes, etc., far into the interior.

Facts Worth Knowing.

The Dean of Carlisle, in a recent lecture on the use of tobacco, calculated that the entire world of smokers, snuffers and chewers who consume two million tons annually, or four billion four hundred and eighty million pounds weight—as much tonnage as the corn contained by ten million of Englishmen, and actually at a cost sufficient to pay for all the bread-corn eaten in Great Britain. Five millions and a half acres are occupied in its growth, the product of which, at two pence per pound, would yield thirty-seven

millions of pounds sterling. The time would fail to tell of the vast amount of smoking in Turkey and Persia. In India all classes and both sexes indulge in this practice; the Siamese both chew and smoke. In Burmah all ages practice it—children three years old and of both sexes. China equally contributes to the general mania; and the advocates of the habit boast that about one-fourth of the human race are their clients, or that there are certainly one hundred million smokers.

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support fifty thousand ministers with a salary of one thousand dollars; or more than one hundred thousand missionaries. The students of one college pay more than six thousand dollars for cigars yearly. It tends to idleness, poverty, and strong drink, and the whole family of vices. It tends to debility, dispepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around twenty thousand in our land every year! It is estimated that in New York City more than twice the amount is puffed away in cigars than is expended in bread!

Some eighty diseases are traced to the use of this vile narcotic. It injures the health of body, mind, and soul. The habit is indecent, the example is pernicious on the rising youth. The expenditure is wicked, the gratification of a vitiated appetite. It leads to strong drink. Said a poor Indian, "I want three things; all the rum in the world, all the tobacco, then more rum; I smoke because it makes me love to drink." The use of this pernicious drug blunts the moral sensibilities, grieves the Holy Spirit, hinders prayer. I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul.

The excuses for using the dirty tyrant are frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another, because some ignorant, sottish, wine-bibing, tobacco-chewing, or smoking doctor recommends it; thus and thus, until the whole catalogue of excuses is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto the "decursed thing," and warn their patients to lay it aside forever.

"Friend, do not excuse yourself," says the Hon. Gerritt Smith, "by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die. Tobacco and rum—what twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying. As Paul said to Timothy, so we say to you, 'Keep yourself pure.' Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco."—*American Phrenological Journal.*

Sands of Gold

"Too much sensibility creates unhappiness; and too much insensibility creates crime."—*Tatyrand.*

"Be wise, for in gaining wisdom ye gain an eminence from which no shaft of envy or malice can hurt."—*Barrow.*

"In love we grow acquainted because we are already attached; in friendship we must know each other before we love."—*Tatyrand.*

WANTED

At Kookuk, Iowa, Sept. 5, 1868, by Elders John Lake, Bro. W. C. Lanyon, to Miss Emma Paha Peace and joy, and virtue,—here, here, in hopes, in Heaven, of greater,—there.

DIED

In Quincy, Ill., July 1, 1868, WILLEY EDGAR, infant son of John and Mary McKnight, aged 2 months and 20 days.

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LATTER DAY SAINTS

HERALD

WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEAR RULERSHIP, 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. 14.] PLANO, ILL., NOV. 1, 1868. [WHOLE No. 165.]

For the Herald.
A HAPPY MESSAGE.
BY ADEL.

TUNE.—“Again Shall the Children of Judah Sing.”

Again shall the children of Zion sing:
The lay of a happier time,
When Christ to their city its glory shall bring,
‘Neath the sun of a brighter clime.
This is the song of each honest heart,
Who truly looks forth to the end;
Both anxious and willing from sin to depart,
And service for Zion to lend.

O! where are the works of an ancient faith
Accomplished in answer to prayer,
Obedience to law as the scripture saith—
Will show unto us where they are.
Though ruin presides o’er that fertile spot,
Esteemed as a forest it lies,
The center of Zion shall ne’er be forgot,
While God rules above in the skies.

Yet remember that only the righteous in heart,
In her courts shall a portion obtain,
In her bliss and her brightness enjoying a part,
With the pure and the true that remain.
This is the song of each honest heart,
Who truly looks forth to the end,
Both anxious and willing from sin to depart,
And service for Zion to lend.

Consciousness Before and After Death.

Since the day when Paul’s mystery of iniquity began to work, and the absurdities of mythology and false philosophy began to be blended with and make a part of the glorious gospel annunciated by the Divine Master,

which was to ultimate in giving the dominion to the man of sin, and flight of the power and gifts of the church of Christ; amid the long concatenated chain of spurious doctrines, introduced, and rendered popular by noted leaders, and supported by the blind credulity of thronged multitudes, there seems to be none more palpably false, and wholly destitute of Bible support than the sleep or death of the soul.

The blind adherents and strenuous advocates of this unfounded and most disconsolate belief, in their heated zeal, and extravagant desires for the success of their cherished cause, unite in one grand phalanx, and march forth, sounding the trumpet of war before their marshalled camp, and challenge contradiction.

Fiery discussions and terrific combats with opposing forces is courted, forming the crowning glory of their illustrious leaders.

Daniel’s great beasts and the hydra-headed monsters of John’s Revelations, mysteriously, and largely speculatively interpreted, form the groundwork of the major part of their cherished tenets, called the test questions. While Job, Psalms, and Solomon’s Proverbs are

largely and abstractly quoted, translated, and paraphrased, to support the idol of their belief—*endless sleep*.

It is this unconsciousness after death, which forms a cardinal pillar in the spiritual superstructure of the Adventists, whose only spiritual forethought is drawn by mathematical calculations from the visions of Daniel and John the Revelator, and so exact have they their calculations and conclusions, and their confidence so implicit therein, that they have often descried the *day* on which the Son of Man would come. Thus, by the skill of modern science, they have transcended the light of Christ, who said, "no man knoweth the day, nor the hour, but the Father only."

It is this principle of unconsciousness that we will now briefly notice.

Believing the Bible a sufficient light to decide this strange delusion, we commence with Jno. i. 1-3, 10 :

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

"He was in the world, and the world was made by him."

None will say that this scripture has not direct reference to the Savior. It declares He was in the beginning; which refers to the dawn of creation, when the Spirit of God brooded over chaos and worlds moved into existence, "by the word of God." Heb. xi. 3. And more, that Jesus was the grand architect of the whole universe of worlds which revolve in space and gem the vault of heaven.

"For all things were made by him; and without him was not any thing made that was made."

"He was in the beginning with God," [one besides himself,] and in him was life." And it is plain that He is *our* Creator, with everything that is above, beneath and around about us.

"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be

thrones or dominions, or principalities, or powers; all things were created by him, and for him." Col. i. 16.

It is apparent that this living pre-existent, intelligent, and *all* powerful entity was not then that mortal, corporal body, born of the virgin Mary, received the name of Jesus, was crucified, dead and buried, and rose again, as is recorded in the gospels, 10. This latter was only seen with an eye of faith; known by prophetic view. Hence the above must refer to that being, and intelligent entity, existing at the creation, without the body mortal, armed with power replete, speaking worlds and beings into existence and life. Jesus says, "Father, glorify thou me with the glory I had with thee before the world was."

Long anterior to the creation of the earth and heavens, with all their thronged hosts, Jesus wore a diadem of glory too great to wear among mortals. This he left in yonder world, the abode of the blessed, to receive the body *mortal*, which was to die as a ransom for all. Shall we say this living, active and creative Being, clothed with immaculate power and life, looking into the dark expanse of space, and speaking into being the universe before us, with all of its varied millions of beings and things, was *mortal! to die—became unconscious*. This *God of all life* mouldering in the grave, bound by the exulting triumph of the king of terrors, to be awake only by another Deity? Oh, consistency, where are thy charms! Oh, reason where hast thou flown? Return, thou cherub of light, with healing in thy wings. They tell us **THE ETERNAL GOD SLUMBERS, —SLEEPS—IS UNCONSCIOUS—DEAD!**

Oh, vain, disconsolate and *unfounded* belief! Yet, strange to say, men tell us that this is the fate of both good and bad, God and the devil!

This God entity, in process of time, was incarnated; clothed with the seed of Abraham; born of a virgin. This earthly temple possessed bones, muscle,

ligaments, arteries, veins and nerves; looking in the symmetrical whole, like all human corporeal bodies. So much was He like other men, that He was called the carpenter's son; His brethren, James, Joseph and Judas. Matt. xiii. 55. His body was named Jesus, and worshipped as the Christ; it containing that which came down from God. Jno. iii. 13; vi. 38. In this personage is blended the human and divine; the spirit and flesh; and so perfectly and harmoniously united, that in thought, feeling, task and action, was like other men. This duality, then, was Jesus manifest in the flesh, going about His Father's business. Like other men, He could not remember His associations with the Father in yonder world. No; but was developed, physically and mentally, like other men. "And Jesus increased in wisdom and stature, and favor with God and man."

In the personality of Jesus, then, there are two distinct elements, or substances, the flesh and the spirit. The spirit had lived long anterior to, and aside from the body; it now lives in the body, an earthly temple. For over thirty years this spirit incarnate moved to and fro among men, healed the sick, raised the dead, rebuked spirits, and taught the most sublime code of ethics that ever fell upon the ears of mortals. The law of peace, of love, of virtue, of forbearance and charity, as principles to elevate and perfect man, to bring him into the higher abodes of the blessed, was his daily teaching.

It was a decree from the beginning, that Jesus should be given as a ransom, to die, to commute the guilt of a fallen world. He was to give his *life* for the sheep. Jno. x. 11. But was it the life of that spirit which shared the glory of the Father countless ages before its advent in the flesh? This God-life *die*? Let us see. In Jno. iii. 26, it reads:

"As the Father hath life in himself, so hath he given to the Son to have life in himself."

And in Jno. xvii. 2, He says: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

The life given to Jesus, was the same as the life of the Father; and the life given to the believers, the same as that of both Father and Son. If Jesus died, then, was unconscious, as the Adventists teach, where rests secure the hope of the saints? The life that the Savior had to give to the believers was eternal life, which is received through the gospel, of which Jesus said, "he that believeth in me shall *never die*." If Jesus being endowed with the life of the Father, *the eternal life of the saints died*. Then we should not be astonished to hear of the Father's death, followed in successive order by all who receive life through the gospel, of whom Jesus said they should "*never die*." Is this the hope secure, that saints wrestled with the world, the flesh and the devil to obtain? This the reward of patriarchs, apostles and prophets, who died—gave their bodies for the spirit's release, to secure a home from whence all may *fall*! Oh, folly! when will thy wonders cease.

But we have assurance of better things. For Jesus says, "he that believeth in me shall never die." Jno. xi. 26. Hence the life given to the Savior was an *eternal, undying* life.

That the Savior had reference to the death of the body of flesh, when He said He would give His life for the sheep, is shown from His words, "Destroy this temple, and in three days I will raise it up." "I have power to lay it [this body] down, and I have power to take it again." Here Jesus speaks of the temple, the body, the home of the spirit. He says He has power to destroy this temple, and in three days build it. If the spirit of Jesus slept, was unconscious—dead, while the body was entombed, what principle, we would ask the soul sleepers, was it peculiar to Jesus that gave Him power to take or raise that killed body—build that de-

stroyed temple? Here unconscious inertia is called upon to move into life, yes, eternal life.

When Joseph laid the body of Jesus in the sepulchre, the soul sleeper would say His eternal spirit slept—was sealed. That death in exulting triumph, held in chains the moving Cause of the heavens and the earth; the power to *kill* and vanquish, and bound the power of *life*. Had this been true, well might His faithful followers be convulsed with doubts and fears.

But as a boon of consolation, we have evidence that when this temple went down, the inmate went free, to join the eternal throng of sanctified spirits in the paradisaical world. He said to the thief, "This day shalt thou be with me in paradise"; and that, too, when the temple was tottering, falling. All the sophistry and retractions made by the sleepers in order to divert the true meaning of this text fail. It still stands, a scathing rebuke and bold witness against their unauthorized belief. By the decree, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it," He says, "Father, into thy hands I commend my spirit;" not breath, as some vainly teach. The body of Jesus was in the hands of sinners, buried by Joseph. The spirit was in the hand of God, borne away to paradise, soon to enter and triumph in the very citadel of darkness.

WM. H. KELLY.

[CONCLUDED IN OUR NEXT.]

Love of Power.

"Whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant."—*Matt. xx. 26, 27.*

Love of power and place seems to be a prominent feature in humanity; it has been so in all ages, and among all people of every grade of civilization and barbarism; nor has the church of God formed an exception to this rule. In the days of Moses men sought to grasp the sceptre of rule from his hand; af-

ter his day, when Israel was established as a people in Canaan, ambitious men sought the kingly power; others claimed the prophetic office; others again would fain be clothed in priestly garments, and when the Master announced the kingdom of heaven at hand, there were found, even among His chosen twelve, aspirants for greatness; hence the admonition, whosoever will be great among you, let him become your servant. The Book of Mormon reveals similar facts as transpiring upon this continent among the ancient Nephites. This state of things arises partly from an unrighteous desire to "lord it" over our fellow men; partly from a mistaken idea that true honors are always inseparable from authority or position; and partly from a false notion of our own great ability to direct and control men and measures, or to accomplish whatever appears to us necessary to be done; and last, though not least, from a great desire to have our names enrolled on the pages of history, and thereby transmit our fame down to succeeding ages, that they may admire our greatness.

It is unnecessary to say that the desire to exercise authority over our fellows, is a base tyrannical one; and has for its father the devil; and should be avoided by all as most deadly, and pernicious to the interests of all.

The idea that true honors are always inseparable from position, is a false one. If a man obtains position or authority by clandestine or unrighteous means, the truly honorable and good will look upon him as an usurper—a cunning trickster—a gambler in the interests of his fellows, and an enemy to mankind at large; and although they may be compelled by the power of the usurper's arm to submit to his rule, yet they despise him, and declare him not to be the man whom they delight to honor.

Should a man be properly chosen to fill any position by the voice of those whose right it is to call him, and yet fail to discharge that duty in a proper and becoming manner, his honors fade

away, and he becomes the subject of reproach to his, and succeeding generations. Hence we see that true and lasting honors remain only with those who truly and nobly fill the stations whereunto they are called.

The man who is impressed with an idea of his own natural greatness and ability, has not studied his own weakness; and consequently knows not his own folly; and hence cannot be among those whom Solomon calls wise; for he declares that it is a wise man who knows his own folly. Such a man then is utterly unfit for any responsible position in the church, or in the world. He is wise in his own conceit, and is only classed among fools.

Should our names be enrolled on the pages of history by friends whose eyes we have blinded with our gold, or flatteries, or cunning craft, posterity will scan our lives, criticise our deeds, and pronounce an unbiassed decision upon our merits, and our names will be condemned to a shameful and degraded oblivion; while on the enduring record of undying fame, our names will have found no place; for the Recording Angel can not be imposed upon by flatteries, our gold will not bribe his pen; neither will our cunning blind his eyes; but our names will be on the list of the dishonorable of all ages—condemned to eternal infamy.

If these things are true, how is it that many are found who seek to thrust themselves into positions in the kingdom of God, to which the Great King has never called them? Because their eyes are blinded by the God of this world, and they being deceived willingly become deceivers, that they may gratify every corrupt passion of their hearts, and prey upon the flock of God. Jesus told His disciples upon one occasion, they knew not what manner of spirit they were of; and this is true of many of us to-day. (1 Cor. ii. 14) who are not content to be members of the body, but they must aspire to a higher position,

and impatiently crowd themselves forward upon the notice of the church, and if they are not immediately boosted up, they turn away disappointed, and speak evil of the cause of God. Others are not content with filling the positions to which they are called; but they still look higher, and if their ambitious desires are not gratified, they spread dissention, and find fault with those who occupy the position they want, and thus while they profess to be citizens of the kingdom of God, they seek to destroy it and perpetuate the kingdom of darkness.

Now if it is true that God has a kingdom upon the earth, He will designate who shall be the administrators of His law; He will make choice of His own servants; He will exalt whomsoever He will, and our thirsting for unrighteous prominence in his kingdom will not bring it to us; and if we obtain prominence unrighteously we shall be classed with the man that has not on the wedding garment; then how bitter will be our shame; how burning our disgrace; and how infinitely great will be our loss.

But have we not a right to seek for honor on earth, and in the kingdom of God? Undoubtedly we have! honor from God, and all good men. But how shall it be obtained? The answer is plain; if we want honor from God, and good men, we must be like them—good. This is true greatness; it combines all the excellencies of heaven and earth. The man who is good is truly great; though his name was never whispered beyond the limits of his birthplace.—Such a man God will honor, and even the vicious will learn to breathe his name with reverence. Such a man will always find positions of honor and usefulness waiting for him, both on earth and in heaven; he will never be under the necessity of seeking for place, God will lead him into it. That is the man whom God delights to honor.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place,

with him also that is, of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. — 1st. 1st. 15.

It is one of the decrees of God, that if any man desire to be first, the same shall be last of all, and servant of all. —

Mark x. 35.

Then, brethren, let us be wise; contenting ourselves to fill the positions wherunto God hath called us. Ambition is the parent of envy, and envy begets wrath and malice, and worketh death to us, and all who are made the tools of our folly. From such may God in His great mercy preserve us, as the desire of

C. D.

LITTLE FOLKS.

Bible Stories. No 1. — CONTINUED.

The name of the Syrian officer with whom the little Hebrew girl lived, was Naaman. As I told you before, he was rich and honorable, highly respected by the king; but he was a leper. You have often read in your Bibles about the Savior curing lepers, and I will tell you a little about the dreadful disease. I shall do this, because while I tell you the story of the little Hebrew girl, I want you to learn from it, how much good may be done by even a little child.

Under the law of Moses, all lepers were held to be unclean, and were not allowed to live in the cities or towns with other people; but were shut outside the gates, and were forced to stay there until they were healed or cured of the disease, then after the priest had purified them and pronounced them clean, they were permitted to return to their homes. I will now copy a passage from a book of travels lately published, to show you what miserable beings those lepers are in our day. Perhaps you have never thought about there being so much misery on the earth. Mr. Randall says

The first I saw of it (meaning the leprosy) was among a crowd of beggars sitting by the roadside near the Jaffa gate.

There were about a dozen of them together, and as I approached them, they began in strange, piteous cries and wails, a supplication for alms. They are generally miserably blind, and frightfully distorted from the influence of the disease. The disease preys upon all parts of the system; sometimes the face is swollen and misshapen; the eye-brows and eye-lashes have fallen off; ears, chins and noses are missing; the palate perhaps has been eaten out and the voice is strangely affected. Sometimes the nails loosen and drop off, and joint after joint of the fingers and toes dry up and disappear, and all kinds of hideous deformities disgust the spectator.

This description was written by one who saw these lepers but a few years ago, and it was from this disease Naaman was suffering. All his honor, all his wealth was not able to free him from it. One day the little Hebrew girl said to her mistress, the wife of Naaman, — "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." Did not this show where the little girl's thoughts were? She was thinking of home, and as she dwelt in memory upon those she knew and loved in her own land, she thought of Elisha, the prophet of her father's God, and remembering the mighty works he was able to do, she told them to her mistress, and so strong was her faith in God, that she dared advise this heathen officer to go to the prophet of Samaria.

Consider for a moment, how great the faith of this little girl must have been to have caused even the king when he heard of it, to advise Naaman to go up and he would send by him a letter to the king of Israel, that he might cure Naaman of his leprosy.

Now the king of Syria did not know that God does not often choose kings nor great men for his servants, but having all power in his own kingdom, he naturally thought, that if such great things were done in Israel, it must at least be known to the king. There are many dear children, who will say the same about us. They will tell us, "if you have the gifts of healing, of tongues

and of prophecy in your church, why don't we see it? And I want you to remember that this little Hebrew girl sent Naaman to the prophet of Samaria, which was more than the king of Israel could do, for when Naaman came to him with rich presents, and gave him the letter from the king of Syria, he was very much frightened, and said: "Am I God, to kill and to make alive, that this man doth send unto me, to recover a man of his leprosy? Wherefore consider I pray you, and see how he seeketh a quarrel against me."

From this we may easily see, that had the king of Israel been a captive, instead of the little girl, Naaman would never have heard of Elisha the prophet, and so it is with many of you, my little readers; you know more about the works of God than the rich and noble of the land, and I pray God you may have the same strong faith to speak of his works wherever you are, that the little Hebrew girl had.

When Elisha heard that the king of Israel had rent his clothes and was troubled, he sent to the king and said, "Let this man come to me and he shall know that there is a prophet in Israel."

Doubtless both Naaman and the king were very glad indeed to hear this message; for though the wicked king did not love nor fear the man of God, yet if he could cure Naaman it would relieve him of the fear he had that the king of Syria wanted to bring trouble upon him, and when wicked people get into trouble they are not often ashamed to have the good ones help them out, however much they may have despised and persecuted them before.

So Naaman drove to the house of Elisha in his splendid chariot, and stopped at the gate, waiting for the prophet to come out and receive him. Instead of doing this, however, Elisha sent a message out to him, telling him to go and dip seven times in the river Jordan, and his flesh should come again and he should be clean.

When Naaman heard this he was

very angry, and turned away in a great rage. Here he had come hundreds of miles, had brought magnificent presents to the prophet, and lo! instead of the man of God coming out to him, and bowing down in reverence that he was permitted to cure a man of his rank and wealth, he merely sent him word by a servant, to go and wash in the river Jordan. This was more than the proud man could endure, and he cried out in his anger, "Are not Abana and Parpar rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" This muddy Jordan, what virtue does it possess, to cleanse me?

When Naaman would have gone away, despising the man of God and his counsel, one of his servants persuaded him not to reject it. He asked him, if the man of God had bid him do some great thing, if he would not have done it; then why would he not, at least try a remedy so simple. The words of his servant had their effect upon Naaman. He was a victim to a dreadful disease, and who could tell but it might be, if he should wash in Jordan, the words of the prophet would prove true. Then perhaps the thought of the strong faith of the little captive girl, which had been the cause of his coming such a long way to this strange man, and at last determined that he would try, did see if what the prophet had told him was true!

So Naaman caused his chariot to be stopped, and went down to the river to obey the man of God. Do you not suppose that at each time he bathed he looked anxiously to see if his flesh was any better than before, and when he had been six times in the water, I have no doubt he thought the seventh time will do no more good than the rest, and I shall be no better than when I came in. What must have been his joy then, when upon coming out of the water the seventh time, he saw his flesh pure and white like the flesh of a little child, and knew that he was clean?

Mark how he expressed this joy! He

did not hasten his chariot to return home, that he might declare unto his wife and children the good news, but he hastened back to the house of Elisha, and this time he did not stop at the gate, waiting for the prophet to come out to him, but he went in and stood before Elisha, and said, "Behold now I know there is no God in all the earth but in Israel!"

Observe, my little readers, the great change in Naaman. His heart was no longer the proud stubborn heart it was when he turned away from the gate in a rage. How humble he was—how grateful to God for his cure, and how willing to acknowledge the God of Israel, as being the only God. Now Frances has not told you this story of the little Hebrew girl, and the part she took in causing Naaman to come to the prophet of Israel, without an object; and if you will have patience to wait for the next *Herald*, you shall know what that object is.

[TO BE CONTINUED.]

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, Nov. 1, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat.

It is with feelings of joy that we sit down to write up our half monthly tribute to the readers of the *Herald*.

A few more days and the current volume will end. With the events which have been so rapidly transpiring during the period of our connection with the *Herald*, we have tried to keep pace, and in sympathy with those more intimately blended in point of interest direct, or remote, with us as a people.

As stated in our last issue we have found a pretty generally expressed feeling for a larger paper, one more extended in its compass for usefulness than the sixteen pages now devoted to

the *Herald* could possibly give. With this feeling we agree, and now feel very strongly in favor of the move.

The only question which at all delays our putting the idea at once in execution, is a fear that such a paper will fail for want of support.

Supplies for the successful conduct of the kind of paper which the church really needs, are of two kinds, talent and money. No paper can be of use lacking either.

We are aware that this statement is by no means original with us, but an idea seems to have prevailed, in the past, that if the saints in conclave assembled, passed a "resolution" that such and such a thing be done, that resolution was in itself both brains and money. Now it is this idea that is partially paralyzing the efforts endeavored to be put forth on behalf of our church paper.

To say that the Saints are poor is to state the truth only partially; they are as a people sufficiently rich to support well a first-class weekly newspaper, and a monthly or semi-monthly magazine, provided that these gave them the news—political, social and physical—as well as the peculiar literature of the church.

To think that the saints may not advance in science, literature and the arts, is to fall back upon the woe-be-gone prejudices of a pharisaical sect; nor do we for one single moment accept such an idea to give it countenance. It is then necessary to move out by some means into the open sea of progress, away from the green scum of last stagnating pools of retrogression; if by so doing we can advance the great work entrusted to our keeping and our labor.

The press has long been acknowledged to be the "lever which moves the world;" and if all the world is to be moved toward the great and good time coming, by the saints, as an ecclesiastical and evangelical power, with what length of lever, and how large the ful-

crum, which should be used for this purpose?

The *Herald* office is now fast merging into one of the most useful auxiliaries the church can possibly have, and the saints may rest assured that we as their agent, intend, should we be continued at our present post, to continue our efforts to make it what it ought to be.

But we shall need the supplies spoken of.

If a general newspaper is to be published, there will be the different departments, each requiring a different class of talent; and each should be of its class, the best. Hence, we shall, if such an effort is decided upon, solicit the aid of such as shall be qualified for the various kinds of work required.

If it is decided, as we now think it probable, to double the *Herald* in size, but continue its character, we shall ask and expect a continuation of its present patronage at an advance of a half dollar per volume. This advance will be needed to meet the added expense of type setting and for paper.

We are aware that this addition to the price will seem needless to some, who will not take into thought the added amount of reading matter, nor the still further fact, that paper and labor cost money, and Bro. Joseph can not furnish, either out of his own pocket for the bottom is out.

Seriously now, brethren, do you not think that if the responsibility of this matter was a little more equitably adjusted, that better results would follow.

For instance, if two men give to the church, for the purchase of a Power Press, the sum of twenty-one hundred dollars, can not there be found enough more men who will give the sum of fifteen hundred dollars, in the aggregate, for the purchase of a small engine and a larger supply of type.

With this addition to the *Herald* office, it will be placed in such condition that more work can be done and

at far less expense than now.

An engine will cost not far from seven hundred to one thousand dollars. The work which it would be capable of doing would be immense. With it and the Power Press, which the church now owns, ten thousand impressions per day would be a light matter, if it were necessary to have them made.

We are pained to chronicle the death of Bro. Thomas H. Waddle, who was laboring in Alabama and Florida. He passed over the river as a soldier called while at his post. He has accomplished a good work, and the church has lost an able officer in his death. May his peace be in joy forever.

See notice of dedication in another column. Let the brethren come prepared for the occasion.

CORRESPONDENCE.

FROM BRO. THOS. DUNGAN—*Bro. Joseph*:—I am still vindicating the cause of truth wherever opportunity offers, but confine myself mostly to the branches, to try and keep them in order. Bro. Brand says the saints in Nevada are like a bed of coals that requires a bellows always blowing to keep life in them, and new ones at that.

I thought I would relate a little vision given to sister Laura Roberts, some time since. In the vision she was standing with several little children whose parents belonged to the church; suddenly to the east the heavens were lighted up above the brightness of the sun, and she beheld Jesus clad in bright array, seated, with a smile, encircling His beautiful features. His mother standing with her left hand upon His shoulder, and three of the apostles standing in the back ground, with their faces turned from the world. She told the children to run and tell their parents to come and see, but they were too busy. The people asked what it meant; she told them it was the sign of the coming of the Son of Man. Then a great darkness covered the earth for two or three days. The people enquired again, what does this mean? She told them this also was the sign of the coming of the Son of Man; for the sun was now darkened, and the moon refused to give its light, but the people said the sun will shine again. She told them no; never! Then a very bold, daring man, began to address the

people with; We must fight for this Jesus came once before and tried to make himself a king, but we killed him, and now if we don't look sharp and fight valiantly, he will make himself a king in spite of us, &c.

It being such a *far simile* of the feeling of the world, I send it. May God's Holy Spirit be your guide and counsellor.

SAN JOAQUIN Co., Cal., Sept. 22, 1868.

FROM BRO. S. T. W.—Returning here after fifteen years' absence, some social changes are observable. The churches have lost influence, interest and character. The number of communicants, in some churches, is less, and there is less fellowship and love among them; and they retire from service like strangers from a show without the hearty greetings of former days. Revivals have fallen into disrepute, as only children and impressive persons are effected by them, and they soon fall into their former habits of life and feeling. The churches are large and numerous, but never filled; a half dozen of the different denominations could all be accommodated in a single edifice. The Methodists, who were formerly the strongest, have so declined that they can hardly support a minister. An old pillar of the church said to me "Methodism is going to leeward." Methodism was a mighty power thirty years ago, but it is falling into the rear in the great march of events, like the other daughters of Babylon that preceded it. It sprang up at a time when there was a veil over the eyes of the people; when "their prophets and seers were covered," and there was no provision made in it for visitations of angels, revelation and miracles; and no preparation for the gathering of the tribes, and the coming of the Lord, so it must take its place among the fossilized creeds in the buried strata of the past. It has accomplished its mission, has borne a worthy part; blessed be its memory, but let Babylon fall all together.

The good sentiment of former times is not maintained now in society. In but few households do I see the bright eyes and calm sweet faces, that memory associates with the hallowed scenes of other years. The disinterested friendship, the earnest piety, the poetic exuberance, the hearty confidence, honesty and simplicity that gave the high zest to life has faded away. An upstart aristocracy grown rich by speculation during the war gives tone to public sentiment, and the passion for fine houses and equipages has increased. The political differences of the past have estranged families; and the unsettled state

of political questions begets selfishness; so that friendship and love have lost something of their nobility.

Far be it from me, to malign the good, or speak of the bad in any terms but of pity; but inasmuch as we have been told that the Holy Spirit is being withdrawn from the world, it is proper that we watch the signs of the times, and get strength for the great labor God has imposed, to save the honest in heart from the impending ruin.

New Bremen, Ohio, Sept. 27th, 1868.

FROM BRO. W. W. SQUIRES.—I am very sorry to inform you of the death of Bro. Thomas H. Waddel, who departed this life on the 10th October. He was afflicted eleven days with typhoid and remittent fever. By his request, I dispatch this. He was with me during his sickness, and died at my house.

Milton, Santa Rosa Co., Florida, Oct., 1868.

FROM BRO. HORACE CHURCH.—The work of God is prospering here. The little branch formed of six members now numbers twenty-six. Bro. David H. Smith is preaching in Wayland to full houses. I go with him to Grand Rapids on Friday next. He goes towards home soon.

Hopkins, Mich., Oct. 6, 1868.

CONFERENCES.

Abridgment of Conference.

Minutes.

THE SALT LAKE District Conference was held in S. L. City, Oct. 6, 1868, at the house of Elder Walling, Sugar House Ward.

On motion of Elder Job, Bro. Jesse Broadbent was chosen President.

Elders Broadbent, Rummel, J. Walling, Louis Miller, and Geo. W. Quin addressed the Conference.

AFTERNOON SESSION.

Pres. Job, Elder Broadbent and Elder Quin addressed the saints.

EVENING SESSION.

Pres. Job delivered an excellent discourse.

MORNING SESSION.

Resolved, That we sustain all the quorums of the priesthood in their several offices and callings.

Resolved, That this District be called the Salt Lake City District, consisting of Salt Lake, Weber, and Tooele counties.

Resolved, That Elder Jesse Broadbent preside over this sub-district.

Resolved, That Bro. Broadbent be sustained as the Book Agent for this District.

Resolved, That Elder G. W. Quinn be sustained as Clerk for the District.

Resolved, That Montana and Idaho Mission be requested to call a sub-district Conference, and take into their District Cache, Box Elder, and Bear Lake valleys.

Bro. Broadbent said that, in the absence of Elder Walling, he would report the Salt Lake City Branch as progressing in faith and good works, and that there was an increase in numbers, and that there were many more that were inclined to become members when they could arrange their business matters.

Elder Rummell said that the last year was the happiest year of his life, since he had connected himself with the Reorganization.

The Salt Lake City Branch comprises the following officers and members: 9 Elders, 1 priest, 4 teachers and 50 members.

WISCONSIN WESTERN DISTRICT Conference was held at Willow, Richland Co., Wis., Oct. 10, 1868.

Elder Reuben Newkirk, President; Chas. W. Lange, Clerk.

BRANCH REPORTS.

Sandusky: 11 members, including 2 elders, 1 priest. John Lee, President; M. A. Hayden, Clerk.

Willow: 21 members including 1 apostle, 1 high priest, 3 of the seventy, 3 elders. Cyrus Newkirk, President; Edmund C. Wildermuth, Clerk.

The following official members reported: Reuben Newkirk, Chas. W. Lange, Benj. Hughes, Edmund C. Wildermuth, Cyrus Newkirk, David Wildermuth, and Priest Geo. Newkirk.

7 P. M. Bro. Dryden Carpenter being recommended, and willing to receive an ordination, was ordained a priest, under the hands of R. and C. Newkirk and C. W. Lange.

Bro. Lange then spoke of the benefit and necessity of supporting the *Herald*, and considered something amiss with all who are able to take it, but do not.

Bro. Reuben Newkirk substantiated these remarks by adding that the *Herald* was not a private speculation, as imagined by many, but the organ of the church, and as such ought to be supported by every one presuming to be a member of the Church of Jesus Christ, except in cases of abject poverty, when they could receive the same gratis from the office.

The following resolutions were then passed:

That all the counties in this part of the State, not incorporated into any other districts, be organized, and known as the Western District of Wisconsin.

That all the elders and priests in this District be requested to travel and labor in the ministry, according to their circumstances.

That all the branches, and scattered members coming under the jurisdiction of this District, report without fail, either personally or by letter, to the next Quarterly Conference.

That this Conference requests the saints throughout this District to organize Sunday Schools, especially in their branches.

Official members present: 6 of the twelve, 2 high priests, 3 of the seventy, 3 elders, 2 priests.

SUNDAY MORNING.

The saints were addressed by Bros. B. Hughes, and Reuben Newkirk.

2 P. M. Bro. Lange pointed out the duty and the great responsibility resting upon those holding the holy priesthood, and the consequences of not magnifying it, in warning sinners; after which it was unanimously:

Resolved, That we sustain all the authorities, both local and travelling, of the Church of Jesus Christ of Latter Day Saints, in their several offices and callings, with Bro. Joseph Smith and Wm. Marks as the First Presidency.

Resolved, That the next Conference be held on Saturday and Sunday, Jan. 9, 10, 1869, at 10 A. M., at the Knowles' School House, one mile east of Sandusky, Sauk Co., Wis.

THE SEMI-ANNUAL Conference of the C. of J. C. of L. D. S. was held near Council Bluffs, Iowa, Oct. 6, 7, 8, 1868.

Conference convened at 11 o'clock, by electing Bro. Joseph Smith, President; D. P. Hartwell and Thos. J. Smith, Clerks.

AFTERNOON SESSION.

Reports of Districts.—Fremont: represented by Wm. Redfield, President. There was a great feeling of enquiry among the people, and a spirit of love, union, and harmony existing amid the saints. The Fremont Branch had 1 high priest, 4 elders, 1 priest, 1 teacher. Nephi: 1 of the seventy, 2 elders, 1 priest. Elm Creek: 2 elders, 1 priest. Farm Creek: 1 elder, 3 priests, 1 teacher, 1 deacon.

Southern Nebraska: J. W. Waldsmith, President. Said the work was advancing and much good being done. The branches stood numerically, Nebraska City 34

members; Camp Creek, 36; and Weeping Water, 16.

Pottowottamie: reported by J. M. Putney. The saints were strong in the faith and the ministry generally interested in the work. He had endeavored to do his duty to the extent of his ability. There were some 50 elders in the District.

Harrison County: Hugh Lytle, President, was as last reported, except the eastern portion, where the work was prospering.

Central Nebraska: represented by H. J. Hudson, President, as being in good condition and the cause advancing. The District has 5 branches and numbers as follows; 160 members, 2 of the seventy, 31 elders, 4 priests, 8 teachers, 4 deacons; 12 baptized; 16 received by letter; 13 removed; 1 died and 2 cut off.

Galland's Grove: Thos. Dobson, Pres. Was in a better condition than it had been for some time. There was a great desire for the word and many calls for preaching. Galland's Grove Branch numbers 133 members, 1 of the twelve, 3 high priests, 3 of the seventy, 16 elders, 3 priests, 2 teachers, 3 deacons; 23 baptized; 2 received by letter; 17 by vote; 15 cut off; 6 died; 7 removed.

Decatur: A. W. Moffitt, President. Was in a good condition. There was a great feeling of enquiry among the people and many calls for preaching. 2 had been baptized.

North Western Sub-District of Missouri: J. S. Lee, President. Prospects very fair, houses had been opened for preaching. There are three branches in this District, numbering 45 members.

St. Louis: reported by Chas. Derry. Was in good condition. The saints were united and had no difficulty. There had been decided steps taken to improve the minds of the youth, by organizing Sabbath Schools. Several more elders were needed.

The work abroad was reported by the President as being in a prospering state. In California, Oregon, Massachusetts, Tennessee and the Southern States, it was moving gradually onward; and from Denmark, Sweden and Switzerland, came the Macedonian cry "come over and help us."

REPORTS OF ELDERS.

Bro. B. H. Ballowe reported his labors in Tennessee; had baptized 5 and allayed the prejudice of the people. There were many calls for preaching in that State.

Elder Z. S. Martin reported his labors in Ohio and Indiana; had found the peo-

ple willing to hear, and a great enquiry prevailing, even amid infidelity. He baptized 4.

Thos. J. Smith reported his labors in Missouri. Had preached in Atchison, Holt and Nodaway counties, and succeeded in dispelling the prejudice of the people. Although he had baptized none he had evidence that good was done. There were many calls for preachers in that State.

EVENING SESSION.

This evening was occupied by Bros. Joseph and Alexander Smith in preaching. Their sermons replete with wise and important instructions to the saints, and all greatly rejoiced that there is yet a God in Israel who speaks to His children by the power of the Holy Ghost.

MORNING SESSION, OCT. 7.

Resolved, That the money in the Bishop's hands, contributed to the Emigration Fund, be subject to the committee appointed for their disposal.

Reports of Elders continued.
Bro. C. Downs had received a roving commission four years ago, and had filled it to the best of his ability.

Bro. M. Nickerson had labored in Canada and New York, was kindly received, and had done good. Elder Calvin Beebe reported his labors in the South, had done his duty in preaching the word and the prospects were flattering in that section. He baptized four.

Bro. J. W. Lewis reported his labors in England. Said that it was necessary that aid be sent the missionaries that are now there, or they could effect but little. Much good had been done by copies of the *Herald* and tracts sent from this country and desired more to be contributed.

Resolved, That Bro. J. A. McIntosh be ordained to the office of an High Priest.

Resolved, That Bro. M. H. Forscutt be ordained to the office of an High Priest.

Resolved, That this Conference expects all the official members of the church to do their duties to the utmost of their abilities.

Resolved, That an elder's license be granted Bro. J. S. Lee, also that the licenses of all the elders laboring in the field be renewed.

Resolved, That the next Annual Conference of the church be held in St. Louis, Mo.

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

MISSIONS APPOINTED.

G. W. Martin, Thos. J. Smith and E. G. Cannon to Ohio and portions of Ind. Stephen Butler to Northern Missouri and Kansas; Mark H. Forscutt to labor and reside in the Southern States, including Missouri and those portions of Illinois and Indiana south of the line parallel with the northern limits of the State of Kentucky.

RELEASED FROM MISSIONS.

E. M. Elvin from Southern Nebraska. M. H. Forscutt from under the immediate direction of Bro. J. Smith. Frederick Hanson from Denmark. Z. S. Martin from Ohio. B. H. Ballowe from Tennessee. C. Downs from his roving mission.

Resolved, That Wm. Kelly be continued in his mission to Minnesota; also that all elders not heretofore released be continued in their missions.

AFTERNOON SESSION.

On motion Bro. Charles Derry was chosen to address the Conference, which he most effectually did from these words of our Savior, "Verily, verily, I give unto you to be the salt of the earth."

The President spoke respecting the great necessity of the saints lending more aid to the press, after which it was

Resolved, That a committee of three be appointed to receive means, and that the presidents of branches take the matter in hand and deliver to said committee all moneys collected for that purpose.

Resolved, That D. M. Gamet, J. Calfall and J. M. Putney compose the Committee.

In the evening, notwithstanding the weather was disagreeably cold, the saints met in a fellowship meeting. The Spirit was present, and the will of God respecting His children was made known through tongues, prophecy, etc. Great promises were given to those elders who had taken missions, if they would but fill them in the love and fear of God.

MORNING SESSION, OCT. 8.

This session was occupied principally in preaching, by Bros. J. W. Lewis and A. H. Smith, to an attentive congregation.

Bros. Chas. Derry and Thos. Dobson were appointed by the President to ordain Bro. John A. McIntosh to the office of an High Priest.

AFTERNOON SESSION.

On motion the President was unanimously called to address the Conference. He instructed the saints in the ways of truth and holiness to some considerable

length, also setting forth the duties of the saints as regards their temporal affairs. He endeavored to impress upon their minds the importance of improving their farms, houses, gardens, fences, etc.; showing them that if they did not reap the fruits themselves, they would be blessed in thus blessing others. All hearts were made glad and kindled anew by the Spirit of God.

Resolved, That we request the next Annual Conference to consider the propriety of enlarging the *Herald*, making it a weekly instead of a semi-monthly.

Resolved, That we tender our thanks to Messrs. Parks and Schofield for their kindness in furnishing lumber, that the Conference might be seated.

Resolved, That we tender our thanks to the Committee of Arrangements for the effectual manner in which they discharged their duties.

SOUTHERN CALIFORNIA Conference was held at San Bernardino, Sept. 5th and 6th, 1868, E. H. Webb, Pres.

Present: 8 elders, 3 priests, 3 teachers, and 1 deacon.

Saturday morning, Sept. 5th, the President explained the nature of the business that had called the saints together, and showed the difference between the Spirit of Christ and that of anti-Christ. He delivered a pathetic address on the death of sister Ann Elizabeth Nelson, who died September 4th.

The following Elders reported: E. H. Webb, M. Mackenzie, Z. J. Warren, F. M. Vanleuvan, E. Prothero, John Brush, G. W. Sparks, and Alma Whitlock.

Priests: A. E. Jones, J. L. Miller, and R. Varley.

Teachers: Sidney Mee, R. Allen, and A. R. Baldwin.

Deacon: E. Ridley.

Sunday morning, 6th.—*Resolved*, That we, as Latter Day Saints, sustain by our faith, prayers and means the proper authorities of this church.

The appeal for aid to the English mission was then referred to and read, and considerable said in its support. Elder Webb said that he wished all to be done in aid of that mission that could be done, not because he was from that nation, for he had no national feeling in the business, but he regarded it as a stepping stone to all the world. The congregation responded by subscribing over sixty dollars in gold currency to that mission.

The reports of branches was next called for,

San Bernardino reported by the clerk: 169 Members, including 8 elders, 4 priests, 3 teachers, and 1 deacon; 8 added by baptism, 6 cut off, 14 removed by lotter, 1 dead, and 11 children blessed.

Thomas Carter was then confirmed a member of this church.

Brothers James Prothero and A. E. Jones, jun., were ordained priests; and James Baldwin, deacon.

Resolved, that J. L. Miller receive tithing for this branch.

Resolved, that Elder Alma Whitlock superintend our Sunday School.

Resolved, that Brother J. L. Miller be presiding priest of this branch, that R. Allen be presiding teacher, and that E. Ridley be presiding deacon.

Resolved, that we sustain the priests and teachers in the performance of their duties in each of the four districts of this branch.

Resolved, that Brother Varley take the charge of the ministry at old San Bernardino.

Resolved, that Elder E. Prothero take charge of the Woppa, &c.

From Visalia, Elmonte, and San Louis Abespo, there were no reports.

A good spirit prevailed throughout the whole proceedings, and the faces of the people glowed with delight. The Spirit of God is poured out in a remarkable manner in some of our prayer meetings, and nearly every thing augurs good for the cause of truth.

SELECTIONS.

Earthquakes.

SAN FRANCISCO, Oct. 21.—Heavy shocks of earthquake occurred at 7:50 this morning. The motion was east and west. Several buildings were thrown down, and a considerable number badly damaged. On Pine, Battery, Clay and Sanson streets, near California, the ground sank, throwing buildings out of line. Several severe shocks have followed at intervals since, creating general alarm among the people.

The shock was felt with great severity at San Jose, where a number of buildings were considerably injured.

SECOND DESPATCH.

A survey of the city shows that the principal damage by the earthquake is confined to the lower portion, below Montgomery street and among the old buildings on made ground. Numerous houses in that portion of the city are abandoned, and have been pulled down. The Custom

House, a brick building on pile ground was badly shattered by the earthquake of October, 1865, is considered unsafe. The officials have removed to the Revenue building. Business in the lower part of the city is suspended. The streets are thronged with people, and great excitement prevails. The walls and chimneys of a number of buildings were thrown down, resulting in loss of life. The damage is estimated not to exceed \$1,000,000.

At Oakland the shock was severe, throwing down chimneys, and greatly damaging numerous buildings. The ground opened in several places, and a strong sulphurous smell was noticed immediately after the shock.

The Court House at San Leandro was demolished, and one life lost.

From the various portions of the country in the vicinity of San Francisco Bay, the shock is reported as severe. Considerable damage was sustained, and in many places the earth opened and water gushed forth.

THIRD DESPATCH.

SAN FRANCISCO, Oct. 21.—This evening the streets were crowded, the excited multitude discussing the particulars of the disastrous earthquake. Twelve shocks were felt during the day, their general direction being northerly and southerly, though some descriptions give a rotary motion. The greatest damage extends in a belt of several hundred feet wide, running about north-west and south-west, commencing near the Custom House and ending at the Folsom street wharf, injuring and demolishing some 12 buildings in its course. At the corner of Market and First streets the ground opened a fissure several inches wide, and forty or fifty feet long. In other places the ground opened and water was forced above the surface.

The City Hall may be considered an entire wreck. General delivery at the Post Office is temporarily suspended. The waters of the bay were perfectly smooth at the time of the shock. No perceptible disturbance took place. The shock was felt aboard the shipping in the harbor, as if the vessels had struck on a rock.

The earthquake was severe in the interior. Heavy shocks were felt at Sacramento and Stockton. The Contra Costa and Alameda Companies' buildings were thrown down, and lives lost. Mare Island Navy Yard experienced two heavy shocks. At Red Wood City, the large brick Court House is little better than a wreck. All the county offices are moved out. At Marysville a light shock was felt. At

Grass Valley the shock was severe. At Sonoma it was light. Throughout the day all business has been suspended in the city, none but retail establishments being open.

Another shock has just been felt—7 p. m.

SAN FRANCISCO, Oct. 23—2:15 a. m.—

Another severe shock of an earthquake occurred this morning, and sent the people, shrieking with terror, into the streets. The streets are thronged with people in their night clothes, fearful of what may come next. The atmosphere is thick, the weather warm and sultry.

3 o'clock a. m.—The excitement has somewhat subsided since the shake at 2:15, but the people avince no desire to retire, but remain in the streets, discussing the probability of the recurrence of another disaster similar to the one of Oct. 21.

8 o'clock a. m.—No further earthquake demonstrations since 2:15 this morning, except a very slight shock at 7:35. No additional damage yet ascertained. None is thought to have occurred by the shocks during the night. The excitement among the people has abated, and business is proceeding as usual. The weather is still very thick, and a slight rain is falling.

EARTHQUAKE IN INDIA.

NEW YORK, Oct. 22—Reports from Peshuwar, India, dated the 20th of August, announced that at 7 o'clock that morning, Peshuwar was visited by an earthquake. It was at first gentle, but afterward very violent. One bastion and one gateway were shaken down. Three sentries were buried beneath the wall, but were yet alive. In the city, towers and walls, especially old structures, fell in numerous instances, but no lives were lost.

From the Nation.

Western Antiquities.

I write you from one of the most interesting antiquarian localities in the United States. The American Bottom is a vast alluvial, stretching nearly one hundred miles along the Mississippi, in the State of Illinois, having a mean breadth of seven miles. Standing in groups upon this great plain, and stretching in connected series from bluff to river, are numerous ancient mounds, varying in size from a few feet to nearly one hundred feet, and in form conical, clisoidal, and angular. These tumuli belong to that ancient class of earthworks which abound over the Ohio, Mississippi, and subordinate valleys. The question of origin, purpose, and contents is still among the unsolved problems. Who were the mound builders? Whence came, and whither went, that mysterious

people? Were they autochthones? If so, how did they derive their semi-civilization? how lose it?

It is surprising that these extensive and interesting remains should have received so little attention. No examination has been made by men whose opinions are entitled to consideration. Half a century ago Breckenridge, Flint, and perhaps other early writers, roughly described them, and occasionally the Western press, particularly that of St. Louis, gives brief and hurried accounts of them, but no reliable or accurate description has ever been given of these most interesting monumental remains. So little has their character been known or understood, even by those whose studies and pursuits should have led them to the examination, that their entire nature and purpose have been misconceived. The works are so remarkable, some so gigantic, that uninformed visitors have imagined them to be natural. A favorite notion has been that they were fluvialite, while the State geologist of Illinois, in the fulness of his wisdom, has declared them to be loess!

These doubts, skepticisms, and ignorant assumptions have been abundantly dissipated by the researches now in progress. Dr. De Hass, whose general study and thorough investigation of Western antiquities, particularly in the valley of the Ohio, have made him known, is now engaged in a series of explorations in the Mississippi Valley proper, and giving special attention to the mounds and other ancient remains on the American Bottom and in the vicinity of St. Louis. His explanations have thus far been of the most satisfactory character, and the future promises results of great value to science.

The mounds are undoubtedly artificial—the product of man's industry and spirit of combined action.

A populous community occupied, in pre-historic times, this great alluvial and the adjacent bluffs. They were agricultural, for their very implements with which they tilled the soil have been recovered, and are among the most interesting relics of the Stone Age upon this continent.

The people who raised these huge tumuli and dwelt around them practised both inhumation and cremation. They buried in the mound, upon the plain, and on the bluff. They used stone-lined cists, and cinerary urns. They were adepts in working stone. Many of the relics discovered display

much taste and skill in their fabrication. They are of porphyry, horn-blende, serpentine, steatite, etc. The flint implements and weapons are of the finest variety.

The stitile art also flourished among the early occupants of the central Mississippi Valley. Pottery of fine finish and vessels of great size have been discovered. It is a mixture, which has been exposed to the action of fire, of clay and broken mussel shell, but occasionally, I have detached small rhomboidal fragments of white spatulose carbonate of lime, used instead of the shell.

It is probable the results of present explorations will determine that different and distinct peoples occupied this valley in pre-historic periods.

HISTORICAL.

AMERICAN BOTTOM, Ill., May 18, 1868.

[From the Scientific American, July 15.]

Proper Food.

The design in cooking food is not only to make it more digestible, but the principle use is the destruction of microscopic seeds and eggs, which would produce vegetable and animal parasites in the system; the study of which and the injury they produce now constitutes a peculiar branch of medicine.

The most interesting of these are two species of tape worm, one of them originating from raw pork. Swine are subject to a disease called measles; and such diseased pork is full of the germs of future tape worms in man.

When human beings are thus afflicted they discharge daily, thousands of microscopic eggs.

When one of these (which may become dry as dust without losing its vitality), enters the stomach of a pig with its food, it produces the measles again in this animal. This explains why Jews are rarely affected with tape worm; cooks and butchers often: even raw beef has produced tape worms by being cut with a knife also used for pork.

It is only at present that the sanitary measures prescribed by Moses for the Israelites have been fully appreciated.

The trichinae are another class of parasites, affecting the human system even more frightfully than the tape worm.—They are also produced by the use of raw pork, but there has lately been so much published on this subject, that the mere mentioning of it will be sufficient.

The Distoma, one of a species of 200 different kinds, called also the fluke, and

by the French, Douave, infects the human liver.

The Polystoma, two species of which infest the human body, one in the veins.

Now as regards the origin of those animals, spontaneous production is out of the question, every living being is produced from an egg, therefore the only possible explanation is, that microscopic small eggs are taken into the system with the food. When their vitality resists the digestive power, these eggs are absorbed entire in the circulation with the blood, and are developed at that part of the body where the conditions are favorable to their growth.

MISCELLANEOUS.

DEDICATION.—There will be a two days' meeting in the new Meeting House, built by the saints in Plano, beginning on the 14th of Nov., when it is expected to dedicate the building to the worship of God.

I. SHEEN,

W. BRONSON,

J. Smith,

Building Committee.

SANDWICH, Sept. 12, 1868.

Bro. Joseph.—One object of the organization of the "Society of Glanbers," was to assist in spreading the gospel. Realizing that our church organ, the *Herald*, has not been receiving that support which the saints should have given it, in the form of subscriptions; and believing that it arises more from want of interested effort on the part of agents to secure such subscription, than from the unwillingness of the saints to subscribe, we wish (should it meet your approval) to make the following offer:

To the Agent sending in, by the first of January next, the largest list of new subscribers for the *Herald* accompanied with the money, we offer a copy of the Holy Scriptures (best style of binding) containing a suitable inscription, in your own hand writing.—Also, to the Agent sending the next largest, at the same time and under like specifications, a like premium.

We do this believing that by aiding to circulate the *Herald*, we are using most efficient means for the spread of the gospel.

By order of the society:

RACHEL TROUT, PRESIDENT.

EMELINE BANTA, Secretary.

DEED.

In Napa Co., California, May 6th, 1864, JACOB ANDERSON, aged 56 years and 11 months.

In California, July 22d, 1866, JACOB ANDERSON, son of Jacob and Selena Anderson, aged 21 years; 1 month and 7 days.

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

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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. 10 —Vol. 14.] PITTSBURGH, PENN., NOV. 15, 1868. [WHOLE No. 166.

Adventism and the Priesthood.

B. F. Snook, Editor of the *Hope of Israel*, in answer to a question says:

"You wish to know what we think about the propriety of a person not consecrated, or set apart to the ministry, administering the rite of baptism."

Remarking that "there are others in the same circumstances" as his interrogator, he gives for the benefit of all such, the following answer:

"1. We believe that all worthy and faithful believers in Jesus Christ are licensed by our Savior to preach the gospel as far as they have ability, by word and deed, and thus let their light shine by doing good. Acts viii. 4; 1 Pet. ii. 9.

"2. We think that for the sake of order, that if a minister of Christ is accessible, the baptizing should be done by him. But where such is not the case, baptism administered by any lay brother is in order, and we believe is valid *under all circumstances*"

To prove that all believers have a right to preach the word Elder Snook refers to Acts viii. 4, and 1 Pet. ii. 9. The first text reads:

"Therefore they that were scattered abroad went every where preaching the word."

The second reads thus:

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Here the saints are called, 1. "a chosen generation"; 2., "a royal priesthood"; 3 "an holy nation"; "a peculiar people."

Does not this prove that this *peculiar people* are the *holy nation*, having a *royal priesthood*? And who compose this holy nation but the citizens of the kingdom of God?

I put with these texts another:

"Thou art worthy to take the book and open the seals thereof: for thou wast slain, and hast redeemed us by thy blood, out of every kindred, tongue and people, and nation, and hast made us unto our God *kings and priests*; and we shall reign on the earth." Rev. v. 9, 10.

Is every one of the redeemed family to be both a king and a priest? If so, who are to be their subjects? We are a nation of presidents and representatives; but does this prove that every citizen of these United States is a president or representative in Congress? Certainly not. Just so with God's "holy nation" and "peculiar people"; they have a "royal priesthood." What are the officers of this priesthood?

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Eph. iv. 11.

For what purpose were these officers given?

"For the perfecting of the saints, *for the work of the ministry*, for the edifying of the body of Christ." 12 vs.

We have here officers named and endowed with authority from on high, for the work of the ministry.

Now we will return to Acts viii. 4 :

"They that were scattered abroad went every where preaching the word."

They who? All the church *except the apostles*. Then they had yet among them still, in their scattered condition, "prophets, evangelists, pastors and teachers, for the work of the ministry;" so they might have "gone every where preaching the word," though every lay member of the church had kept silence.

But friend Snook says further :

"The idea so generally prevalent that none have authority to administer the ordinances of the Lord's house but ordained ministers, we look upon as a great mistake and destitute of scriptural authority."

But I would ask friend Snook, Have we, in the New Testament, an account of any one who administered any of the ordinances of the Lord's house, except such as were called to the work according to divine appointment? Let us search the record.

John the Baptist comes first upon the list of New Testament preachers; and of him we read;

"There was a man *sent* from God, whose name was John." Jno. i. 6.

And he himself testifies :

"He that *sent me to baptize* with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." Jno. i. 33.

From this testimony we see that John was specially sent to baptize. And "after the *word of the Lord came unto John* in the wilderness," "he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

I would ask friend S. if he believes that any other living man, and especially one never called to any office in the church could have legally officiated in-

stead of John? I think that every Bible believer will admit that he could not; and the record certainly teaches that John the Baptist was called *by revelation* before he had authority to baptize.

The next upon record is no less personage than Jesus Christ. He, in His first sermon in Nazareth, quoted the following words of Isaiah the Prophet, as applying to himself:

"The Spirit of the Lord is upon me, *because he hath anointed me to preach the gospel to the poor;*" etc. Luke iv. 18.

Peter testifies:

"He commanded us to preach unto the people, and testify that it was *he* which was ordained of God to be the Judge of quick and dead." Acts x. 42.

And Jesus says:

"As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him *authority* to execute judgment also, because he is the Son of man." Jno. v. 26, 27.

And again He says:

"My doctrine is not mine but *his that sent me.*" Jno. vii. 16.

When the question arose between "some of John's disciples and the Jews about purifying," they came to John, and said unto him:

"He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. . . . For he *whom God hath sent* speaketh the words of God." See Jno. iii. 25-36.

Verily Jesus did not baptize until after *He* was ordained, and dare men in our day be so presumptuous as to administer this ordinance without authority from heaven?

We might multiply texts to prove that Jesus was sent by the Father, and endowed with special power, or "authority," when "anointed" to preach the gospel. But these must suffice, as not even friend Snook will claim—nay, I will not say it—for he does claim that one who has not been especially called to the work, as Jesus was, has a right to administer both the ordinances of baptism and the Lord's supper!

Of the twelve apostles it is said:

"And he *ordained* twelve, that they should be with him, and that he might send them forth to preach." Mark iii. 14.

And again:

"Then he called his twelve disciples together, and gave them *power* and *authority* over all devils," etc. Luke ix. 1.

In Luke x. 1, we are informed that Jesus "appointed other seventy also," and in the 17th verse we are told that "the seventy returned with joy, saying Lord, even the devils are subject to us through thy name."

When Jesus sent the twelve out with the broad commission to "preach the gospel to every creature," He says:

"As my Father hath sent me, even so send I you. . . . Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Jno. xx. 21-23.

And he further told them to tarry in the city of Jerusalem until they should be endowed "with power from on high." Luke xxiv. 49.

Verily, neither "the twelve" nor "the seventy" had "authority to administer the ordinances of the Lord's house" until they had been called to those offices by the Captain of our salvation. And furthermore, we would say, a commission given to John the Baptist, or to John the Revelator, does not give authority to B. F. Snook or any other man but the one to whom such commission is given.

But, let us follow the apostles still further. Judas had fallen. Peter rehearsed the particulars of this event to the disciples. He told them that Judas had part with them "in this ministry." But, quoting the Psalmist David, he says:

"Let his habitation be desolate, . . . and his bishopric *let another take*. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one *be ordained* to be a witness with us of his resurrection." Acts i. 20-22.

From this quotation it would seem that a man could not stand forth, legally, as a public special witness of the resur-

rection of Jesus without being ordained. And Paul says:

"I am *ordained* a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity." 1 Tim. ii. 7.

And in 1 Cor. v. 20, he says, "We are ambassadors for Christ"; in Eph. vi. 20, "I am an ambassador in bonds", and in Rom. xi. 13, he says, "I am the apostle of the Gentiles, I magnify mine *office*." Then when Paul was ordained an apostle, he was ordained to an office in the church of Christ, as all must be in order to legally "administer the ordinance of baptism and the Lord's supper." He says further:

"Though I should boast somewhat of *our authority* which the Lord hath *given us for edification*," etc. 2 Cor. x. 8.

Thus he claims authority that did not belong to the laity, and that authority was given him and others "for edification," as was the authority of "evangelists, pastors and teachers," as proved by the text quoted from Eph. iv. 11, 12. And in writing to Titus he says:

"These things speak, and rebuke *with all authority*." Tit. i. 15.

Verily, verily, may we say with Paul: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v. 4.

But friend Snook continues:

"Paul, the great Apostle, was baptized by Ananias; and who can prove that he was even so much as an elder, to say nothing of his being ordained. The circumstances show that Ananias was a layman. Doubtless all will admit Paul's baptism to have been valid."

Certainly we admit Paul's baptism to have been valid. But that the circumstances prove Ananias to have been only a lay member we deny. He, certainly, when sent to Saul, was an ambassador from Jesus Christ to Saul. Whether he was one of "the seventy" disciples of Jesus, or one of those "elders" which were ordained "in every city," we are not prepared to say. But we have just as good a right, nay, a better right to say he was a *prophet*, than friend Snook has to say he was

only a lay member; for Jesus says to Ananias:

"He [Saul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." Acts ix. 15, 16.

Thus Ananias received a revelation direct from Jesus Christ, and in accordance with that revelation, he could prophesy that Saul would preach to the Gentiles and to the house of Israel, and that he would suffer bitter persecution for the cause of Christ. Did not Ananias come nearer being a prophet than of being a lay member? But furthermore, he had authority to lay on hands for the gift of the Holy Ghost. Had a lay member that authority? Do you recollect how Simon tried to buy that authority and came near losing his soul in consequence? Truly, "the circumstances prove that Ananias was only a layman," with a vengeance!

But hear friend Snook again:

"We believe that in every congregation of the Lord, the brother who is chosen leader or elder, whether ordained or not, is scripturally authorized to administer baptism and the Lord's supper. We here subjoin the views of the learned Andrew Fuller."

As the learned Andrew Fuller gives no more scripture in proof of his views than does friend Snook of his, and as he was *not even a lay member* of the church of Christ we let that quotation from the learned divine pass. But we would like to have friend S. show us some scriptural authority for the supposition that any held the *office* of elder in the primitive church except such as were ordained to that office.

We read in Acts xiv. 23:

"When they had *ordained them elders in every church.*" etc.

And in Titus i. 5:

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and *ordain elders in every city, as I had appointed thee.*"

If my friend will show me a single instance of any holding the office of elder in the church of Jesus Christ without ordination, I think I will be

able to show him a white black bird.

When a member of the same church that friend Snook is now associated with, I was sent out to preach. I had been holding a protracted meeting and candidates come forward for baptism. Was I then allowed to administer the ordinance? Verily no. And why? Because I had not been ordained. Therefore I had to travel over fifty miles on foot to get the consent of the elders, and then back forty-five miles to the band of which I was a member, there to receive my ordination, and then twenty miles further to the place of meeting, thus keeping the candidates waiting several days for my ordination. How does friend Snook's views tally with this? Truly, a church without direct revelation and officers divinely appointed, must be "blown about by every wind of doctrine."

In the spirit of love I would exhort friend Snook and all my former brethren, Adventists of every class, yea, and all the sectarian world, to seek for truth, believe on Christ, be baptized in His name by those having authority, receive the laying on of hands for the gift of the Holy Ghost, and thus become lay members of the Church of Jesus Christ. Then when those who now preach to you shall have proven themselves worthy, they may be ordained officers in the kingdom, and thus receive authority to administer baptism, the Lord's supper and other ordinances of the Lord's house.

In conclusion, I would say to my former brethren, In penning this epistle I entertain toward you none other than the kindest feelings, and a desire that you should enjoy the same peace, love and joy in the Holy Ghost which now animates the soul of your well wisher,

H. S. DILLE.

Valparaiso dates of Oct. 3d, state that great damage was done throughout Chili by heavy rains. Forty persons had been drowned in the swollen rivers, and the crops in the southern provinces were seriously damaged, entailing much suffering.

Consciousness Before and After Death.

[CONCLUDED FROM OUR LAST.]

The Apostle says,

"That through death He (Christ) was to destroy him who had the power of death, which was the devil. Heb. ii, 14.

Yet men tell us the great adversary of good, chained and imprisoned the prince of life, and killed his captive foe.

In the agency of heaven, Satan rebelled; sought to dethrone the rightful prince, by arraying one-third of heaven against their king; the object in view, to ascend the throne with acknowledged honors. Defeated by Jesus, the morning star, and knowing that treason was banishment and death, he quit the field of conflict, and bearing in his hands the seeds of rebellion and death, came to earth, the abode of man. Here universal reign had been given to man—to be retained by a plight of honor—obedience. Satan seeing the innocence of man, revengeful and ambitious for power, introduced the seeds of seduction and rebellion by the hand of the serpent, to which our first father yields, and thus, unconsciously, delivers the dominion to a fallen spirit. Man loses his exalted station, and the haughty traitor gains the sceptre of royalty. Decay and death is written upon all living. Beauty fades, and sorrow supersedes joy. The earth groans, and man returns to dust. Is all lost? Ah! see in yonder heaven, in wise and discreet council, the Gods decree a ransom for fallen man. A captain is elect, bearing the insignia of Morning Star, Son of God, who promises victory to justice, mercy and truth; with the utter destruction of the power to *kill*. The gospel, the principles elect, introduced under the seal of the Sun of righteousness, opened the way for returning allegiance to man, by which life should gain the ascendancy of death. The whole earth is made the theatre of conflict and war. The object in view, to wrest the power from the hands of

the usurper, and give the dominion to man, "For the dominion under the whole heaven shall be given to the saints."

For four thousand years the great conflict rages between the sons of God, patriarchs, prophets and saints, as opposed to the sons of men, magicians, wizards, the dragon and the beast; when, in the fulness of time, the great captain himself planted with his own hand the Banner of Life, in the metropolis of sin. The whole world in darkness sat, moved with choler against the temple of the Prince. For forty days and nights, Satan argues, in the wilderness, his right to empire. Failing in conciliation, he proffers all the kingdoms of the world if the Prince Immanuel would recognize the right of secession, and pay him divine honors. But Jesus, in keeping with His honor, disputed his grounds for rebellion, and deprecated his first act of secession, and declared "Thou shalt worship the Lord thy God." Thus, twice defeated, in war and bribery, now doubly enraged, moved the whole Jewish world against the King of Life, declared the stipulated pledge of honor upon which the spiritual warfare was to be fought, broken; and devils cry out, "thou Son of God, why torment us before the time." While the conflict redened with anger, and blackness gathered around amid the ebulliating heat and rage and persecution, the Prince was taken and doomed to die. Under the crucifix the *great temple* fell. The heavens were veiled, and the bosoms of saints gathered sorrow. The devil looked up and laughed. Through deceptive incentive Satan inspired the world to reject their prince, and thus by agency, to him allegiance prove. Has the king of death, thus, the victory won? See. While the temple a shattered mass thus lay, the inmate free, in compliance with the prophetic decree, "He will open the prison house to those that are bound." Isa. lxi, 1. He entered the dominion of darkness,

erected the banner of life in the citadel of sin, and by a second proffer of the Gospel, proclaimed liberty to the captives. Captive spirits led away by deceptive influences, hear once again the cheering news, the glad tidings of great joy, the gospel of peace. Listen,

"Jesus was put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Peter, iii, 18-20.

Now with all the false and deceptive arguments thrown around this plain matter of inspired history, to destroy the true and plain meaning, by the enemies of Bible truths, it stands a living rebuke to their Bible perversions. Here Jesus is made to preach the gospel to men who rejected it two thousand years before. Spirits kept in prison for rejecting the message that God sent to the world by Noah, were here to be released by accepting the proffered terms of peace. The Advents say, truly, "there is no work nor device in the grave;" hence we conclude it was elsewhere that Jesus was preaching, and not to bones—but spirits, as the text affirms. Then does the soul slumber and sleep at death? If so, why all this preaching, and messages, and labor? What is it that unsent teachers will not say?

At the end of three days the temple anew arose, and appeared unto many; afterwards was received up into glory. Jesus arose an immortal being—body and spirit. The two principles are still blended, constituting him a living, immortal and intelligent being; subject no more to death. The great sacrifice having been made, He became the prototype of all redeemed and saved beings. Hence, John says, "When He appears we shall be like him." Paul says, "In all things it behooved Him to be made like unto his brethren." We have shown that the spirit of Jesus

lived before the body, and was intelligent—lived in the body the same; and now lives blended, the two forming the man Christ. If in all things he was made like unto his brethren, then they, too, are possessed of both body and spirit. If, when he appears, we shall be like Him, then all redeemed saints possess both body and spirit.

In nature every kind seeks after its own: birds with birds, beasts with beasts, and men with men; each after their own class. Jesus was the Son of God. His saints are to be heirs with Him. He prays,

"Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are." John xvii, 11.

Again,

"And hath made us kings and priests unto God and his Father." Rev. i, 6.

Then the saints are to be the happy companions of God: In the personage of God there is blended the eternal spirit with the body. If saints are to be his companions, enjoying the highest perfections of bliss, they, too, reason would say, will be possessed of both spirit and flesh. When the spirit of Jesus left the body, the body was dead, and was made alive on its return. Without the spirit, Jesus was dead; this gave life and thought to the body. If the body of Jesus was dead without the spirit, then how can bodies containing no spirit be made to think, live and feel. Again, if to make complete the agency and the organization of the eternal God, that all wisdom and knowledge might dwell in Him as a living, thinking, and intelligent being there was blended with the mortal, the eternal, living and thinking, who can say that the organization of mortal clay can be so constructed as to think, feel and act, independent of a blending with a spiritual existence? If God was dead (the mortal body) without the spirit, then man will be dead upon the same principle.

But to carry out the natural illustration. If the Gods as a kind for we

read of more than one, are composed, in organization, of both matter and spirit, thus filling to the full, all perfection in agency, organization and wisdom: and all kind seeks its own; if the saints attain to the counsel,—freedom, confidence and association of the God sphere, they, to be in keeping and harmony with all known laws, must necessarily be composed of spirit and matter. Thus the spirit and matter blended, all highly celestialized, form the crowning glory of both God and men. In identity the same, with reference to organizations, one. And dwelling in that all living and vivifying substance, the Holy Spirit, in thought and feeling are one; hence, in one family, eternal day, everlasting peace and celestial joys crown the abode of all redeemed and saved beings—all of one kind—all dwelling in that living and universal substance, the Holy Spirit, the celestial light; all are raised to the highest acme of conceivable perfection and bliss. Hence it is written, "Make them one as we are," Here is the eternal reward of all the faithful, who share the glory of an endless, immortal life.

Now, of what we have said this is the sum. We have shown that Jesus lived before the world was, as a spiritual entity, all powerful and wise.

2d. That He took upon himself a body of flesh, "and in this humiliation His judgment was taken away," but was restored as the body of flesh became sufficiently enlarged to admit of the free operations of the spirit, "and Jesus increased in wisdom, and stature, and in favor with God and man." Luke ii. 52.

3d. As a spiritual entity He vanquished Satan in heaven, as to who should rule; defeated him in the wilderness, with an earthly body; and in the spirit, charged the citadel of hell, and by an ultimate and decisive victory, as to who had claim on man, delivered the captive spirits who had been led away by the Devil; received the keys

of death and hell, and power to bind Satan a thousand years, before his great destruction. See Rev. xx. 2.

4th. That in *all* things He was made like unto His brethren; hence, His brethren, man, is possessed of the duplex nature, spirit and matter; as is evidenced concerning the thief on the cross; man returning to dust, and the Spirit to God; the captive spirits delivered from the prison, and the truth that every kind seeks its own, and when He appears we shall be like Him.—Therefore, the soul does not die at the death of the body.

WM. H. KELLEY.

LITTLE FOLKS.

Bible Stories. No 1.—CONCLUDED.

BY FRANCES.

When Naaman, the proud Syrian officer, went to the prophet of God, he was prepared to reward him for his services; but he expected the prophet to do reverence to him, on account of his wealth and rank. Being disappointed in this, his anger came very near depriving him of the blessing God was willing to give him. He was accustomed to command in his own country, and though not a king himself, he yet had great authority, and much reverence was shown him. But he forgot that when he came to ask a favor at the hands of God, he was coming to an independent king, who had the right and authority to dictate His own terms, and Naaman might accept or refuse those terms, just as he saw proper. If he accepted them he had the promise of being healed and cleansed from his loathsome disease; if he rejected them, he might go a leper to the end of his days.

Sin is the leprosy of the soul, and none but the God of Israel can cure it. Let our worldly position be what it may, when we come to God desiring to be made clean, we have got to accept salvation upon His own terms. He is

the King of kings and the Lord of lords. When Naaman asked if the rivers of Damascus were not as good, as Jordan, in one sense of the word, he was correct. The waters of Jordan possessed no particular property for the healing of leprosy; but obedience to what God required, did.

When our Savior sent forth His disciples, the command He gave unto them was, to go into all the world and preach the gospel, and these are the words of the promise which went with the command, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." If we are sinners, and standing outside of the kingdom of God, there is no name given under heaven or among men whereby we can be saved but the name of Christ, and here Christ gives us the *terms* of salvation. Doubtless many of you who read this piece, have heard the name of Latter Day Saints derided, and have been told that they did not teach the truth, and many like things. If you are ever tempted to be ashamed of your faith, or if it is not your faith, ashamed of the faith of father or mother, I want you to remember the faith of the little Hebrew maid, who in the midst of an idolatrous nation, was neither ashamed nor afraid to make mention of the God of her people, and to affirm that were Naaman there, the prophet could cure him. I want you also to observe that when Naaman went God offered His own terms, and Naaman was free to accept or reject them.

Search the Holy Scriptures as you may, you will never find one solitary passage in them, to induce any man, woman or child to believe that we may set aside the *commands of God*, just so we earnestly desire salvation, and pray to God for it; He will give it to us.—When Christ ascended up to His Father, He left in the hands of His apostles, the only terms of salvation which will ever be offered to man. When the three thousand upon the day of Pentecost asked of Peter, what these terms

were, what did he answer? Did he tell them to go to praying, and continue to pray until they were converted? Now little readers, I am not going to tell you what Peter said, for I am sure you knew it by heart long ago, and you know that he never said one word to them about praying.

You will often hear the wonderful conversion of Saul spoken of, and even learned ministers will tell you from the pulpit, that he was converted to God when he was struck down on his way to Damascus. But our Savior did not tell His disciples that He was going to convert or save men in any such way, and Saul himself understood the law of God too well to suppose it would avail him anything to go to praying then.—After his sins were forgiven through obedience, he exhorted his brethren "To pray without ceasing," but when struck down in the midst of his wickedness, all he dared say was, "Lord, what wilt thou have me to do?" Ah, my little friends, here is the secret of true repentance; this willingness to do. Did the Savior tell him? No; it was not now the Savior's place, for He had gone within the veil to plead with God; but He told him to go into Damascus, and there it should be told him what he MUST DO. Observe here again these words, and then when *three days after*, Ananias comes to him and commands him to be baptized and wash away his sins, tell me what you think about his wonderful conversion when struck down while journeying upon his cruel errand of hailing or arresting men, women and children, for worshipping God in a manner different to the way he had been taught. After Paul had had his sins forgiven, he did not sit blind and sorrowing any more, but immediately he preached Christ in their synagogues, that He is the Son of God.

Little readers of the *Herald*, the earnest prayer and desire of my heart for you is, that you may grow up like olive plants around your fathers' table, and that like the children of God's ancient

covenant people, you may be taught from the word of the Lord. One thing I am very sure of, if you are so taught you will never want for a champion, strong, brave and powerful, to help you defend the doctrine of the church, and that champion will be the "Holy Scriptures." But if you become lifted up in the pride of your hearts, and feel ashamed of the church of Christ, and will hear others speak scornfully of it, I want you to remember these words of our Savior, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."—Which will you choose my little friends, the love of God or the doubtful friendship of man? Man will soon lay down beside you in the dust. However great he may be here, however rich, talented or respected, he is a creature formed of the dust, just as you and I are, and has got to appear before the same judgment bar. Oh! think my little friends, if the loving approval of our Savior in that great day, will not amply repay—yes, ten thousand, thousand times repay us for every scoff and frown we may have to encounter while serving Him here. If all other denominations have a faith so popular, that it is no cross, no disgrace to belong to them, I want you—the children of the saints—to be taught to thank God that you have not. If the Savior had not known that His words would never be popular, He would not have left such a soul-cheering promise for those who should not be ashamed of them. Let your lives be pure in the sight of God, and then never mind what man may say. The Bible does not tell us about the little Jewish maiden, whether she ever returned home again or not, but it would not be at all strange if Naaman, in gratitude for her being the one to direct him to the man of God, should have sent her back to her own home, but whether he did or not, I feel well

assured that if her faith in God was so great when a child, it grew stronger and stronger as she grew older, and if you are so blest as to enter into the glory of the celestial kingdom of God, you will meet her there, and then she will be able to tell her own story.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Sunday, Nov. 15, 1868.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

We understand that there is some complaint about the non arrival of the Holy Scriptures, to some of the subscribers.

We think the following plain statement will satisfactorily explain the matter, and relieve the Committee from some blame, now attached for apparently good cause.

The Committee advertised the price as about two dollars and fifty cents, and made arrangements for the subscribers at that price. Many, knowing that a better bound book was to be afforded at a better price—thought to have them.

The Committee did not feel safe in having too many of the best bound ones, fearing that they could not dispose of them at the advanced cost, and therefore secured the larger part of the whole edition in cheaper binding, principally in Imitation Turkey, and Turkey Superior Plain.

The Committee secured the printing of 5,000, but were only able to bind 4,000, and in consequence of this, did not get a sufficient number of the best style of binding to fill all the orders subsequently sent in; the supply of best bound being exhausted at the Spring Conference.

The Committee were not able to secure the binding of the last 1,000 copies, which lie at the publishers yet, there being due them between three and four hundred dollars.

The money which was paid for the

plates, and for publishing and binding, was received, partly from subscribers, partly from loans, and partly advanced by the Bishop, one of the Committee. As soon as the Committee began to deliver the books, they began to refund the money borrowed, from results of sales, thereby preventing them from securing the binding of the last 1,000 copies. Now the result of this, is the having on hand about a 1,000 volumes bound, a 1,000 unbound, those on hand that are bound being those from Turkey Superior Plain to Sheep, with a very few of the second best.

This is the reason that those in Nevada do not receive the best bound. We have not got them and can not get them till we make sales to pay for their binding; which we shall do as soon as possible.

Another reason that we have not sent those going to Nevada and Idaho, is the almost impossibility to get books there overland, without paying letter postage, which we can not do unless those wanting them authorize us to do so.

We sent last spring to Nevada, Doctrine and Cov., and Hymn Books, which never got through, and the office has been blamed for not sending them. We have sent HERALDS there also which have never got through, and we have re-sent them and they still do not get through. We have been sending to one brother in an envelope, paying letter postage therefor, which we presume gets through.

Now we desire all the saints to understand this fact, that every man in the church is as much interested, pecuniarily, in the HERALD, as are those in the office. Hence there can be no inducement for us to keep a subscriber out of either HERALD or Scriptures, or Covenants, or Hymn Books, or any thing else published at the office.

We have made mistakes, many of them; we hope more in the past, than will be in the future, as we shall try to amend; but we shall try to rectify, every one coming to our knowledge.

Hymn Books we have none; nor shall we have, for some little time, we have had none since last spring; hence every order since then remains unfilled, and will be, until we get out another edition.

In this connection, we desire to say, that it is very evident, and many have so stated, that we ought to have a larger edition. If we get up a new edition, it will necessitate the patient waiting of the saints for them. If we get out an edition of the present form, we will soon have them ready. In the mean time those who have sent for them who are tired waiting, can have the money changed to the HERALD, any other use, or refunded to them, at their option.

We have twice published a proposition, made by the "Gleaners," for a premium to the person getting the highest number of subscribers for the HERALD. This proposition we accepted by its publication.

We wish the saints to be ready when the volume expires, which will be in December, to say whether they will, or will not, take the HERALD in its increased size and at its advanced price.

We think it due to the church as its agent, to advance the usefulness and character of that which is intrusted to our care; and we would be willing; yes, and are anxious to give the subscribers to the HERALD all their money's worth, and more, and will to the extent of our ability. A decrease in the subscription list is predicted by some, if the measure is adopted. We sincerely hope not.

We further hope that it will be increased; and to this end desire that every elder will assist by soliciting subscribers.

SAN FRANCISCO, Oct. 27.—A sharp earthquake shock was felt at midnight last night, causing considerable fright but no damage.

On the 26th ult. shocks of earthquake were felt in Cork county, Ireland. At midnight a shock was felt in San Francisco, California. Considering the variation of time, there was no great period between the shocks at the two points. Are we doomed to have a grand earthquake simultaneously in all parts of the world?

CORRESPONDENCE.

FROM BRO. LOUIS VAN BUREN.—*Bro. Sheen*:—I have been thinking of writing a few lines, to inform you of my safe arrival in Switzerland, about the first of August.

Soon after my arrival, I wrote a few lines to Bro. Fred. Ursenbach, to inform him of my arrival, and my desire to see him. He soon answered my letter, informing me of the place of his present residence, and his removal from Geneva to Lausanne, on the upper part of Lake Geneva, inviting me to visit him in that city. On account of not being well, I had to put off my visit to him. Lately Bro. Ursenbach sent me word that he had arrived in Bern on business, with an invitation to see him at his hotel; so I went to the city and met him the first time since 1855. He had been in Utah since, where he was very happy to become acquainted with Elder Briggs, who made him acquainted with the truth. I was much pleased to find this Swiss brother in a good spirit, and strong in the faith. He told me that there were a considerable number of Brighamite Mormons in different parts of Switzerland, generally so strong in the belief of their peculiar doctrines that it was very hard to convince them of their errors. An Elder of the Reorganized Church, strong, active, and well established in the faith, would be received with gladness by Bro. Ursenbach, and other truth-loving persons. Some few of the Brighamites, I am told, begin to see their error, but are afraid to come out.—The doctrine of polygamy is so deeply rooted in many of them, and they believe that principle was revealed and commanded of God, for holy purposes, namely—to increase their people. Those who are not in favor of polygamy, dare say nothing, but keep it to themselves, fearing to be expelled from the only true church, (as they say) and be damned.

Bro. Ursenbach published a pamphlet in French lately, exposing Brighamite Mormonism; it is well written, and will do a great deal to open the eyes of many. I told Bro. Ursenbach of the probable arrival of Elders Briggs and Ellis in England, and of their intention to visit Switzerland ere long. I believe, this part of Europe will be open for elders to introduce the gospel with considerable success. The Brighamite elders began their work in Switzerland about fourteen years ago and continued till now. During the ministry of the first Joseph, nothing was done here. The work of the Lord was not commenced

in any part of Europe, except Great Britain. There is a general opinion throughout the European world, that the church of Brigham Young, is the same church which was organized under the Presidency of Joseph the Martyr in the year 1830.—This error will have to be corrected, in order that the people may come to an understanding of the true state of things.

Europe is on a political volcano—on the eve of great and powerful events, which will convulse and turn upside down the whole continent; it is ripening as fast as possible, and no earthly power can stop its progress. Great military preparations are made by the leading powers, such as were never thought of before. I believe that in some way or other the Lord will soon open the way and remove the obstacles, so that the gospel will be preached to all nations.

I lately had a letter from a Jew, a resident of Jaffa, Palestine. He writes good news from the Land of Israel. It was blessed this season with rich crops of grain and other products, in fulfillment of prophecy by Ezekiel and others of the prophets. A new road, fit for omnibusses, was lately completed from Jaffa to Jerusalem, making travel between the two places much easier. Jews continue to arrive in the land of their fathers, little by little, on steamers from abroad. This regathering of God's ancient covenant people, is certainly an extraordinary event; what will it be when the gathering of the saints to Zion in America will begin?

KEHRSATZ, Canton Bern, Switzerland, Oct. 3, 1868.

FROM BRO. T. W. SMITH.—*Bro. Joseph*: I believe when I last wrote concerning my movements in the field, I was at Dennisport. The Lord blessed our labors there, with the addition of four to the band of faithful saints in that place, making the number (with one added since we came away) thirty-nine, or an increase of twenty-three since last fall. On the 24th of August, I left Dennisport for Campobello, to attend the District Conference held Sep. 5th, 6th and 7th. Called at Brooksville and Bear Isle, and baptized one at the latter place, and two at the former; and on Monday, Sept. 1st, left in a schooner in company with some saints from Brooksville, Bear Isle and Deer Isle branches. The first day and the fore part of the night following the trip was pleasant, but a dense fog set in early on Tuesday morning, and a considerable wind, which caused most of the sisters to be sea-sick, and also one of the brothers. We made a harbor about noon, and remained there till

about one o'clock next morning, when a fair wind sprang up and the fog lifted, and we started on our trip, reaching Campobello about three o'clock, but had to remain below a couple of hours waiting for a favorable tide, and therefore reached the anchorage ground, at sunset.

Our conference began on Friday, but we held a meeting on Thursday evening. The session passed off pleasantly and harmoniously. The saints who came in the vessel started for home on Tuesday, and had a pleasant voyage. Bro. Geo. Eaton, the president of the District, who in connection with Bro. Henry W. Robinson, had been laboring in this immediate locality, returned home with them, leaving Bro. Robinson here. I commenced my labors at Campobello immediately after conference, and spoke some twenty-six times, from Sept. 9th till Oct. 11th. A large number are fully convinced of the truth, of whom some may have courage and determination to break away from the fetters of tradition, and love of ease, and yield obedience to the gospel. I never look for more than one out of ten who assent to the truth, to have the love of the truth at heart to that extent that they can come out in the face of slander, reproach and persecution, and identify themselves with an unpopular and hated people as the Latter Day Saints. We were instructed by the Spirit to refrain from preaching for the present, and give the people time to reflect, to decide, and to count the cost, and then act when we returned; so in accordance therewith we left them deeply interested, and very friendly disposed toward us, and started for Grand Menan, on last Thursday, the 15th inst., in a small sail boat, the distance from the main land to the island being nine miles; the tide was unfavorable, and the wind ahead when we started, and after going about a mile from land were compelled to return, for the sea ran so high that we would have swamped if we had gone further. The next day the sea was calm, and what breeze was felt was dead ahead, with a swift tide of about five knots (miles) an hour against our broadside, so we were compelled to row the entire distance, which, under the circumstances, was equal to fifteen miles of fair tide; or in other words we could have rowed fifteen miles with a fair tide while going nine with tide against us. We made a place called Dark Harbor about half-past five p. m., and had to remain till after eight to get the boat through a breakwater; we then started on a journey across the

island, a distance of three and a half miles, in the rain, and of course in the dark, and through timber all the way, over the worst road without exception I ever saw; a road travelled, and passable only in winter when three or four feet of snow will fill up the holes between the roots of trees that stretch across from side to side, and cover the rocks and stumps that are plentifully scattered the entire distance. Well, after pitching into mud-holes, and stumbling over rocks and roots, we reached Bro. Griffin's at eleven p. m., tired and hungry, for we had tasted nothing since breakfast; some of the party were completely saturated with the rain. Many of the inhabitants state that they would not venture to find the way across, although residing here for years. Bro. Henry Robinson was our pilot, yet he had not been over the road but two or three times. One of our party (five men) was so completely exhausted that he could not have gone a mile further. It is no easy matter to go from place to place in this part of the world, where traveling is done by sail boats, and where dangers surround on every side; and sailing here on the open sea is far different from the smooth rivers of the west; sudden squalls are frequent, whereby a small boat might be thrown on her beam ends without a minutes' warning.

Our mail facilities are not the best here. A packet runs to Eastport once a week, and sometimes misses her trip, or is delayed by stress of weather here or there for several days. The mail came last night, the first for about twelve days.

Our place of meetings are generally about two and a half to three miles off, which makes a walk of five and six miles in an evening, beside the fatigue of preaching in illy ventilated school houses, besides doing to a considerable extent your own singing; not often will the audience help, even if they are acquainted with tune and words. And yet we can feel to sympathize with the hardships of some of our brethren in the ministry, in being under obligation to stay home and comfort their families, and keep the sheep and cattle out of their corn fields, and keep the good wife supplied with wood and water, while she keeps the word of the Lord in spending several hours in preparing a Sabbath festival, and thereby generously yields her seat in the meeting room to some one who might otherwise have to sit some where else. We can feel to commiserate the elder in his hard walk of three or four miles once a week on the Lord's

day,—in his buggy or other conveyance,—and in his laudable efforts to add year by year, field after field to those he now pays more taxes for than they produce, simply because he cannot cultivate them for want of time, &c., whereby he does not have to trouble his mind with the care of churches. And we feel to rejoice in the ability given him in return for his trial of having to stay home and keep warm and be well fed, to take the *Herald*, and to tithe himself at the rate of 10 cts per \$1.00. And if any want to have a free and easy time in the ministry, we invite them to escape the trials and hardships surrounding them at home and come here. We will promise them a rich treat in the way of profitable experience. The people are interested here, and we trust good will be done. The Christian Temple (Disciple's meeting house) is open for us. Brethren pray for us. My address at present is Eastport, Maine, care of J. & S. Griffin.

GRAND MENAN, N. B., Oct. 22d, 1868.

FROM BRO. ISAAC M. BEEBE.—I drop these few lines to let you know that the work is progressing rapidly in this country; the harvest is great but the laborers are few. There is a greater cry for preaching here than any where in the world, I believe, and if there are any elders in your part of the country who are not filling the responsibility they have taken upon themselves, tell them there is plenty of work for them here. There are some baptized nearly every Sunday. I preached last Sunday in Coldwater Branch; baptized 4 and blest five children. I suppose you have heard by this time of the death of Bro. Waddel; his loss is felt severely in this country.

SANTA ROSA, Florida, Oct. 23, 1868.

FROM OVANDO TO HIRAM BRONSON.—The Latter Day Saints have been holding meetings around here at different places in this vicinity. Elder Gordon E. Deuel has preached the doctrine of Christ to the people, until it has set them to thinking very strongly. I made up my mind to embrace the truth. I have believed that the doctrine that the Latter Day Saints preached was right, for a great many years; but I stood back until I felt as though I could not put it off any longer. I felt it my duty to obey the gospel of Jesus Christ; and thank God that I have. I was baptized last Sunday. We had a meeting at Thos. Black's that evening, and I was confirmed, before the close of the meeting; and received the promise of the holy priesthood, manifested through the spirit of

prophecy, by Bro. Deuel, at the time of confirmation; and I intend, by the help of God, to obey the calling. I expect to encounter many trials, but by the grace of God I will bear them all, and live in a way that I may be found worthy at last.

There are now four souls rejoicing in the blessings of the everlasting gospel at this place. Bro. Deuel has baptized nearly enough to organize a branch at Pleasant Grove, twelve miles from Snyder. The people are in an uproar about that "Mormon." May God sustain and protect him. Brother, pray for me, that I may be faithful. SNYDER, Dallas Co., Iowa, Nov. 5, 1868.

CONFERENCES.

Abridgment of Conference RESOLUTIONS.

THE FLORIDA AND ALABAMA District Conference was held at the Evening Star Branch, Conecuh Co., Alabama, Oct. 10-13, 1868.

Bro. Wright Scoggin was chosen President; Isaac M. Beebe, Clerk.

Bro. Scoggin gave some very good instructions, followed by Bro. Booker.

Preaching again in the afternoon by Bro. Booker, followed by Bro. Beebe.

Sunday morning.—Preaching by Bro. Scoggin, followed by Bro. Beebe. Two baptized at 2 o'clock by Bro. Scoggin.

Prayer meeting in the evening, in which the saints were blessed with the manifestation of the power of God through the gifts of the gospel.

Monday Morning.—Branch reports:

Lone Star: 99 members, 4 elders, 3 priests, 2 teachers, 2 deacons; 2 died. John Booker, Pres.; W. S. Booker, Clerk.

North Star: 9 members, including 1 elder, 1 deacon. Frank Vickery, Pres.

Morning Star: 17 members, including 1 elder, 1 teacher.

Evening Star: 25 members, including 2 elders, 1 priest, 1 teacher; 1 out off. S. G. Mayo, Pres.

Santa Rosa: 21 members, including 1 elder, 1 priest. Jas. Calhoun, Pres.; Wm. West, Clerk.

Cold Water: 50 members, including 1 elder, 1 priest, 1 teacher, 1 deacon. Alex. Kennedy, Pres.; D. O. McArthur, Clerk.

Mount Olive Branch not reported.

Resolved, That Bro. Franklin West be appointed Clerk of the sub-district extending from the Conecuh River to Cold Water.

Afternoon: Preaching by Bro. Alonzo Booker, followed by Bro. Wright Scoggin. Fifteen children blessed.

One baptized Monday morning, by S. G. Mayo. Three baptized Tuesday morning, by I. M. Beebe.

Resolved, That this Conference sustain Bro. Joseph Smith and all the authorities of the church.

Resolved, That this Conference adjourn to meet again the second Saturday and Sunday in January, at Santa Rosa Branch, Santa Rosa Co., Fla.

SELECTIONS.

ARCTIC EXPEDITIONS—The Swedish Polar Expedition has returned home after penetrating to the eighty-second degree of latitude.

LONDON, Oct. 30—Two scientific expeditions to the North Pole are now fitting out; one at Bremen, under Petemann, and the other at Havre, under Lambert.

TRIBULATIONS OF THE LAST DAYS.

Acapulcoadvices state that the port of San Blas was nearly destroyed by a hurricane and tidal wave. Four hundred lives were lost.

Arancona is overrun by bandits, and the government is powerless.

Communication between Talcabuno and Conception is now suspended by high water, owing to the extraordinary tides, which have done much damage. The water at Talcabuno had been so hot as to throw up all the fish in a cooked state, and great subterranean rumblings were frequent.

A severe earthquake occurred at Salvador on the 25th of September.

[From the Reno, California, Crescent.]

IS THE WORLD COMING TO AN END?

It would almost appear so. It seems to us no year in our remembrance has been so full of convulsion and unrest as the one last past. A winter of unexampled severity has been followed by a summer of drought in Europe, and floods in America. Hurricanes and earthquakes swept the Caribbean last autumn; almost at the same time Vesuvius thrust out her tongue of fire, and while the world was wondering at this, lo, in mid-Pacific, Mauna Loa burst into flame, with an earthquake accompaniment, which whelmed in ruin an island, and swallowed up whole villages. And now, from beyond the Equator, comes a tale of sorrow beside which all the others are pleasure stories; whole States convulsed, mountains overthrown, cities destroyed and the dead piled up in heaps.

Even the ocean gives a shudder of terror, which sends a tidal wave that stops not until it is dashed upon the shores of Asia, ten thousand miles away. And rumor says that even the Gulf Stream, that "mighty river of the sea," the wonder of the world, has changed its course and threatens to turn "The Gem of the Sea," "The green fields of Albion," and "The vine-clad vales of France," into a frozen desert.

And the convulsions of earth and the confusion of ocean seem in accordance with the restless longings and unrest of men's souls. Europe bristles all over with bayonets; she is indeed at this moment but a mighty magazine which a spark would ignite, from the North Sea to the Mediterranean, from the Hellespont to the Atlantic. In our own land murder and anarchy reign in the South; from the North it is impossible to read a single newspaper without discovering that the morals of the community are growing lax, while secret and open crimes are as regular as the tick of the hours. Our frontiers are lurid with the glare of burning homes, horrible with the yells of savage fiends, and the cries of dying men and women and little children.

South of our land, clear to the Straits of Magellan, there is nothing but revolution and war, or the fitful rest of exhaustion.

Surely, it seems as though the world was nearly ready for the day of its destruction. But as geology teaches that only through strange sorrows and convulsions could our fair earth reach its present state of fruitfulness and comparative repose; as inspiration teaches that every better stage of existence is begun with anguish here, that perfect happiness can never be hoped for, except through the darkness of death and the degradation of the grave; so let us hope that from their present hour of rage and hate, men's hearts will rise up the more purified because of trials past; that the rich earth, our fair nursing mother, when the storms and the earthquake throes of the present shall have died away, will put on robes of more wonderful flowers than she wore before, and pour out from her lap of plenty new and beautiful fruits; and that the end is not coming yet.

[From Gleason's Literary Companion.]

Gentleness.

Whoever understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires

but a slight knowledge of human nature to convince us that much of happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife are always swelling up in the soul, destroying his peace, and imparting their baneful influence to all with whom he is connected. He excites the disgust and ill will of those who are acquainted with his character, and but few can be found to wish him success in any of his undertakings. Not so is the influence of gentleness. This virtue will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly lovely and attractive in its appearance; it wins the hearts of all; it is even stronger than argument, and will often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions, that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity or disappointment that crosses their paths; it shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs, the sport of their own passions. The most favorable situations in life, the most lovely objects in nature, wealth, and all that is calculated to increase the happiness of man, lose their charm upon a heart destitute of this virtue.

Sands of Gold.

"Life in all its joyous seeming
Is but like a summer day;
Short the time for us 'tis beaming,
Then in silence dies away.
Youth is like the morning shining,
Noon the pride of manhood's bloom;
Age the eve of earthly pleasure,
Life is swallowed in the tomb.

Short the span of man's existence
In this world, this vale of tears;
Soon his twilight hour approaches,
Numbered are his earthly years.
But beyond the grave how brightly
Beams a world above the sky;
With no twilight hour appearing,
Where no more we're called to die."

"When you meet with neglect, let it rouse you to exertion, instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect."—*Sidney Smith.*

"Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health in us."—*Emerson.*

"If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility."—*Longfellow.*

"Men will prefer a fanaticism which is in earnest, to a pretended rationality, which leaves untouched all the great springs of the soul, which never lays a quickening hand on our love and veneration, our awe and fear, our hope and joy."—*Channing.*

DISCOVERY OF A SUPPOSED BURIED CITY.
—A letter from the City of Mexico says that in the village of Tayhualco, situated among the lava fields of the valley of Mexico, some workmen digging below one of the large lava fields discovered not only well preserved houses, but even dried up human bodies, which made them believe that a city had been buried there similar to Herculaneum and Pompeii. A scientific commission is going thither to examine the spot.

MISCELLANEOUS.

RECEIPTS FOR THE HERALD

To find how your account stands,

The present Number of the HERALD is 166. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

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

\$2.00 each—J Hougus 192, J Stevenson 188, H Strong 185, G Mefford 188, W Nirks 192, J M Tullar 182, A Chase 188, J B Lytle 188, G Spencer 182, G Derry 186, J H Hickox 187, W W Briggs 176, R J Benjamin 186, L Benjamin 222, A Vredenburgh 192, G W Crouse 188, G Haws 188, J Norton 186, J Seelye 186, W Wasson 176, M Gibbs 186, J Thornton 187, J C Christensen 186, M Gaylord 193, E Cobb 190, C Beebe 187, H Palmer 192, W Strang 180, A Geer 187, C Vredenburgh 187, W Hill 192, J H Gladwin 187, M Fyrando 181, J Christensen 192, C Christensen 187, Stephen Williams 188, E Landon 193, A Knykondall 192, M A Sylvester 186, J Cubby 188, J E Hopper 187, J Prosser 187, E Hart 187.

\$1.00 each—A J Anderson 175, D Hougas 175, J J Rasmusen 174, O H Elephson 174, S P Blankinship 166, J P Hall 176, G Jarvis 174, L A Hendrickson 176, S Caudle 175, M Brown 176, E Warren 176, Mrs. Bowden 176, Mrs. Copeland 168, M J Warren 164, G Hatt 176, P O Cornell 175, J H Lightkep 171, R K Dennis 168, W Woodford 176, J Kemp 172, U Hawkins 165, R Jenins 183, J S Howard 175, M Newman 175.

Various sums—\$2.50 J Mowry, 193; \$5 G Bellamy, —; \$2.05 J Scanlon, 162; \$3 D M Gamet, 222; \$5 M Keck, 228; \$2.50 F C Neal, 180; \$1.25 J Perren, 171; \$2.35 M Woodcock, 180; \$4 George Smith, 211; \$0.50 L Anderson, 169.

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. 14.] PLANO, ILL., DEC. 1, 1868. [Whole No. 167.

"Shall the Herald be Enlarged?"

Of course, Bro. Joseph, double its size; issue it weekly; we will try to spare time to read it. Let the presidents bring it before us; let the elders frame resolutions; we will vote for it, and right cheerfully, too.

We are often pained at the little consideration exercised by the saints in supporting resolutions, that in their character and bearing, are fraught with incalculable benefits, if sustained with the same unanimity and fervor they are voted for.

In many instances, if acts are the indices of volition, we sadly mistake the power of the will, by our course subsequent to our voting.

A resolution voted for, entails a responsibility for its performance, and unless sustained by hearty co-operation of all concerned, must either fail for want of the pledged support, or we impose a burden upon the few, that becomes irksome and wearying, crushing the burdened, till they sink, toil-worn, hungered and athirst, "with the bottom of the pocket thrust out."

We write thus not to censure, but to call attention to the caption of our letter.

We find in the minutes of the Semi-annual Conference, just closed, the following:

"Resolved, That we request the next Annual Conference to consider the propriety of enlarging the *Herald*, and making it a weekly instead of semi-monthly."

The rapid development of the purposes of the church, through the revelations as proclaimed by the angel of the fulness of times, the spirit of the age, the increasing facilities for the promotion of knowledge, superinduced by the forcing influence of the locomotive, and the tightening grasp of the electric chord as it ramifies the enemies of all intelligence, furnishes the ready solution of the necessity of our query, "Shall the *Herald* be enlarged?"

The saints would be inexcusable to rest short of any less frequent, than a weekly issue, and double in size, for truly says its Editor, "It is now fast merging into one of the most useful auxiliaries the church can possibly have."

The latter day work is engaging the attention of the thinking portion of mankind; but in consequence of the indiscretions of many of its pretended leaders, and persistent presentation of untenable and offensive doctrines, many

have pronounced it, "an unholy thing," and unworthy of investigation, until again the Lord in the plenitude of His goodness, is shedding abroad His Spirit, preparing the hearts of the unregenerate, and those who have once tasted of the word of life, but through the alluring pleasures, and deceitfulness of sin, have left their first love, and like the dove of diluvian times, finding no place to rest, are returning to the ark of the covenant. It remains for those who have been renewed again, and found clothed, in their right mind, to furnish the means whereby their fellow man may return with an olive leaf in his mouth.

The *utility* of the enlargement of the *Herald* is already ceded by the words of the resolution, its *practicability* awaits the *action* of the saints.

All past experience demonstrates that "the power of the will," like "the power of the pence," must be concentrated, and when so directed, easily accomplishes its object. Let us reason a moment. The *Herald* in its *present* character is *not* sustained as its *merits* demand, and as an enlargement, without a corresponding enlarged edition, would necessitate such an increased outlay, that would appal the wealthy, as a natural sequence the price of subscription must be increased, and since its Editor informs us that "the bottom of his pocket is out," we must rally to the support of another resolution passed at the same Conference, "That a Committee of three be appointed to receive means to aid the press," an amendment to which resolution we offer, "That all Presidents of Branches forward the monies raised to aid the press, direct to Plano," the time gained being important, and the work of transmission lessened.

None but those acquainted with the routine of a printing office can realize the amount of labor and consequent expenditure incurred, hence the necessity of all presidents, both of districts and branches, laying the matter promptly

before the saints and securing their hearty co-operation.

How many of the saints are taking the secular papers of the day, aiding by their patronage the enemies of truth, who seek on every occasion to fasten reproach upon the children of the light, leaving their own church paper to languish. Brethren this ought not to be. "Wisdom," says the divine teacher, "is justified of her children," how long shall it be said "the children of this world are in their generation wiser than the children of light."

We are as a people *well* able to sustain a paper that shall blend all the features of our church literature, the social, political, historic, scientific, and general news of the day, thus insuring to the capacity,—mentally and pecuniarily—of all the saints, none so poor, but could secure, a fulcrum strong, with lever long, to move the *Herald's* press.

"The only question," says Bro. Joseph, "which at all delays our putting the idea at once in execution, is a *fear* that such a paper will *fail* for want of support."

Wait not dear saints to be told, (after such an admission) *how* to raise the *Herald* to a point of success.

In the Book of Covenants, sec. 18, par. 6, the word of the Lord reads thus: "It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves." The whole paragraph will prove a useful study.

Our President has stated the wants of the office in Plano, its necessity for the promulgation of the latter day work, commensurate with its demands, for an extended usefulness, and shall *we* stay our hands?

We would ask (ere we close our ap-

peal) a very small, but serious question, How many are there who claim identity with the kingdom of God, and are violating the covenant made at the waters of baptism, "that they had truly repented of all their sins, willing to take upon them the name of Jesus Christ, having a determination to serve him to the end." How many of these are there daily wasting, in gratifying useless and unhallowed habits, currency enough, to supply the office with all needful type for all its necessities, (we base these assertions upon the statement of *one brother only* that we heard at the last conference, who admitted that his tobacco habit cost him \$40,00 a year.)

Who will crucify the lusts of the flesh, and rise in the dignity of true manhood, and cast aside the yoke of *their* bondage?

Let every branch at once organize a publication fund, send in its contributions, so that the *Herald* can enter upon a career of extended usefulness for 1869, untrammelled by the corroding care of doubt and debt, "that eateth as doth the canker." H.

COLUMBUS, Neb., Nov. 1868.

The Book of Mormon.

The arguments in favor of the Book of Mormon, might be reduced to two propositions:

1st. It is so extraordinary that its conception could not have been the work of man, and so it must be either of God or of Satan; and

2nd. It is supported by so much scripture that to attribute it to Satan, would be equivalent to admitting that Satan is the author of the scriptures.

However, it is admitted that the greatest difficulty the elders have to meet, is getting men to believe in that work. Indeed, the most vulnerable part of the system is the apparent defects of the book as compared with the beauty and sublimity of the New Testament.

In reply to this objection, it may be said that the same chapter in Isaiah that describes the finding and transla-

tion of the book, says that it was to be done by an unlearned man, and that the wisdom of the wise should perish, and the understanding of the prudent should be hid, that the meek should increase their joy in the Lord and the poor among men should rejoice in the God of their salvation.

Now if it were a book whose beauty and grandeur of thought and diction would be proof alone of its divinity, these predictions could not be fulfilled by it; and it would work its own way into favor, without the aid of the fishers and hunters, who go into all the world without purse or scrip.

It professes to have been written by a man like ourselves, who says he wrote an abridgment, and only a part of the speeches, prophecies and narratives to which he had access; saying often, "this much sufficeth me." He further says that this partial account is given as a trial of our faith, and if it be accepted, more will be given.

The 29th of Isaiah further proves that the coming forth from the ground of such a book just precedes a time when it may be said, "is it not yet a little while, and Lebanon shall be turned into a fruitful field," and, "Jacob shall not now be ashamed, neither shall his face now wax pale."

The 37th of Ezekiel also describes the character of the book, and says it shall be joined with the Bible before saying, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

The question for the world then is, will they accept the book, or wait for another? The Jews rejected the Messiah that was sent, and waited for another; and surely the Book of Mormon does not fall more short of what a divine record should be, than the "man of sorrows" fell short of the Jews' ideal of a Redeemer. Christ was a stumbling block to the Jews, and it seems but a repetition of history, for this generation

to have a stumbling block.

But "the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity," and surely as the Lord liveth, they shall see that "the terrible one is brought to nought, and the scorner is consumed."

That the Book of Mormon contains much doctrine such as no man could invent, and such as the world needs, and such as will give rest and quiet to distracted Babylon, no one acquainted with its contents will deny; and thus is fulfilled that last promise in that remarkable prophecy of Isaiah, "The eyes of the blind shall see out of obscurity;" and they that murmured shall learn doctrine."

Here then is a complete account of the book, made three thousand years ago. Nothing in it for the wise—accepted by the meek and poor—and eminent for doctrine.

S. F. WALKER.

Pure Religion.

Dear Herald: Being, not long ago, engaged in working upon a new M. E. meeting house, in process of erection, with many other workmen of different callings, there chanced one evening about quitting time, to come up a rain storm, which necessitated us to wait while for the rain to cease, after the bustle, and hurry, and noise of working ours had ceased.

The conversation turned upon different topics, to some, no doubt, interesting, while to others not quite so much so. Among the many things said, none appeared to arrest the attention of your humble servant, as what was said by one of the workmen, (a member of the M. E. Church) to a worldly man—so considered by the individual who spoke—which was as follows:

"You will have to come to this place to get religion yet," meaning the building in process of erection. After a little reflection on the saying, I said, to myself, Amen. I thought a few of the reflections occasioned by the saying,

although crude in their nature, seasoned by the Spirit of Truth, might be interesting to your readers, and beneficial to some poor benighted soul, seeking after the truth.

I said amen to it because I remembered Webster's definition of the word "religion" to be *any system of faith and worship.* I said in my heart, If he comes here to the Methodist Church to get their religion, and obtains what he seeks, he will obtain a Methodist religion, or system of faith and worship; and if he goes to the Presbyterian, he will obtain the Presbyterian religion; if to the Baptists, the Baptist religion, etc.; and if we continue on enumerating all the different orders, or systems, if a man should get their religion he would obtain a system of faith and worship peculiar to the order to which he should attach himself; all differing one from the other, yet all claiming to be the religion of God, the religion of the scriptures. "Yes, and," says one, "if he should embrace the Latter Day Saints' religion, he would embrace their system of faith and worship." Granted, kind reader, cheerfully.

Now to where shall we go to ascertain which of all these systems of faith and worship is correct, is of God? We cannot for a moment consistently think, or believe, that God is the author of all these conflicting faiths; that he who is a God of truth would acknowledge as true that which is diametrically opposed to each other; acknowledge both to be true; we cannot consistently with the scriptures, which assert that He is a God of order, believe that He is the author of confusion, for confusion is the natural offspring of division. That the different sects all differ one from another in points of doctrine; antagonistically engaged in preaching and disseminating their own peculiar tenets, or systems of faith and worship; can be easily proven if any one will take the pains to go the rounds to the different denominations, and listen to their preaching.

In view of all this contradiction, division and strife, where shall we go to ascertain which of all these faiths is correct, for only *one* has the least show of being correct if the apostle Paul is right on the question. He says, "One Lord, one faith, and one baptism." Not many Lords, many faiths, and three or four kinds of baptisms. *One!* We answer the question by the scriptures, which we all profess to believe. We will ascertain which is correct, which religion or faith and worship is acceptable before God.

"Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i. 27

Religion, we have agreed, is any system of faith and worship; but from James, a servant of the Lord, we ascertain that pure religion and undefiled before God, &c., or in other words, the religion owned by God; the system of faith and worship acknowledged by Him is couched in the foregoing language. To visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world. The same principle is involved in this language of James, as that couched in the language of his master. Love to God and our neighbor, and Jesus says, "On these two commandments hang all the law and the prophets."

Administering to the fatherless and widows, who have lost their earthly protector, who are in a state of affliction and distress, and striving to ameliorate their condition; savors strongly of love to our neighbor; and to keep ourselves unspotted from the world is shewing our love to God by keeping His commandments; for God has commanded *all men, everywhere*, to repent; he has "concluded them all," both Jew and Gentile, "in unbelief, that he might have mercy upon all." Human nature through the fall is in a state of opposition against the government of Heaven; are carnal, and at enmity against God; are of *this world* through ren-

dering obedience to satan, whom Paul styles "*the God of this world,*" that reigneth in the hearts of the children of disobedience: hence none who are of this world can be in possession of that pure and undefiled religion of God. They must come out from under the reign of the evil one, come out from the world and enlist under the banner of Prince Immanuel. The Savior says in His prayer to the Father,

"I have manifested Thy name unto the men which Thou gavest me *out of the world*; thine they were, and Thou gavest them me; and they have kept Thy word. * * * For I have given unto them the words which Thou gavest me."

We gather from the Savior's language that the disciples, about whom He was praying to His Father, were once of the world; but that they had come out from the world, and we likewise infer from the language that the means used for the translation from the kingdom of darkness into that of God's dear Son, was certain words which the Father gave Him to give, or teach to the world.

He was sent with the only conditions, or articles of agreement, to a fallen world, which eternal justice would concede to; the agreement to, and fulfilment of these conditions would restore man back to the presence of Jehovah. We can ascertain exactly what these words were, which the Savior was sent with from the Father, which would produce such a desired effect, for He says to His father, "As Thou hast sent me into the world, even so have I also sent them into the world."

Couple this saying with what we have already quoted, viz., "I have given them the *wo ds* which thou gavest me," and with the following saying, same chapter, "Neither pray I for these alone, but for them also, who shall believe on me through their word," and we find that as Jesus was clothed upon with authority, and sent with a certain message made up of certain words, so likewise He sent his servants clothed with authority, with the same message,

or words to their fellow men, whereby they might, through obedience to the same, come out from the world, and be placed in a condition to keep themselves unspotted from the world. What words were they that Jesus was sent with to accomplish this object? We cannot do better than turn to His words to Nicodemus (John 3d chap.) who came believing Him to be a teacher come out from God, hence believing that God gave Him the words to teach. Jesus knowing that he had come enquiring the way to be saved, and knowing that he believed in God, and in Him as a teacher sent of God, from his confession at the outset, knew that there was no necessity to teach him faith, which is the first principle in the God-given plan, but proceeded to teach him the mode of entrance into the kingdom of God. He said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Nicodemus marvelled and thought He had allusion to a natural birth, but the Savior undeceived him by saying, "Except a man be born [or baptized] of water and the spirit he cannot enter into the kingdom of God." If he could not enter into the kingdom of God, he could not be separated from the world, and if not separated, could not keep himself unspotted from the world, and hence could not have the pure religion and undefiled before God. Now we will see if His disciples—to whom, as he told his father, he had given the same words as the Father had given Him—did preach the same words.

We will cite you to the day of Pentecost, as recorded in Acts ii, where Peter, filled with the Holy Ghost, which was to bring all things to his remembrance what his Lord and master had commanded him to teach,—preach unto the people assembled there, alleging and proving from the Old Testament scriptures that He whom they had crucified, was both Lord and Christ; begat faith in those three thousand souls, as

was manifest by their question of "Men and brethren what shall we do?" They knew they had sinned grievously; anguish and despair filled their minds, as is shown by the question; and anguish and despair could not obtain in unbelieving minds; hence Peter needed not to tell them to have faith in God or his Christ; but to tell them the next conditions, which were

"Repent and be baptized, [or born of water] every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive [or be born of the spirit] the gift of the Holy Ghost."

Are they the same words that Jesus taught? O yes! no discrepancy whatever. This is the gospel which Jesus commanded his disciples to preach in all the world.

Jesus likewise told them, Mark xvi, to tell all believers that certain gifts and blessings should follow those who believed their words, viz:

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

This is the system of faith as taught by the ancients. And their system of worship was, that they worshipped a God who heard and answered their prayers. They worshipped a God who, in answer to prayer, could give visions to Peter, Paul, Ananias and others; who, in answer to prayer, sent His angels, who appeared to deliver them from prisons, and communicate intelligence respecting unborn ages. They worshipped a God who healed their sick; caused men, by the power of His spirit, to foretell future events with unerring accuracy; in short, a God who delighted to bless His children with "all spiritual things," to comfort and make glad their hearts.

This then is a brief synopsis of the system of faith and worship of the ancient saints or people of God, or the pure and undefiled religion which they embraced and enjoyed.

Dear reader, do you ask if this is the system of faith and worship (or religion) of the Latter Day Saints? We answer, emphatically, yes! And we challenge the world, professing or non-professing christians, to show any discrepancy between the religion espoused by the Latter Day Saints and that of the ancient saints of apostolic memory.

Kind reader, ask you in all candor, do the different religionists of the day teach this religion, this system of faith and worship, as taught in the scriptures? O, no! you will tell me you have been taught that this system of worship was done away; that God would no more answer prayer for visions, revelations, prophecy, visiting of angels, speaking in tongues, &c.; thus virtually acknowledging that they have not the system of worship, as taught in the Holy Scriptures; therefore cannot be in possession of the religion of the scriptures.

And if you examine their system of faith, as they teach it, you will find that they do not teach the one that the Savior, and Peter, and all the servants of God taught in the New Testament scriptures; but teach a garbled account of the same; and hence I leave it with you to decide, whether or not, I was justified in my assertion that they who get a Methodist religion will obtain their system of faith and worship, and so of the rest; but the Latter Day Saints' system of faith and worship, or religion, is that pure and undefiled religion of the Bible.

E. STAFFORD.

AMINGDON, Ill., Oct. 2d, 1868.

LITTLE FOLKS.

Bible Stories. No. 2.

BY FRANCES.

I am going now, dear children, to call your attention to one of the most beautiful stories left us by the sacred historian, and as it will lead us again into the Assyrian empire, I wish to give

you a very brief description of the magnificent city of Babylon, the capital of this empire! After God had manifested his terrible anger to the children of men, sweeping the earth with a mighty flood of waters, destroying all living things which He had made, except those that were saved alive in the ark with Noah; their children thought in their hearts to quit it out of the power of God to ever destroy them by a flood of waters. With this object in view, they commenced the building of a tower, intending to carry it up so high, that if another flood should come, it might go upon the top parts left behind in defiance to the waves and the great God, sending them. In the midst of their impious work, suddenly, and to their utter astonishment, they found themselves speaking another language, and not one of them able to understand his companion! Struck with terror, they desisted from their work, and dispersed themselves over the land. Nimrod appears to have been the first, bold enough to settle here, after this event, and probably encompassing the tower with walls, and gathering his adherents about him, subdued the neighboring provinces, and thus laid the foundation of the kingdom of Babylon. Having expelled Assur or Ashur from his dominions, he laid the foundation of the magnificent city of Nineveh, calling it after his son Ninus, who succeeded him to the throne. Nimrod seems to have been very fond of his son, and his son in turn appears to have allowed his subjects, after his father's death, to have worshipped him as a god; for historians all concur in the belief that Nimrod is the famous Belus or Baal of the Babylonians. To this god, a splendid temple was erected in the city of Babylon, and in the center of this temple stood a very great tower. From the description of this tower, its location, and the material of which it was built, there is every reason to believe, that this was the tower called in the Holy Scriptures, the tower of

Babel. The riches contained in this tower and the temple, are almost beyond belief. It has been estimated that over one hundred million of dollars worth of gold and silver was used in its various ornaments and sacred vessels employed in the worship of idols.

The city was surrounded by a massive wall fifteen miles long, and forming an exact square. On each side of this wall were twenty-five gates, made of solid brass, and from each one of these gates extended a street directly through the city, to the gate in the wall of the other side exactly opposite. This would give the city fifty streets, each one being fifteen miles long, and they would cross each other at right angles, thus forming perfect squares, within the great square of the city.—Who of my little readers now will take their slates and see if they can draw the walls of Babylon, with the exact number of its streets? If you do not clearly understand it, ask your father or mother to assist you, and by fixing it in your memory in this way, you will never forget it.

On the sides of the squares, enclosed by the great wall of the city, which were next to the streets, were splendid palaces and all kinds of beautiful buildings, in which the inhabitants lived, while back of the houses and in the centre of the squares, were gardens, fountains of water, groves of trees and every thing to render them lovely and attractive. From the north to the south side through the city ran a branch of the river Euphrates, and the bridges over the river, with the artificial lakes, canals and ditches, were all splendid works of art. It would occupy much more space and time than can be afforded us here, to describe to you one-half the wonders of this great Babylon. To tell you of its magnificent palaces, its hanging gardens, its temples and towers; but I hope when you are older you will treasure up in your minds a full description of it, for God uttered against this great city many fearful denunciations,

on account of the great sinfulness of its inhabitants, which were afterward literally fulfilled. To this city, God sent his people as captives, because they had broken and disobeyed His laws. He designed to punish them for their disobedience, but the cruel Babylonians added to them such punishments as kindled the wrath of Jehovah. In his magnificent palace the King of Babylon sat enthroned; and while he surveyed the splendor of his empire, considered the vastness of his power, he lifted his heart in pride and cried out in his vanity, "There is no power equal to mine." From the temple at Jerusalem, he brought the vessels consecrated to the service of God, and used them in the worship of his idols. Upon the very night when the city was taken by Cyrus, he ordered these sacred vessels to be brought into a drunken revel of his lords and nobles, thus setting at defiance the power of God. But, children, mark well that though God will suffer long, yet the day of His reckoning is sure to come. Be it the king upon his throne or the beggar in his hovel, they are alike in the sight of God, and this is what the great Jehovah says: "Be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap."

Of this proud and haughty city God said:

"And Babylon, the glory of kingdoms, and the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures, and owls shall dwell there; and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces. I will also make it a possession for the bittern and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts. 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."

Consider, my little readers, the power and magnificence of this great city at the time when the prophets spoke these things concerning it, and then when you are told that in a few years from that time, no one could point out even the place where Babylon stood. Be warned that God is able, and not only able, but he will bring to pass all which He has said concerning the children of men. When you think of his goodness—his loving kindness and long forbearance, remember also that his Spirit will not always strive with you, but if you refuse to serve Him and keep his commandments, the day of your desolation will surely come. Hear what the Lord says to you:

“Because I have called, and ye have refused; I have stretched out my hand and no man regarded; I will also laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.”

To-day His mercy is freely offered you. For the sake of His dearly beloved Son, if you will become obedient to His gospel, He will forgive all your sins and give you His Holy Spirit to help you to serve him, but if you refuse, He will not plead with you always, and then when you cry unto him, He will disregard your cry and mock at your fear. And why should not God disregard you? You are disregarding him each hour of your lives, by refusing to obey him. Are you out of His fold, you know that you are in your sins; for baptism is for the remission of sins. Are you out of His fold, you know then you have not His Holy Spirit, for that is given by the laying on of hands after your sins have been forgiven. Are you out of His fold, you can not partake of the sacrament, and the Savior said, “Except ye eat of my body and drink of my blood, ye have no life in you.” Can you be content to remain with out, when the Savior has died in order that you might gain an entrance?

Think before it shall be too late, and may you choose to serve God in the days of your youth! But to return to Babylon and the story we intend to narrate you.

TO BE CONTINUED.

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Tuesday, Dec. 1, 1868.

JOSEPH SMITH, Editor.

Pleasant Chat.

The condition of affairs in the HERALD office is such that we shall at the beginning of the next volume, January 1, 1869, send the HERALD out in its enlarged form. We shall send the first number to all our present list whether their subscription is renewed or not.

We shall endeavor to adhere to the rule advertised, and shall cease to send to any subscriber after the term of subscription has expired.

By issuing the HERALD in its doubled form, subscribers will receive twelve numbers of thirty-two pages each for one dollar and fifty cents, instead of twelve numbers of sixteen pages each for one dollar. The saints will perceive that this is an advance in the right direction.

We can not yet publish a weekly of thirty-two pages for obvious reasons; but as soon as the office is in condition for that it shall be done.

In view then of the fact of enlargement, we here solicit contributions from the saints not only of money, but of articles for publication, on those topics which will be of interest to the readers of the HERALD, articles of usefulness, instruction and amusement, will all find reception and place.

Perfect amity among any people can not be attained unto, unless there shall be with all, a disposition rather to suffer wrong than to do it.

All contentions among brethren must

have two parties to them, and, to some extent both are in fault.

Domestic quarrels are of like character. Nor can any serious breach of rule or discipline of the church arise to which there is added contention, unless perverseness or obstinacy is manifested upon the part of the offender, or those attempting to bring him to justice.

The character of Jesus as we find it shown by His life, plainly indicates that He, though possessing the indisputable right to control things to His liking, suffered many to transpire which can not be acknowledged as evil.

What excuse can we offer for His suffering the woman taken in adultery to escape the righteous judgment of the law? How can we account for His mild forbearance with Peter and with Judas?

To urge that He was a God and could afford to forgive, does not change the condition of those transgressing nor the law which was broken. Nor yet does it exonerate us from the conclusions inevitably following, and these are,

1st. That Christ did not approve the sin committed, although not condemning the person sinning.

2nd. That while sojourning here, He fellowshiped with those whom He knew would subsequently become castaways, apostates, renegades from the faith, and did not on account of this condemn them for it.

3rd. That these persons were left by Christ to abide the judgment of the last day.

From these we are led to think that much of present and future trouble to the church, might be avoided if persons who may be aggrieved by the acts of others, would endeavor to imitate the example of the loving Master, *bear the wrong inflicted upon them without attempting to bring the offender to justice.*

It was Christ who said that "it must needs be that offences come, but woe to that man by whom they come." How much better to let offences of a personal

character pass with loving rebuke, than to arraign the offender and harass the minds of both parties and judges, and endanger the peace of the body by demanding the pound of flesh due as the penalty of the bond of good behavior.

Offences which in their nature are subversive of the public polity of the church, and presages the incoming of dangerous heresies may be punished with the severity of the law. But very few of these occur, except in the minds of those unduly timid, and these frequently do the church vastly more harm through the lack of charity displayed by those who pursue the offender, than they would do of themselves.

The knife is seldom or never used upon abscesses forming in the human body, until every known remedy has failed to restore the part affected to its healthy condition. And plenty there are who are carrying defective bodies down to the grave, that shall be cleansed of their physical impurities by the power of the resurrection.

All law is inexorable in its nature and imperative in its commands. Nor can the law "purge out the iniquity that is among you," require in anywise the forgetting that "love is the fulfilling of the law."

Love, for brethren and sisters in the church must not degenerate into the affections of the flesh, not lose its distinctive character in a submerging of those interests which are incentives to proper emulation, nor sink into favoritism, with the few to the exclusion of the many, visiting chastisement upon offenders of one class, and excusing those of another.

Priority of right, or authority, has been hitherto a frightful source of trouble.— Why should this be, when Christ says that "he that would be greatest among you let him become the servant of all."

None who love and seek for the emoluments of official position, as such, is really worthy of confidence and esteem as an ambassador for Christ; hence when we find a man chaffering for place and the recognition of his rights and the exclusion

of others, or overly tenacious of what are, or may be his indisputable rights, we mark him as a dangerous man to his own peace and the peace of his neighbors.

A man's usefulness to the cause of truth is not measured by the altitude to which he has attained as an officer; but by the wisdom and zeal which he manifests himself to be in possession of.

The sky rocket climbs rapidly, dazzles the beholder for a moment, and sinks to earth a charred and blackened mass; the shooting star only reveals itself as it trends downward to its oblivion; and so also are these bright corruscations of minds that burning brilliantly, claim the attention of the saints for a time, their own importance overwhelms them; these like the rocket and the meteor, they are lost.

Not so the steady beacon-fire which blazes on the hill, or in the valley; not so the lustre of the stars that are fixed in the zenith, or on the horizon; they shine steadily and brightly; so with those minds that taking in the purport of the Savior's life and teachings are prepared to serve in the grandeur of their manhood, unenvious of those higher than themselves; unmoved by jealousy of that which is equal, or beneath them; oblivious of the shafts of envy, malice, contempt or jealousy leveled at themselves, determined to know only Christ and him crucified.

It is of but little avail for man to claim affinity to God through the priesthood, unless they act like the sons of God should act. No use to assert their right to act as ambassadors for Christ, unless in them is found the life of their Master exemplified. It is not a plea in their behalf, that theirs is the right to do any given act, if in the claiming that right they outrage every feeling of virtue, every motive for good that may be active in the breast of a brother; or in the minds of a community of brethren. Hence he who, called to be the servant of all, shall assume to dictate as the master of all, aspires to sit in Moses' seat, has drank in of the spirit that will

work for his downfall, and should at once put his tongue under watch and ward, his thoughts under complete surveillance or he will surely go down.

From all that we have been able to gather upon this subject we are now inclined to believe that there are very many who need "reconstruction," not of physical proportions, but of spiritual proclivities; in fact, it would seem to be requisite for all to take better heed to the practice of righteousness in self, than to the upholding of evil in others.

The work in all the different localities where elders are in the field shows a decided improvement.

We are happy to record the renewal of the work in Canada, as shown by the last Conference minutes published in this number.

There is plenty of room for laborers, more. Brothers B. W. Springer, E. J. Smith, and George Martin, from De Soto, Nebraska, have taken the field. Others are preparing to follow.

Good news arrives almost every mail. Let the work grow. "Pray the Lord to send more laborers."

Be steadfast while the days are evil.—Anybody can abide when the sun of prosperity shines.

Hold fast to the rod of iron that leads to the tree of life.

Be active and busy.—The devil loves an idler, for out of him he is sure to bring mischief.

Let courtesy and kindness be in all your acts, albeit some who may be leaders sometimes forget to do so. Watch people for good, not evil, and seeking for peace, secure it.

There came to us this morning, for the first time since the conference authorized its publication, in English alone, a copy of the *Restorer*, published by the Saints in England. J. W. Briggs, of the Quorum of the Twelve, Editor. It is published at Birmingham, England, and is neatly gotten up, and promises to be a useful auxiliary to the cause in Europe. Its cost in

England is one penny English money, about two cents American coin.

Long may it live, and increase in usefulness as the wants of the work shall demand.

We commend the *Restorer* to the saints in America.

Subscriptions received at the *HERALD* office.

CORRESPONDENCE.

FROM BRO. S. F. WALKER.—*Bro. Joseph:* I stopped a few days in Cass County, Mo. That county and Bates County, and the greater part of Jackson County, were depopulated during the war by military order. The order applied only to residents, and did not prevent other persons coming in; and after the owners of the land were gone, adventurers came in and stole and destroyed a great deal of property—removing houses and fences over into Kansas. A great many of the owners of property never returned to it, and a great deal of land has been sold for taxes. Settlers from the east are now coming in rapidly, and the county is exceedingly prosperous.

Kansas City is in Jackson Co., and is the most flourishing city on the Continent. It is near the old town of Westport. It started up in 1857, and at the close of the war contained 8,000 inhabitants, and at the present contains 25,000. Lots last spring were sold for \$125, that now are worth \$4,000. The region of country of which it is the centre is unsurpassed in all the world. It is partly rolling prairie, and partly covered with groves of heavy timber. Some of the walnut trees are large enough to make three or four saw logs. The region is well watered, is beautiful to the eye, and the climate is unexceptionable. The winter season is not rigorous, and the spring and fall are very fine and pleasant. And withal it is especially fertile. Corn grows, in some locations, a full rod high, and yields eighty bushels per acre; and orchards and vineyards are very productive.

Kansas City is also a great railroad centre. It is connected with St. Louis, with Quincy and Chicago, with Council Bluffs, and with the towns of Western Kansas; and a road is being constructed to the Gulf of Mexico, and in addition to these routes, it has the advantage of river communication. With all these advantages, it is probable that it will become not only one of the great cities of the west, but also one of the most important of the continent.

St. Louis and Chicago, among the great cities of the west. Its future may be very different, however, owing to causes not generally taken into the account. This whole region has had a troublous history. For several years after the passage of the Nebraska bill, life and property were insecure; and border ruffians inflicted upon each other such outrages as the saints had in former times been made innocently to suffer. The Kansas difficulties were but a prelude to the war of the rebellion, and during it, the border counties of Missouri were the theatre of a continued and deadly strife, that resulted in general devastation, and on the Kansas side of the line, several towns were laid waste. The war was followed by a judgment of a new and peculiar kind, and two years ago the localities above described, were suddenly visited by hordes of grasshoppers, that ate up grass and grain, and killed a great many fruit trees. This fall the grasshoppers were again so numerous in this vicinity, that the farmers dare not plant their wheat until later than usual. The carcasses of the grasshoppers are abundant all over the fields, and the ground is full of their eggs.

There are about seven hundred Shawnee Indians in this neighborhood. The rest of the tribe—about five hundred in number—have removed to the Indian Territory. Those living here are good farmers, and are moral and educated; they are not citizens, and pay no taxes, and are subject only to the criminal laws of the state. They keep up their tribal organization, have a chief, and meet monthly in council. Many of them are rich. Some of their women are married to white men. Charles Bluejacket is an Indian of vast possessions. He was educated in Ohio; is a Methodist preacher, and has spiritual supervision of the tribe. I gave him some tracts; and he listened to my exposition of the gospel like a child.

The missionary buildings erected by the government have passed into the hands of white men, and are used for farm-houses. The Methodists and Baptists formerly taught the children of the Indians. Their school is now conducted by Quakers. The tribe is decreasing every year, and it is melancholy to reflect that but twelve hundred remain of a once powerful tribe; and they are removed from their native hunting grounds by the Ohio. The Friends are a numerous sect here. Their foremost preacher is a lady, who dies most eloquently.

St. Louis, Kansas, Nov. 13, 1868.

FROM BRO. S. MALONEY.—*Bro. Joseph*: I write to you from this part of the vineyard, believing you would like to hear from us. I moved with my family last July, from Marshall Co., Kansas, to this part of the country, where there is a branch of the church, composed chiefly of old Texan Mormons, or some of Lyman Wight's old company; and truly they are a tried, good people, with few exceptions.

When I first got acquainted with the principles of the gospel through some of Lyman Wight's company, some seventeen years ago, I then did not think that so unworthy an one as your humble servant would be the president of this branch.

When I arrived here, Bro. Bays was president; but he has left for Doniphan Co., Kansas; for which I am sorry; there is such a good field for labor and a great desire to hear; and Bro. Bays would have done a good work if he had remained.

I was ordained an elder by Brother A. McCord, in Utah. I have been idle long enough, and if the Lord wants me to preach, or do any work for him, I am ready; for I know that the Lord can make an humble man proclaim His words, if the man is sincere. In connection with you all, I wish to be in the light, and if in the light, walking therein. I desire to know if I am correct. I am willing to do what I can. I wish some good preacher would come and visit our branch; they will find some whole-souled southern people, and some who are trying to serve the Lord, and some lukewarm; but I hope that we as a people will wake up and be prepared for the great events that will soon come to pass, for I believe there is a trying day at hand. All is well if we do right, and have the light in us, and walk therein. Without that light we can not stand. Hoping that all will walk in the light, is the desire of your humble servant.

Medoc, Jasper Co., Mo., Nov. 1, 1868.

FROM BRO. W. W. BLAIR.—*Bro. Joseph Smith*: Our Conference has just closed, after a most peaceful and satisfactory session. It was more than could be reasonably hoped for, when we consider the late divided and distracted condition of this mission. Our prospects are decidedly encouraging; the elders and saints feel happy and confident, and they seem determined to do their whole duty in Christ. The Lord ruled in the midst of our councils, and the ministry joyfully said, Amen.

We are determined, in this mission, that no man shall be sent to preach except he is a faithful, good man, and able to teach

others in plainness the ways of life and salvation; that reproach be not brought upon the work of God.

You will see by the Conference reports that there has been a fair increase, all things considered, for the last six months, in numbers.

SAN FRANCISCO, Cal., Oct. 10, 1868.

FROM BRO. J. M. PUTNEY.—*Bro. Joseph*: I am glad to see by the *Herald* that you intend to enlarge our Church organ. I wish the enterprise success, and shall do all I can to increase the subscription list. I think we shall be able to do something for the press. I think the saints will support the paper, but they are slow. With a sample sheet, and some good agents to canvass, it would get a large subscription; and I doubt not quite a number of the world would take it, if properly solicited.

You might, if you think proper, appoint some agents to canvass for the *Herald*. It is too frequently the case that if the saints are left to move alone, and attend to the matter, they neglect, although they mean to support it.

The influence of the conference has done much towards enlivening the saints. May the Lord increase the good work. May God give you strength to bear your heavy burden is my earnest prayer.

Nov. 17th, 1868.

FROM BRO. DAVID H. SMITH.—*Bro. Joseph*: Since my last save one, I have been to Grand Rapids. There is such an opening there and here, and in the region round about, that I do not feel at liberty to come home just yet, unless you insist upon my coming home. The people say, stay with us, we wish to hear; also, in Monterey, Wayland, and beyond Monterey, and beyond the Rapids there are splendid openings for preaching.

The saints here are still rejoicing greatly, with a fire that burns steadily. They are pleased with the prospect of a larger *Herald*, and say they are willing to pay fifty cents extra for it. Bro. Hopper's *Herald* has come, with many thanks; of course they did not suspect me, but I am glad it has come.

Hopkins, Allegan Co., Mich., Nov. 5, 1868.

FROM BRO. E. BARRA.—*Bro. Joseph*: I have just come from Petaluma, and am going to Maysville, to-morrow evening, with Bro. Clapp. Have made up my mind to stay until spring.

SAN FRANCISCO, Cal., Oct. 10, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

Report of the Quarterly District Conference, Convened at St. Louis, Mo., Sept. 13, 14, 1868.

Wm. Hazzeldine, President; Chas. Hall and Jas. X. Allen, Clerks.

Elder Chas. Derry preached an able sermon on the oneness of the saints.

9 P. M. The sacrament was administered, and we had a time of rejoicing.

7 P. M. Bro. Olias Derry preached a soul stirring sermon from Acts 16: 33, to a very crowded house. After meeting one was baptized.

Monday, Sept. 14, 9 A. M.

SUB-DISTRICT REPORTS.

No. 1. 3 branches, 5 elders, 4 priests, 16 teachers, 2 deacons; total of priesthood, 60; lay members, 52; total numerical strength, 69; died, 1. Thos. P. Green, president; F. A. Morris, clerk.

No. 2. 5 branches, 1 high priest, 13 elders, 3 priests, 4 teachers, 1 deacon; total of priesthood, 22; lay members, 53; total strength, 75; baptized, 3; died, 2; number of Sunday schools, 1. James Whitehead, President; Wm. Izatt, Clerk.

No. 3. 3 branches, 11 elders, 1 priest, 2 teachers, 1 deacon; total priesthood, 18; lay members, 25; total numerical strength, 40. Joseph Smith Lee, President and Clerk.

No. 4. 5 branches, 2 high priests, 1 of the seventy, 25 elders, 13 priests, 9 teachers, 8 deacons; total of priesthood, 68; lay members, 291; total numerical strength, 359; baptized, 23; cut off 1; Sunday schools, 3; scholars, 95; books in use, 353. Wm. Gittings, President; Chas. Hall, Clerk.

No. 5 not reported.

No. 6. 1 branch, 5 elders, 7 lay members; total, 12; Sunday school, 1; number of scholars, 11. Jas. F. Wilson, President; John Mantle, Clerk.

Grand total.—17 branches, 3 high priests, 1 of the seventy, 69 elders, 21 priests, 21 teachers, 12 deacons; total of priesthood, 127; lay members, 428; total numerical strength, 555; baptized, 31; cut off, 1; died, 3; Sunday schools, 5; scholars, 106; books in use, 358.

Resolved, That persons ordained to offices in the priesthood, in the St. Louis District, and not having received their licences shall be considered unqualified to act in their respective callings, on and after the next session of the St. Louis

District Conference, if such licences are not obtained.

Officers present: 1 of the twelve, 2 high priests, 1 of the seventy, 15 elders, 1 priest, 1 teacher.

Adjourned to the second Sunday and Monday in December next.

A CONFERENCE of the Central Nebraska District of the C. of J. C. of L. D. S. was held in DeSoto, Neb., Nov. 7, 8, 1868.

Z. S. Martin, President; T. J. Smith, Clerk.

BRANCH REPORTS.

Florence: 15 members, 1 of the seventy, 3 elders, 1 teacher, 1 deacon; 1 cut off.

DeSoto: 46 members, 1 of the seventy, 10 elders, 2 teachers, 1 deacon; 3 received by letter, 3 removed by letter, 2 cut off.

Omaha: 22 members, 4 elders, 1 priest, 1 teacher.

Columbus: 39 members, 7 elders, 1 priest, 1 teacher, 1 deacon; 1 removed by letter, 9 received by letter.

Resolved, That we sustain Bro. H. J. Hudson as President of this District.

Resolved, That Bro. Geo. Matt be appointed to labor in the western part of Douglas Co. the first Sunday in each month.

Resolved, That M. S. Martin and J. Hodges be appointed to labor in Bellevue, Neb., as their circumstances will permit.

Resolved, That John A. Taylor and E. G. Cannon labor on the Elkhorn river, as their circumstances will permit.

Resolved, That we hold our next Quarterly Conference at Omaha, Neb., the first Saturday and Sunday in February, 1869.

Three powerful and instructive sermons were preached by Bro. C. Derry.

THE PITTSFIELD Conference was held at Lamoin Branch, Saturday, Oct. 31, 1868.

Loren W. Babbitt, President; L. L. Babbitt, Clerk.

Officers present: 1 high priest, 3 elders, 3 priests, 1 teacher.

The following elders reported: L. W. Babbitt, J. Goodale, D. Wetherby, L. L. Babbitt, H. Weatherby, Wm. Curry, J. Lisenbee.

BRANCH REPORTS.

Elkhorn: 29 members, including 1 high priest, 2 elders, 3 priests, 1 deacon; 2 baptized.

New Canton: 18 members, including 1 of the seventy, 2 elders. D. Bowen, President; R. O. Hendricks, Clerk.

Quincy: 8 members, including 1 elder,

1 priest, 1 teacher; 1 baptized; J. Mc Knight, President; Alex. Geer, Clerk.

Lamoin: 16 members, including 1 elder, 1 priest, 1 teacher. Wm. Currey, President. Pittsfield and Albas Branches failed to report.

Resolved, That Bro. J. Goodale and R. C. Hendricks continue their labor in the south-western part of the District.

Preaching Saturday evening, by Pres. Babbitt, followed by Bro. Goodale and others. The Spirit was truly manifest.

Sunday, Nov. 1st.—Preaching by Elder Goodale, and in the evening by Elder L. W. Babbitt, to full houses.

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

Adjourned to meet at the Elkhorn Branch, the first Saturday in Feb. 1869.

THE CANADA CONFERENCE convened at the Buckhorn Branch, Oct. 11, 1868.

Organized by electing Geo. Cleveland, President, and Arthur McFadden, Clerk.

Officers present: 3 elders, 1 priest, 1 deacon.

Names of elders: Geo. Cleveland, Asa Vickery, Joseph Shippy. Priest: John Traxler. Deacon: Thos. Conk.

Resolved, That the branches composing this Conference [District] send their reports in full to the Church Recorder.

Resolved, That we request the First Presidency and the Quorum of the Twelve to appoint some one to preside over this mission, from which John Shippy has fallen.

Resolved, That we sustain the First Presidency of the Church, namely, Joseph Smith, President, and Wm. Marks, his Counsellor.

Resolved, That we sustain Geo. Cleveland as President of this Conference [District].

Resolved, That we adjourn to meet with the Hindley Branch, the first Saturday and Sunday in July 1869.

FREMONT Co. (Iowa.) District Conference was held in the Plum Creek Branch, Oct. 31, and Nov. 1, 1868.

Wm. Redfield, President; R. M. Evin, Clerk.

Officers present: 2 high priests, 9 elders, 2 priests, 1 teacher. Total 14.

BRANCH REPORTS.

Plum Creek: 43 members, including officials. Twelve added—9 by letter, 2 by baptism, and 1 by vote. John Leeka, President; E. B. Gaylord, Clerk.

Manti and Nephi Branches not reported. Elm Creek: 15 members, including

officials. John Thornton, President; Hugh Thornton, Clerk.

Elders J. Leeka, Kuster and Hougus reported.

Resolved, That Bro. Dike be re-ordained an elder.

Resolved, That Bro. Wesley Fletcher be ordained an elder.

They were ordained by Bros. Leeka and Gaylord.

Resolved, That we sustain Bro. Redfield in what he has done in collecting money for the press.

Resolved, That the President appoint two to go to Glenwood.

He appointed E. B. Gaylord and W. Baldwin.

Nov. 1. Preaching by Bro. Redfield, to a large and attentive audience.

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

Resolved, That we hold the next Conference at Bro. Gaylord's School House on the first Saturday and Sunday in February, 1869, at 1 o'clock P. M.

Resolved, That we appoint two suitable brethren to visit the Nephi Branch and set things in order.

Resolved, That Bros. Redfield and J. Leeka be appointed to go and right them.

Minutes read and accepted.

MISCELLANEOUS:

ED. SMITH'S Meeting House.

On the 15th day of Nov. 1868 the saints of Plano dedicated the house which they have built this past summer.

The weather was fine the attendance good; the house was all that saints could desire, of its kind.

The Building Committee presented their report which was as follows, giving only the aggregates:

Abstract of Accounts between Building Committee of the Church of J. C. of I. D. S. and Church.

Dr. to Am'ts rec'd by Donations	\$2,750 56
Loans	1,868 00
	\$4,619 16
Cr. by Am'ts p'd for material & labor	4,330 00
Refunded on Loans	1,295 96
	4,596 26
Balance on hand	\$22 90
Cost of building	
Due for outstanding Bills	1,910 75
Received by Donation	2,750 56
Due on Loans	1,637 64
	6,298 95
Paid	2,750 56
Due	3,548 39
Amount of Cost	6,298 95
Due for Material and Labor	1,910 75
Loans	1,637 64
	\$3,548 39

By an examination of the minutes of the Spring Conference of 1866, a resolution will be found authorizing the erection of such building in Plano.

The Committee have, in pursuance thereof, according to their ability, done the best they could. The house cost considerably more than was estimated. For this, the Committee are sorry though not materially in fault, it being the result of the difficulties under which they labored.

An endeavor was made, on the day of dedication, to raise the amount of indebtedness, which endeavor resulted in obtaining subscriptions to the amount of nine hundred and twenty-one dollars, leaving a debt of twenty-six hundred and twenty-six dollars.

The house and all its appurtenances was turned over into the hands of the Bishop, being the first property of a public character, except the HERALD office fixtures, owned by the church since the days of 1844.

There are several houses of worship which have been built and are now owned by members of the church, but none so far as we have learned, have yet been turned over to the Bishop as church property.

Many may not be aware of the fact, that the church cannot hold property according to the law of the Lord, except it be by means of the Bishopric. Hence all public property belonging to the church, is the property of the whole church.

That the church may legitimately hold such property, will be conceded upon examining sec. 42, par. 10, Doc. and Cov. And that the church is so much richer by the value of the building is also certain.

As the saints and friends here in this locality, have donated over four thousand dollars to the work, an opportunity is offered to the church elsewhere to help pay the amount remainidg due.

I. SHEEN,
WM. BRONSON, } *Building*
Jos. SMITH. } *Committee.*

NOTICE.—Post Office orders sent to this office, should be on Chicago.

It is difficult to use those on other offices. We pay a heavy discount to get them cashed.—[*Editor.*]

DIED.

At Little River Branch, Decatur Co., Iowa, August 29th, 1868, of consumption, EUNICE M., wife of Bro. Havens O. Hall, aged 24 years, 2 months, 22 days.

Near Pleasant View, Kansas, September 25th, 1868, WILLIAM, only son of Richard and Jennie Bird, aged 12 days.

—For the Herald.

Canaan and Zion.

BY T. W. SMITH.

TUNE—"Home again."

Amidst a scene of worldly strife,
As pilgrims now we roam;
And seeking for a land of rest,
O'er bright and happy home.

Chorus.—Come and reign, come and reign;
King Messiah come;
For our hearts are filled with joy,
As we are nearing home.

The land that we are seeking for,
Is beautiful and fair;
And no unclean, unhallowed thing,
Can ever enter there.

No sorrows there disturb our peace;
No angry discord rise;
No cruel words shall rend our hearts;
No tears shall dim our eyes.

In Zion and Jerusalem,
With Christ forever reign;
E'en now the day is near at hand,
When he will come again.

No more shall nations wish to war,
Or fill the earth with slain;
For he shall rule as Prince of Peace,
And will his right maintain.

Awake, ye saints, awake, prepare,
And gird your armor on;
Not many days of conflict e're
Your arduous work is done.

RECEIPTS FOR THE HERALD

\$2.00 each.—G Smith (Newton, Iowa,) 181, E Erenson 190, A Harker 185, C Walton 185, J Lakeman 189, W McKeown 186, C Andreason 186, G Pegan 189, T C Birket 187, J Dobson 190, B. F Wicks 190, W Arnold 189, M Arnold 170, J S Lee 199, VanderWoude 183, B Hughes 211, S J Bradford 189, O P Sutherland 189, J Barrett 184, D W Lakeman 190, J Robinson 190.

\$1.00 each.—E Walker 177, S Maloney 180, A B Anderson 178, J Mackland 169, H Cook 177, R Boyd 177, F Hanson 177, J Percival 178, S Staunton 178, S Staunton 178, J W Mather 177, W C Kinyon 176, I Little 178, M E Duncan 161, W M White 176, I A Hutchins 177, N A Morris 172, J J Green 178, R K Dennis 180, W Lane 178, W Kinney 176, E C Dobson 178, M Hunt 178, J Lissenbee 177, L L Babbitt 180, L W Babbitt 183, S Tripp 171, R Bird 180, C Bird 180, B F Bird 189, D S Scavey 183, N Small 188.

\$1.50 each.—T Davis 184, W Gurlwell 183.

\$3.00 each.—D Munroe 228, L L Wight 213, A Hoffman 221.

Various sums.—\$2.25 Josh. B Prettyman 189; \$1.25 C W Prettyman 179; T J Andrews \$38.54 (gold); \$2.50 E Warburton 180; \$0.50 L Walling 174; \$0.57 W H Curwen 169; \$1.85 G Morey 176; E C Brand \$19.75 (gold.)

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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. 14.] PLANO, ILL., DEC. 15, 1868. [Whole No. 168.

A Parable.

The kingdom of heaven is like unto a nobleman who lived in a far country, who had much land, and riches in abundance; but he did not set his heart upon his riches, for he was a virtuous man, and very benevolent; therefore he devised a plan and prepared means to carry out his plan successfully, and calling his servants together, said unto them, Behold I have much land, and everything else that is necessary to make one happy, but I cannot enjoy these things while I read so much about the sufferings of the poor people of the land; therefore I have devised a plan and have means to bring it about successfully, therefore who will go and be faithful to act according to my instructions, while he is travelling among the people, to make it known unto them, even all the poor of the land; that I am a friend to the poor, and sympathize with all the needy, and if they will come unto me I will do them much good; for I will give every one of them a portion of my land for an inheritance. And if they will be sober, industrious, honest and faithful, they can do well, and shall prosper.

And one of his servants answered him, saying, I will go, send me for I feel much interest in this enterprize. I know that thou art a wise and mighty man, and that thou hast set thy heart on doing good to the poor; for I have witnessed many of thy good deeds, and shall endeavor to do my duty as a faithful servant while I shall be among the people.

And his master was pleased with him, and sent him away to the borders of the land. And he went forth among the people, even the poor of the land, and told them his business, and invited them to come and receive the charity of his master, For, said he, my master is a mighty man; yea, he is very rich, and he is a wise and prudent, and benevolent man; and he sent me among you to let you know that you have a friend; yea, a true friend, in whom there is no guile, for he loves the poor and has paid attention to do all he can to promote their good, and place them in circumstances that they might prosper in the land. And this servant worked diligently to do the will of his master; for in all the land, there could not be found a servant that was more faithful than he. He honored the name of his master, for he

truly loved him. Therefore he published the good works of the nobleman, so that all the people of the land might hear and know what he had done, and also what he intended to do in the future. For this servant did set his heart upon accomplishing much good, that he might please the one that sent him; for he knew that so long as he would be faithful his reward was sure; For, said he, my master is a just and righteous man, and has always paid all men according to his word, and he has promised all of his servants that their wages shall be according to their works.

Now these things were published that the poor might know the character of their friend, and rejoice in the knowledge that this nobleman was interested in their welfare.

And these things were made known to the rich, that all the rich and learned men, and all the noblemen of the land, might take example therefrom, that the cry of the widows, and the fatherless children might cease; that the hungry might be fed with bread; that the naked might be clothed; that the groans of the poor might no more be heard in all the land, for verily this should be the pride of the rich, to do unto all men as they would have others do unto them. For who among all the wise and the learned, has discovered anything more noble than to love his neighbor as himself, whether that neighbor be poor or rich; but more attention should be paid to the poor, as the rich wanteth for nothing; but the poor waiteth upon the rich, as the ox waiteth for his owner to put feed in his manger. Therefore, O ye rich and learned men, and noble men, take example from my master, and let the wise and learned devote their time in learning how to exalt the poor and how to defend and assist the needy. Then shall the poor praise you, and the needy shall truly honor you; yea, your name shall be remembered for many generations.

But the rich men of the land became

offended at the words of this servant, and they counseled among themselves, saying, Why should we be taught and advised by this man? And why should he come among us, to annoy us by publishing among us and our people, the works of his master; for have we not already heard all that his master has done. Yea, we are familiar with all of his benevolent acts; but, this servant would have us believe that his master has done much more than we have ever heard of; yea, there is no end to the good works that he has performed, if we believe this servant that has come among us. But we are not willing to allow him the credit of accomplishing so much good, while we ourselves have done so little. And again, what is he that we should bow down to take his advice? And are we not learned; therefore, why should we despise our own learning and humble ourselves by receiving his teachings; for his way of doing business is altogether different from ours, for he desireth to exalt the poor and do them good continually; but we desire to hold them down, so that we can take advantage of them continually; he loves the poor for their own interest, but we love the poor for our interest; he helps the needy that they may become able to help themselves, but we help them a little that they may help us much; yea, we have spent many of our days, and a number of years in studying how to take advantage of the poor; and by our prudent calculations, and by our close figuring and wise speculations, we have accumulated much wealth; and we have been successful in pressing forward until we have attained to the first rank in the best society in the land. Yea, our mansions are as palaces; with choice carpets spread over our floors; ornamented within and without with all manner of ornaments, and we are as kings and princes. We wear the finest cloth, and our sons are brought up in high schools and colleges; therefore

they are educated in all the fine arts and wonderful sciences of our day; and our wives and daughters have fine twined linen and embroideries, being clothed in scarlet and silks of many colors. Yea, all these things have we brought together through our genius and skill; for we have sheared the poor as a man sheareth his sheep, and they have been still under our hands, for they dare not struggle against us, then we let them go to shift for themselves. It is true that they are often seen shaking and shivering in the cold storms without much covering for their protection; still we cannot help that, for we have no government or control over the cold and stormy weather, and we look more upon our own personal interest and prosperity than we do upon their sufferings; but sometimes our sympathies are moved for them, and we give them a little to sustain and keep them alive. But we lose nothing by so doing; for we can always expect to get it back from them with a goodly interest. There may be some few exceptions, but this is the general rule that is followed by us. But alas for us now, for that nobleman has conspired against us; yea, he has already sent one of his servants to convey to the minds of the people his ideas and benevolent purposes, in caring and providing for the poor of the land; therefore let us arise in our might and exert all our strength to stop the progress of this new enterprise. For if this enterprise is successful, the people of the land will no more be under our influence; that nobleman will have great influence over them, and will draw all their attention from us. We shall be deserted, and our desolation will come, and our glory will disappear and leave us as the chaff is swept away by the wind. This is a matter of the greatest importance unto us; therefore let us now counsel together, and see what means we can devise to put a stop to this enterprise.

And one among them rose up and addressed them, saying, I have been much interested when listening to the words that have been spoken here, for, as you all know, my interest has always been intermingled with yours, and I have a reputation that is somewhat renowned in the land. For as that nobleman is renowned for his love, I am renowned for my hatred; and as he is known for his sympathy with the needy, I am known for my hard feelings towards them; and you all know that if you had taken his example that you could not stand high and exalted as you are at the present time. Therefore, if I have at this time favor with you, and if you are willing to follow my example in the future, as you have done thus far, I will disclose unto you a plan that will put a stop to this enterprise; then the desires of your hearts shall be realized, for I know that this thing has been resting very heavily upon your minds; for its consequences would be terrible and damaging unto you and me. My interest is identified with yours; we are tied together by ties of friendship, and I warmly sympathize with you and regret much that this evil has come upon us.

Then the Council raised their voices with one accord, saying, Disclose thy plan unto us, so as to put a stop to this thing, and we will vow that we will honor thee in the future, as we have done heretofore, for thou hast been our wise counselor; therefore we will not withdraw our confidence from thee, but we shall surely use all our exertions to carry thy plan into effect.

Then, said he, I propose that we shall publish a proclamation throughout the land, and it shall go forth as a warning to all the poor and needy, and ignorant people of the land, saying, Beware of that man that has come among you, who styles himself a servant of a nobleman. Believe him not, for he is an impostor. And we have found out his evil designs, for he would lead you into captivity; for the noble-

man has not sent him, neither has he been at any time in the service of the nobleman. Therefore be wise, and receive this our warning unto you, for you know that we have always done what we could to defend you from all kinds of impositions.

Now the counsel of this person was cheerfully received by the rich and the learned. They went to work with one accord to carry the plan of their Counselor into effect. They did publish and circulate all manner of falsehood concerning the servant of the nobleman. They did endeavor with all their might to slander him and make his character appear as ridiculous as possible; yea, they labored diligently, and many people heeded them and believed all their sayings; therefore the servant of the nobleman was despised by many, and they began to persecute him, and lay their snares to try and catch him in many ways; but he was an innocent man, therefore the snares of the wicked could not hold him.

And it came to pass that many, yea, a goodly number of the poor believed him, for they watched his conduct while he tarried with them, and found nothing amiss in him. Therefore they knew that the things which were published against him was the fruit of some evil invention which was known among the rich and the learned.

Now when the rich and learned men saw his success in spite of all the opposition that they brought against him, they were sorely grieved, and threatened to pour out their vengeance upon him. But he did not fear them, For, said he, I will be faithful to my master even if they kill me for it; for he has placed much confidence in me, even to bring about, under him, the performance of this great enterprise.

In their desperation these rich and learned did abuse and pour out their vengeance towards him, and they cast him out from among them; yea, they sent him beyond the borders of the land, saying among themselves, We

shall no more be troubled with him; let him go now to his master, for we cannot tolerate the ways of his master in our land; we do not wish to be disturbed any more by any of his kind. And let them all take what we have done unto him, as a warning unto them, that they never attempt to carry out that new enterprise any more among us in this land.

And it came to pass, that the servant returned home to his master, the nobleman; but he led, and directed many of the poor of the land to the nobleman, notwithstanding that the way which they traveled was hedged up against them, and many snares were laid in their path by their enemies, that they might stumble and fall, and be hurt and lamed by the way. Some of these poor people had so much confidence in the nobleman, through the accounts that his servant gave unto them concerning him, that they exercised great patience; and being very resolute, some of them pressed forward, for they said, We will strive with all our might to reach our journey's end. But there were many others that had started with them, that stumbled and fell, and were caught in different snares, laid for them by the way, therefore became discouraged and said, This is too much for us to endure, therefore we will return again to our own land.

And it came to pass, that the nobleman received his servant and those that were led and directed by him, even all them that came unto him, (the nobleman.) And he prepared a great feast for them, that they might be refreshed after their long and hard journey; that they might rejoice with him, for he greatly rejoiced. For, said he, I am well pleased with my servant, for he served me faithfully while he was among the people of the land; therefore he shall receive from me many honors. Behold I have prepared a place for him, and he shall make his home in my house forever. And I will also provide for all these that

came to me with him; yea, and all that shall come hereafter, who have placed their confidence in me and have been directed by him how to come unto me; for he gave instructions to many concerning the way that leadeth to the place of my residence.

And it came to pass, that he gave every one of them an inheritance upon a goodly portion of his land. And he selected a beautiful spot upon a portion of the land which he gave unto them for an inheritance, and said, I desire that you should build a city here; and in process of time, after you shall gather a plentiful harvest and begin to increase in substance, if you will have any respect for me and desire to honor my name, seeing and remembering what I have done for you, then you shall build a house in your city, and it shall be called by my name; for in that house I will dwell, from time to time, when I shall come to visit you in your new city.

And he gave them material to build their houses with; and he gave them provisions enough until such time as they should be able to harvest for themselves; for he sent his servants out to work with them, to plow and sow, and harrow their land; he furnished them all the seed that was necessary, even unto every one of them as much as they could attend to, according to their might.

And they did prosper and have much joy; yea, they rejoiced exceedingly, for they proclaimed that all the hardship and sorrow that they endured while on their journey there, was nothing to be compared to the prosperity and joy that they had received through the kindness of the nobleman.

Now the remainder of the acts and good deeds of this nobleman, can be found in the books that his servants published from time to time; when they were sent among the people of the land.

DAVID M WILLIAMS,

COLUSA, Cal.

Word of Wisdom.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.”—1 Cor. iii. 16.

I, having a testimony to bear concerning this, wish to say a word through the *Herald*, to my brethren who are young like myself, that we may avoid the evil habits to which young men cling in this age of the world. We as Latter Day Saints, believe, nay, we know that the revelations given in the B. of Cov. are given for our guidance, and if we adhere unto their teachings, they will prove a blessing unto us.

We read in the B. of C. sec. 86, a revelation of Jesus Christ, given for the benefit of His people, in these latter days. How many are there of my brethren, who are willing to give up this world's pleasures, and to lay hold upon all the blessings which God has given to His people. We find that wine, or strong drink, is not good for man; then why do we use it? It only defiles our bodies, and our bodies are the temple of God, for the Spirit of God to dwell in, and the Spirit will not dwell in unholy temples. And again; tobacco is not good for man, but is an herb for bruises, and sick cattle, to be used with judgment and skill; then why do we use it? We who have taken upon us the name of Christ, and are to be as lights in the midst of a crooked and perverse generation; and God in His mercy has chosen us out of a world of spiritual darkness, and given us His Spirit to guide us; then let us not defile our tabernacles, but leave this world with its pleasures, and be servants of Christ in very deed. Well, but says one, I can not do without my pipe. Remember, “where there's a will there's a way,” be determined by the aid and assistance of the Holy Spirit, to forsake all our evil habits, for remember the words of Isaiah, “be ye clean that bear the vessels of the Lord.” If the money expended in tobacco and strong drink, was expended in tracts for the spread of the work; and when

“He receives the greatest number of favors who knows how to return them.”

our friend and neighbor comes in, instead of the pipe, give them a tract to read; and instead of making our heads into a funnel for tobacco smoke, let us store it with useful knowledge. But, says another, I can not live without my pipe; no doubt the reason is because you have never tried; we know not what we can do till we try. Then never say can't, but we'll try. And again, tobacco does not sustain and strengthen our bodies; but it weakens them, then let us not be slaves to these evil habits, for Peter says that whatsoever we are overcome of, the same are we brought in bondage to. The promise is great to all who walk in obedience to these commandments.

We are told that they shall be blest with wisdom, and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them. See B. of C. 86: 3. O what a blessing it is to receive that pure and undefiled wisdom which cometh from God, which is more to be desired than gold, yea, fine gold. And again, the destroyer shall pass over. This is not to save us from death, for it is appointed unto all men to die; but it is to save us from the plagues and destructions which are to visit the earth in these latter days, until the inhabitants of the earth have been made to feel the chastening hand of almighty God. I offer my testimony of its truth to all, that it is a blessing worth living for; for it has proved a blessing unto me, it has strengthened my faith in the great work of God in these latter days.

In conclusion, I would say to all who are desirous of keeping the Word of Wisdom, be fully persuaded in your own mind that you can forsake your evil habits; and do it with full purpose of heart, and with a firmness that is worthy a disciple of Christ, and the result will be that your efforts will be

crowned with success, for remember the Lord always helps them that help themselves. JOHN SMITH.

Departed Greatness.

The nations of the earth have not yet been able to see the truth of the things we believe, and men of gifted minds have held the mysteries of faith in derision, but the French revolution proved how impotent is human reason, and how terrible is unbelief; and since Grecian glory perished, what can other nations hope for?

Athens was the pride of the ancient world, the mistress of the sea, the centre of learning, the chosen retreat of eloquence and art, the favored haunt of the gods of epic verse; and when her favored orator, whose fame still rides so buoyant above the stream of time, stood on the suburb of Ceramicus, amid the trophies of the Persian and Peloponesian wars, and the still greater trophies of art, he recounts with pride the great deeds of her heroic soldiers, the wisdom of her rulers, the perfection of her laws, the refinement and taste of her citizens, her encouragement to men of learning, her appreciation of heroism; and then with all the magic of his most eloquent utterance spoke of the future, and promised that the splendor of her past history should be eclipsed by still greater triumphs in art and arms.

But a poor tent maker, St. Paul, passes that way, and certain philosophers of the Epicurians and of the Stoics encountered him, and some said, "What will this babblers say?" And looking back along the blotted and blurred historic page, we can now see why it was that Athens' glory departed like the tints of the evening clouds, and how the barbarous tribes of the north saved civilization to the world.

The difference between our condition and that of the ancient states, is that our institutions are based upon a revealed religion, and are therefore more perfect than theirs. But yet the

faith of Christendom is a name, more than a reality, and is under the divine censure. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no place for them."

S. F. WALKER.

LITTLE FOLKS.

Bible Stories. No 2.—Continued.

BY FRANCES.

For many years prophets of God had been warning the Jews that if they did not repent of their sins and turn to God, the judgments of God would be sent upon them; and when they still hardened their hearts and refused to obey God, He sent against the city of Jerusalem, the king of Babylon, who after besieging and taking the place, carried the inhabitants captives to Assyria. As I have before told you, the people of God were surrounded by idolatrous nations, who while they persisted in refusing obedience to the God of Israel, were yet many times compelled to confess His power and acknowledge His wonderful works. More than this, they knew that the Jews were possessed of great wisdom; and while they would not acknowledge their God, they were yet willing to receive benefits from His people. Accordingly when the Jews were taken captive, the king of Babylon commanded one of his officers, to select from among the captives certain children, of the royal family of Judah, that they might be brought up in the king's palace, and be taught in the Chaldean language, and in all the wisdom and learning of the Babylonians. According to the direction of the king, his officer selected from among the captives a number of Hebrew boys and took them to the palace. Among these were Daniel, Hananiah, Mishael, and Ajariah. According to the commandment of the king, they were to be

fed with a portion from his own table, and to have a share of his own costly wines. They were to be trained three years, and at the end of that time were to stand in the presence of the king. Here were in the midst of a corrupt and idolatrous people, these four youths. Their exact age we do not know, but that they were mere boys we are assured. As captives, to set aside the will of the king they dare not, and surely their youth will plead for them even if they should depart from the law of their father's God. Could it be expected of children, that even in matters pertaining to what they should eat and drink, under circumstances like these, they should be faithful and mindful to obey God? My little readers will remember, that when God gave the law to His people, there were certain things which as being unclean, he commanded them not to eat. Observe then the action of these Hebrew youths and let it teach us a lesson, for this it is well calculated to do, if we will but heed it.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

This was not only the determination of the heroic Daniel, but of his companions also; and having found favor in the eyes of the officer who had the care of them, they begged of him to be allowed to set aside the king's portion and eat such food as was lawful for them to have. The officer was willing to grant the request of Daniel, but he feared that by so doing he should be brought under condemnation, for should they not appear as well to the king as the other youths who were there, and who were also fed from the king's table, then his life would be in danger. Now had Daniel in his heart have desired anything less than to yield strict obedience to the will of God, what a plausible excuse was here offered. How easy it would have been for him to have reasoned on this wise: Here is this officer, he has been very kind to us.—

If we persist in rejecting this portion from the king, we not only endanger our own safety, but we endanger his life. Surely this is more than God requires of us.

Did these Hebrew boys reason thus? No; far from it. Listen to the reasoning of Daniel and mark well his words.

“Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and *water to drink*. Then let our countenances be looked upon before thee and the countenances of the children that eat of the portion of the king’s meat; and as thou seest, deal with thy servants.” Dan. i. 12, 13.

What a sermon, dear children, upon faith in God and obedience to His laws, as taught to children by their parents is embraced in this answer of the fearless Daniel. Latter Day Saints, if you read the pieces put in the *Herald* for the benefit of your children (and I trust you do) reflect for a few moments upon this part of Daniel’s history, and as I too am a parent, let us together ask the question, if we have striven faithfully to impress upon the minds of our children the laws of God. Do we by precept and example teach them reverence for those laws. God has given to us a law in this latter day in regard to what we shall eat and drink. Do we reverence it and teach our children that God will bless them for doing the same, or can it be possible that we put to their lips, and thus teach them to partake of that which God has told us, is not for our good. If so be we do, then in after years when they shall treat with scorn the faith we pretend to love; let us not blame them, but of one thing let us be assured, our souls will not be free from the blood of our children, and how dark and grievous those stains will be, God alone beholds. Daniel while he spoke doubtless heard resounding in his soul, the low tender voice of his mother, “My son, forsake not the law of thy God,” and oh, how brave it made him to resist temptation. All his young life he had seen reverence paid to that law, he had been trained to walk there-

in, and now in this heathen court away from all sweet home influence, beset on every hand by grievous temptations, he did noble reverence to the teachings of his parents and to the laws of his God.

Prove us, give us pulse and water! I am not afraid of the test, for I know that if this strong drink and all this rich food were good for us, God would never have commanded us to abstain from it. What beautiful, holy confidence in God! Not as a stern master demanding service of us, but as a loving Father bestowing every good gift upon us; and striving to withhold from us the evil. Dear children, this is the love God has for you! How then ought you to love him in return? Fear not to trust Him; resign with cheerfulness all which He asks of you to resign, being well assured it is for your good so to do, and you shall grow up to be ornaments in His church and kingdom. Blessings to yourself and all who know you.

Perhaps some of my little readers are growing impatient by this time for the promised story; but you must ever bear in mind that if you are not instructed by a story, you can not receive any benefit from it; and in order to be instructed, you must observe as you go along all which is intended to impart instruction. The officer consented to the words of Daniel, and for ten days fed them with pulse and water. At the end of this time he compared them with the children who had eaten of the king’s portion, and lo! their countenances appeared fairer than all the children which had eaten of the king’s meat. From that time the officer set aside the king’s portion, and fed them with the food they had desired of him. What a noble example was this, for mere children to set, in the presence of the enemies of God and His people.—With what loving approval God regarded it, was afterwards manifested by the honor He gave them in the sight of all the heathen, and the wisdom He bestowed upon them. That God delights

to honor those who honor him, the whole history of the Bible shows you, and if you wish the honor of God, you must keep His laws, otherwise you need not hope for it. Search His word, read it and treasure it up in your hearts and then prepare your hearts by prayer to God, to live in obedience to it. Who should be honored, who should be among the truly great and wise of the land, if it be not the children of God's people? We answer fearlessly, NONE! And if they do not yet occupy such positions, and honor God and their parents in them, it will be because His people are recreant to the trust God has committed to them.

[TO BE CONTINUED.]

L. D. SAINTS' HERALD.

PLANO, - - - ILLINOIS.

Tuesday, Dec. 15, 1868.

JOSEPH SMITH, *Editor.*

Pleasant Chat.

In the multitude of the mercies which are bestowed upon the saints, one of peculiar import to them, and one which in its nature has been a stumbling block to many honest, sincere people, being not understood, is the right of freedom in thought, upon religious matters.

By this it is not intended to convey the idea, that there is no prescribed rule by which the lives of men may be tested and the degree of their worthiness be adjudged; for this would be ignoring the teaching of the scriptures in regard to it. But we do mean, that within the sphere in which man does move, after attaining unto the calling of a saint, he is at liberty to think, believe, examine and inquire into, the various questions which continually rise for inquiry.

There are several grand fundamental principles which underlie the structure of the latter day work, upon which all who have heard and believe are agreed; and these are those which are plainly revealed

in the word, as principles necessary unto salvation; i. e., belief in which, is necessary to fit a person for admission to the kingdom of God on earth; and a continuance in which, is necessary to an abundant entrance into God's heavenly kingdom to be finally set up on the earth, as it is now in heaven.

But there are a multitude of things which are not definitely set forth; neither in the Scriptures, the Book of Mormon, nor the Doctrine and Covenants. In the consideration of these questions, much acrimonious feeling has been manifested, and much unlovely and harsh censure has been visited upon many, from those who seemed to stand in a better light, for their peculiar views.

Human intelligence at best is limited, and while soaring within the limits prescribed, it is just possible, yes, quite probable, that this same intelligence may traverse the field in all the various directions which the limit may allow. And if so, is it not quite as probable that the various minds in which this intelligence is at work, in crossing this expansive field, may not observe alike the several facts and other things with which the field may be replete.

We are inclined to think that in this is the liberty of the gospel manifest.

While the eagle in his aerial flight, may, rejoicing in his imperial height, scan the entire surface of the earth exposed below him, can he more accurately determine the nooks and recesses of the wood where lurk the partridge and the nightingale, or better tell the resources of the herb and the grass with which the meadow mole and the lark are familiar, than can these denizens of the meadow and the wood, although these are not afloat in the blue expanse above them.

Yet, each in the sphere wherein each moves, can and must subsist, move, enlarge, improve and change, according to the law which governs each.

Now, boasting a better life than either beast or bird, the life of man, which life in its best estate is to be the life of sons and

daughters of God, we are still subjected to the laws which govern our natures. These natures are variously constituted (purposefully and wisely, we believe,) and being thus variously constituted, we pursue our paths over this vast expanse wherein our intelligence is free to roam, in accordance with our special peculiarities. Can any one claim all the knowledge with which this vast expanse is stored? Has any one man carefully plodded each of the multitudinous paths, which intersect at every conceivable angle and merge in every imaginable form, and left us the details of every day's journey, with the topography of the path wherein he trod? Has it been given to any to vault at once from the entanglements of the flesh and all its contingent circumstances, to the dazzling height of all the power and glory which the possession of all knowledge would give? If so, where is he? And where the record of his achievements?

Christ, the nearest approach to such a man that we have any record of, "received not a fulness at the first; but grew in favor with God and man." Shall we expect more for ourselves, or for others, than was vouchsafed to so eminent a type of excellent manhood as was the Savior.

The well known principles of his gospel then, men can all stand upon, agreeing together in the ample security afforded therein. And like the strong swimmer, who starting from the shore, feeling assured of the foundation which the earth affords his feet, relies upon every touch of earth beneath him, swims steadily across the stronger currents and deeper channels, confident in his security that he shall reach the shore again when his course is run; so moves the man of God, the child of the covenant. He knows the sure foundation wherein he builds; and knowing it, he feels equally certain, that if he shall build upon that foundation his building is safe.

Standing upon this foundation, the child of the covenant is at liberty to go out into the vast field heretofore written of, and

gather therefrom, stores of knowledge and wisdom. Shall he in this gathering gather the idea, that in his own possession alone is centred *all the learning, knowledge and wisdom*, with which the field is filled; or that the stores which others may have gathered, many of the articles of which may not correspond with his, are of no value, and should be thrown away? If so, where is the liberty to others in the gospel with which he claims to be blest?

Now it is evident, that the freedom of the gospel, or in the gospel, is for all, both in its enjoyment as a principle of truth and the results which necessarily follow. Hence the necessity there is for the freedom of opinion, and its expression.

Do the opinions of any one in the church make the sum of the faith of the church? If so, whom do we follow, Christ, or that man? Or are these opinions but the reflection of the wisdom that may be in him, the results of his individual gathering from the great field open to all, and entitled to consideration upon those grounds alone.

To set aside the right inherent in God alone, to dictate in doubtful cases, would be the height of folly, and for saints to quarrel with each other, each setting up his way as the correct one; his opinions as the only correct ones; his view as the only true view; his experiences as those only calculated to give wisdom, is near akin to this supreme folly. The early years of the church show to the reader that upon many questions, many different views were held, by many different minds, yet the amity of the spirit was preserved; the foundation upon which the *saints* were standing together, bound them in *person* and in spirit in one; not their several opinions; yet these were supposed to blend in some sort, when the time of perfect unity should come.

The Father and the Son are blest in will and in power; and so far as the earth was concerned, in Christ's day, there was the sympathetic bond between it and both the Father and the Son, which by the spirit

worked for that unity, as secured its obedience to the command of Christ as the prince of salvation to all. Shall we now suppose that the oneness of the Father and the Son is the result of the autocratic command of the Father, enforced by the spirit; or is there that strong bond of unity—unity of purpose—that purpose, the redemption of man. We write of the earth now, not the other worlds which may have been formed of God. If in this unity of purpose, the result of the love resident in Father and Son toward each other and to man, resides their oneness; will not this same bond of unity—unity of purpose—result of love to God and man work for the oneness of the saints.

Let us then, as this number of the HERALD closes the volume, the half-yearly contract between publishers and subscribers, (in this case publishers and subscribers being one,) examine the sum total of the varied experiences related; the several opinions expressed; the multitude of views given of the word of God, and as reasoning intelligences, select from that total such dividends of wisdom (if there be any) as shall strengthen our faith; make us more useful and more lovely in character.

The record for the year of grace with which the fourteenth volume of the HERALD expires, is made up. Whatever of good or evil has been wrought by the HERALD, and those connected with it, during this year, must pass on and up to the bar of God. For the evil and the wrong, we are sorry, and can only plead in extenuation, the frailty of humanity. For the good may the name of our God be praised.

In the retrospect, which we trust the saints will all take, of the past year; let the sorrow and affliction work for our good, the joy and gladness minister new strength to us.

We shall be very glad if presiding elders in the various branches of the church, will, from time to time write us the condition of the work with them.

We solicit for the new volume; corres-

pondents everywhere. Tell us about the country in which you live, its location, capabilities and advantages; as well as its disadvantages, &c. Help us here at the office to make the HERALD an acceptable sheet to every family in the church.

We thank those of the saints who are trying to live up to their privileges, who have by their pens, given a show of life to the HERALD the past year. We hope these thanks will stimulate them to continue in well-doing.

Bro. Mark H. Forscutt, having been appointed South, started for his field of labors last week.

He has lately held a series of lectures at Sandwich, De Kalb Co., and in connection with Bro. Isaac Sheen, has also held a series at Plano. We think good will result therefrom.

Bro. Mark has also labored at Amboy, Rochelle, Dixon, Buffalo Prairie and Kewanee, since September 1st.

Bro. Mark will carry with him into his new field, the warmest wishes and most earnest prayers of the saints where he has labored during the last few months.

Their prayers for him, shall be that which they pray for all the servants of God. May he ever live in that way that men, angels and God love him.

In the No. for December 1st, we are made to ask the saints for "contributions, not 'only' of money; but of articles for publication." The word "ONLY" was interpolated in proof reading, in our absence. We trust the saints will sustain the HERALD by legitimate subscription, without the need of contributions of money.

"If it was a source of joy to Peter and the other apostles, on the day of Pentecost, to be favored with a correct knowledge concerning the plan of salvation, it must be equally so now, with those who preach the same 'good tidings,' when they take into consideration not only the length of time men have been deprived of this knowledge, but the corruption and darkness which cover the minds of men!"—JAS. BLAKESLEE.

Our Query Column.

Ques.—Would it be right to excommunicate a member from the church, who persists in the request of having the hand of fellowship withdrawn from them?

Ans.—It would be good cause for preferring charges, upon which they might be disfellowshipped.

Q.—Has the Priest a lawful right to lay on hands for the healing of the sick, under any circumstances?

A.—It is not conceded as a lawful right.

CORRESPONDENCE.

FROM BRO. D. M. WILLIAMS.—*Dear Herald:*—I have thought that I would willingly do what I could to serve thee and thy cause, whenever thy dignity would feel disposed to receive any service from one of so low a degree. The reason why I have not interrupted thee lately, is because I thought thy servants were numerous and that they were very able and wise, possessing more knowledge and understanding than I; therefore I was contented to be taught by them; for I had no desire to stand, or to come in anybody's way, but rather give way and room, so that the more intelligent ones may learn us wisdom. And I would be ashamed to offer my service to any one if I knew that his work required a more able and scientific servant, for if necessity would compel him for a while to be served by an inferior kind of a workman, still he would not be satisfied, and whenever he would meet a man suitable for his employment, the result would be, that the man that was hired by the aid of necessity would be discharged and turned out of doors to give room to the more excellent one.

Now a question may arise here, What would be the best policy for the man that could not excel, to pursue. It seems to me that he ought to have the patience of Job, and the contentment of Joseph; and the faith of Abraham; and the hope of Israel; then, if he can not excel, still he can live and wait for an opportunity to do what he can. I do not know why some would call thee "a chaff pile," &c. I think that thou art very interesting, and deserving more respect and a better name. Let them that see thy weakness sympathize with thee, and give their strength to help thee along. If the principles that make up thy pages and lines, are not shining bright enough to suit some of thy readers, let them handle those precious

things, for the more they are handled the brighter they shine, instead of complaining against thee and thy contributors. I very often wonder because you do so well. I can not understand why some of the strongest men of the church are so silent. I have never seen them yet occupying one of thy columns, I can not account for it, only in this way, it may be possible that they leave this work for us little ones to do, as a thing to practice at. It may be compared to a little square inside of our spiritual barracks, where the young recruits to our army may be properly drilled for the service. Of course the old and strong must think themselves to be already trained and equipped as veteran troops to wage war against our spiritual enemies.

FROM BRO. G. E. DEUEL.—*Bro. Joseph:*—I pen these few lines to you to let you know that I am well, and trying to work for the Lord.

Truly I have met with much opposition from contending parties; but prejudice and opposition must give way before the truth, and the honest in heart see plainly the deception practiced upon them by their leaders; are forsaking their errors and embracing the gospel. Fifteen souls have been baptized lately, and are rejoicing in the truth as it is in Christ, and they are living in accordance with their religion, and enjoying the gifts and blessings of the Spirit. Numbers of others are about ready to obey the gospel. New fields are opening up all the time. I have many calls to go and preach at different places, more than I can fill. I had an invitation to Montana, Iowa; I did so, and preached at Bro. Standeven's to a full house; they were well pleased, and would like to hear more. I have also preached in Moingona twice, and they want to hear more. I want to know if it is wisdom to go? [Yes, go. Ed.] As it is a little out of my field I thought proper to acquaint you with the fact. Please send me word what to do.

I have an appointment for the coming Sabbath at the Keath school house, and that fills three appointments, and shall preach in the evening of the coming week, the Lord willing. I was at Newton and Independence township last week, and preached at Bro. Greenbury's; had a good time. Met in Newton the 29th, held a council meeting and resolved to be more diligent to help forward on the work of the Lord.

The branches are in a prosperous condition. My love to all in the branch.

FROM BRO. J. S. PATTERSON.—*Bro. Joseph Smith*:—I write to inform you that the saints at Kewanee are extending their meeting room ten feet, and are going to lath, plaster, and weatherboard it. It will be finished by Conference, and they wish to have the building dedicated. They have requested me to write to you and give you an invitation to Conference.

I arrived here last night from Kewanee, things are still out of shape here, and I am going to try by the help of God to settle them. There are five families of Welsh saints moved from Kewanee here, and their presence may have a salutary effect.

I have just returned from Buffalo Prairie. Things are moving along steadily there, several have been baptized there since Conference. I had the pleasure of baptizing Bro. Timothy Cadman's wife on my return trip two weeks ago to-day. At Viola I preached in the school house to an attentive congregation, and held a saints' meeting at Bro. W. Cadman's, confirmed sister T. Cadman, and left them next morning rejoicing in the spirit of the gospel.

I returned home by way of Henderson Grove branch. Found Bro. Chas. Brown and family well; attended meeting with them twice on Sunday the 15th, and left on Monday for home. It was my intention to have crossed into Iowa, and payed a visit to those branches that wished to unite with this district; but the weather turned out so stormy, and made the roads so impassable that I had to abandon the idea, for the time being. I am happy to say that upon the whole, this district is growing in grace. The old fire is slowly but surely infusing itself into the hearts of the saints; and I see with pleasure a growing desire on the part of the priesthood to brace themselves to the work, and to root out iniquity from the churches.

I hope it may be convenient for you to be with us at Conference. If the weather is favorable we expect a good turnout. If Bro. Mark H. Forscutt be with you, we desire a kind remembrance to him, and we would be happy to see him at Conference. You are continually remembered in our prayers; will you please remember us.

Our love to yourself, and all the saints at Plano.

CANTON, Ill., Nov. 27, 1868.

FROM BRO. E. C. BRAND.—*Bro. Joseph*:—My wife has written the enclosed, and desired me to enclose it to you; if you think fit to correct and print it, well and good. Bro. J. W. Gillen writes me, that he expects to be at Austin, on his road for

California, about the 21st, so I expect him here about the 25th or 30th. Bros. Banta and J. C. Clapp are at Marysville, actively engaged in the good work. Bro. Blair writes me from Watsonville that he has baptized four at the Mission, and five at Santa Cruz, since Conference. I had the pleasure of immersing a lady, a late member of the Baptist church, while at Sacramento; which makes three that have left the faith of their tradition for the fullness of the gospel, in that city. She writes me that she has received the Spirit; that she was much discouraged at not receiving more light at the time of her baptism; but a week afterwards she received it, and she says it was like fire burning within her, till it strengthened her in the Lord.

If any brethren travel near Small Point, Phipsburg, Maine, let them enquire for Bro. John Pettingill. He was baptized at Jack Valley, and went home. He writes that there is a good field for an elder there. He holds no priesthood, but is worthy, and an eligible man.

CARSON CITY, Nev., Nov. 19, 1868.

FROM BRO. D. H. SMITH.—*Bro. Joseph*:—My mission has been blessed beyond my utmost expectations. I feel the presence of the Spirit testifying to the reality of our sacred ministry. After my return from Grand Rapids, finding myself pretty well worn, I asked permission to rest a few days. Kindly was I welcomed, refreshed, administered to by their pure blessed hands, and went out from their midst strong again in the Lord. Monterey was the scene of my labors, and my clothes are not yet dry from the baptism of three precious souls. I feel that it becomes the saints to teach in charity, cutting and slashing seldom does good. Let the contributors to the *Herald* teach in charity. God bless you, my brother, under whose hands I was confirmed unto a lively hope in Christ, when the voice of prophecy promised the sheaves I am now gathering.

HOPKINS, Mich., Nov. 30, 1868.

FROM BRO. W. W. BLAIR.—*Bro. Joseph*: The saints, with myself, were much comforted and encouraged over the tidings from England, Wales and Scotland; I hope Bro. Hatt and a few other able elders may be sent to aid the European mission at an early day.

Bro. Banta is doing well, and is well liked by the saints where they get acquainted with him.

I baptized four at Washington Corners last week, and there are twenty or thirty

more in that vicinity that are "almost persuaded." Some of them men of large means and kind hearts; so I learn.

Bro. Dungan's health is failing; he is an old man and full of years, and may be called home at any time.

I have called on the California and Nevada saints for means to be forwarded to the Bishop to aid the work; some are preparing to respond. I suppose I shall be in San Francisco in a few weeks.

SANTA CRUZ, Cal., Nov. 6, 1868.

CONFERENCES.

Abridgment of Conference Minutes.

THE PLANO District Conference convened at Mission, LaSalle Co., Ill., Nov. 28, 29, 1868.

Joseph Smith, District President, and Henry A. Stebbins, District Clerk, were present.

Minutes of the Batavia Conference were read and approved.

BRANCH REPORTS.

Mission: represented by Teacher A. K. Anderson. 58 members, 4 elders, 2 priests, 2 teachers, 1 deacon; 1 baptized; 1 died; 4 children blessed. Thomas Hougus, President; Austin Hayer, Clerk.

Plano: represented by Elder Joseph Smith. 78 members, 2 of the first presidency, 1 high priest, 1 of the seventy, 12 elders, 3 priests, 2 teachers, 2 deacons; 1 baptized; 1 received by vote; 1 by letter. Joseph Smith, President; H. S. Dille, Clerk.

Marengo: represented by Elder H. A. Stebbins. 17 members, 1 of the seventy, 4 elders, 1 priest, 1 deacon; 2 removed by letter. Henry A. Stebbins chosen Presiding Elder, Oct. 4, 1868. Horace Bartlett, Clerk.

REPORTS OF ELDERS.

P. S. Wixom reported his labors in Wisconsin, a mission given him at the Boone Co. Conference.

Charles Williams, Thos. Hougus, Mad Madison, M. E. Campbell, H. A. Stebbins and Joseph Smith gave in reports also.

Elders H. S. Dille and Abraham Hendrickson reported by letter, and were released from mission.

Elder Chas. Williams appointed to Rochelle.

All missions heretofore given are considered as continued.

The case presented by Bro. Landers was referred to the Amboy Branch for settlement.

Resolved, That elders who are or may be appointed on missions, or to other special duties, be requested to report by letter, when not intending to be present in person.

Resolved, That in adjourning, the Conference does so to meet at Marengo, Feb. 20, 21, 1869.

Officers present: 2 high priests, 8 elders, 1 priest, 2 teachers, 1 deacon.

Branches not reported: Fox River, Sandwich, Leland, Amboy, Boone Co., Batavia, Burlington and Janesville.

Saturday evening: Pres. Joseph Smith preached from 1 Thess. i. 5.

Sunday morning: preaching by H. A. Stebbins, from Jno. viii. 12.

At 2 P. M., an address to the saints, by Pres. Joseph Smith, after which the sacrament was administered.

In the evening Elder Chas. Williams preached from Rom. xii.

The weather being fine, the meetings were well attended, and to the word preached all seemed to give attention.

SELECTIONS.

[From Gleason's Literary Companion.]

Slander.

How its influence enters every community, selects its victims without regard to character, sex, age, or position—did I say without regard to character? perhaps I was wrong, for slander oftentimes attacks those of the purest character, seemingly desirous of bringing us to a level with its own baseness. Slander is our most formidable social enemy—all the more dangerous because unseen. Even when one feels most secure against its venomous sting, they may be receiving its poisonous shafts, while innocently pursuing their accustomed ways, never dreaming that the social monster, slander, was on their track. How the hideous reptile winds itself into the heart of happy families, selects its victim, pours out its slanderous load of misery, and goes on its way, to carry agony worse than death to other hearts, leaving each one with a sadness which will never be wholly eradicated: for when a person of fine sensibilities has been once slandered they can never so far forget it as to be the same again, for they grow distrustful of friends and suspicious of all the world. Oh slander! how much of agony worse than death dost thou carry to hearts but for thee, care free. And yet no one is willing to admit that they have anything to do in the matter. Question your own heart, reader, and if your con-

science does not tell you of *some time* when you have repeated a story about *some one* which was afterward proved false, I'm mistaken. How few are there among us who have not some time or other been the willing instrument of circulating a slanderous report. Every one who reports a story calculated to injure another is a messenger of the enemy slander.

Reason with me, if all you may hear about an acquaintance be true, then it can not make it any better to publish their wrong to all we may know. They are none the better for having their sins discussed publicly. Better go to them in a christianlike manner, and if you are so much better than they that you must censure their action at every opportunity, try some of your goodness to win them to your own standard of perfection; but if you are no better than they, you have no business to open your lips to censure what you do yourself. But if the stories are false, you are more guilty than even if they were true, for you not only wrong the injured party, but you give strength and encouragement to the breath of slander; you lend your influence to assist the monster in his vile work of blasting reputation and ruining character. Some are too ready to build up their own reputation for honor and virtue at the expense of another. It may succeed for awhile, but truth must conquer, and those who have the ring of the true metal about them will finally triumph. We should all be cautious how we repeat any whisper even about another. No matter if the tale is told us with many a caution "not to tell," "be sure you don't mention it, and on no account let *my name* go with it;" oh no! certainly not. I despise a person who will retail a scandalous story and insist that no body shall know that they told it. I'd be ashamed to tell anything that I was afraid to endorse with my name, afraid to retail scandal anyhow.

Man, woman, and child,—make it the first rule of your life never to tell anything that will injure another. No matter how simple it may seem. A breath even may be enough to blast the fairest reputation. Imagine that this world is one vast flower garden; each person's character a delicate flower, and slander a monster let loose among them whose breath was poison, and whose lightest touch would spoil the beauty of the flowers. As he breathes among the delicate blossoms we may see one after another droop and fade. Some never regain any degree of fairness, others may live again, but with darkened leaves and withered bloom. Some are crushed for-

ever, and so die; others live on drooping, without beauty, and the happy few who escape the poisonous breath are the only seemingly beautiful and pure. They can nod to the breeze, happy and gay, but alas! another hour and they too may be desolate, stripped of all their beauty by the same deceitful monster.

Should we lend this monster our assistance? Should we not rather endeavor to drive him from society? If each one would do their duty, there would be no business for slander, and people who are so fond of carrying mischief through the world would be out of work; there would be no more estrangement of friends because of slandering enemies who had circulated false reports between them, and some folks who retail news now—might learn to braid straw.—*Hattie Hateful.*

DEW DROPS.

"To him nothing is possible who is always dreaming of possibilities."

"Do unto another as thou wouldst be dealt with thyself. Thou only needest this law alone; it is the foundation and principle of all the rest."

"Silence is absolutely necessary to the wise man. Great speeches, elaborate discourses, pieces of eloquence, ought to be unknown to him; *his actions ought to be his language.*"

"Hate not each other because you differ in opinion; rather love each other; for it is impossible that in such a variety of sentiments there should not be some fixed point on which all men ought to unite."

"All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him.—*Lecture on Faith, B. of C. vi. 11.*

EARTHQUAKE IN MEXICO.—Shocks of an earthquake have taken place near San Luis Potosi. The inhabitants of San Luis fear new volcanic eruptions near that city, the air being full of ashes and smoke, and the earth shaking with subterranean noise. A shock was felt in Mexico on the 6th of November. It was also felt at Puebla.—Shocks were felt for three days at Iturbide, and another new volcanic eruption was feared there.

EARTHQUAKES have recently been felt in New Jersey, Massachusetts, Nevada, England, and other parts of the world, besides those which have been reported in the HERALD.

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